

Bicentennial Limited Edition

1975



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# History of the Town of Canton

Norfolk County, Massachusetts

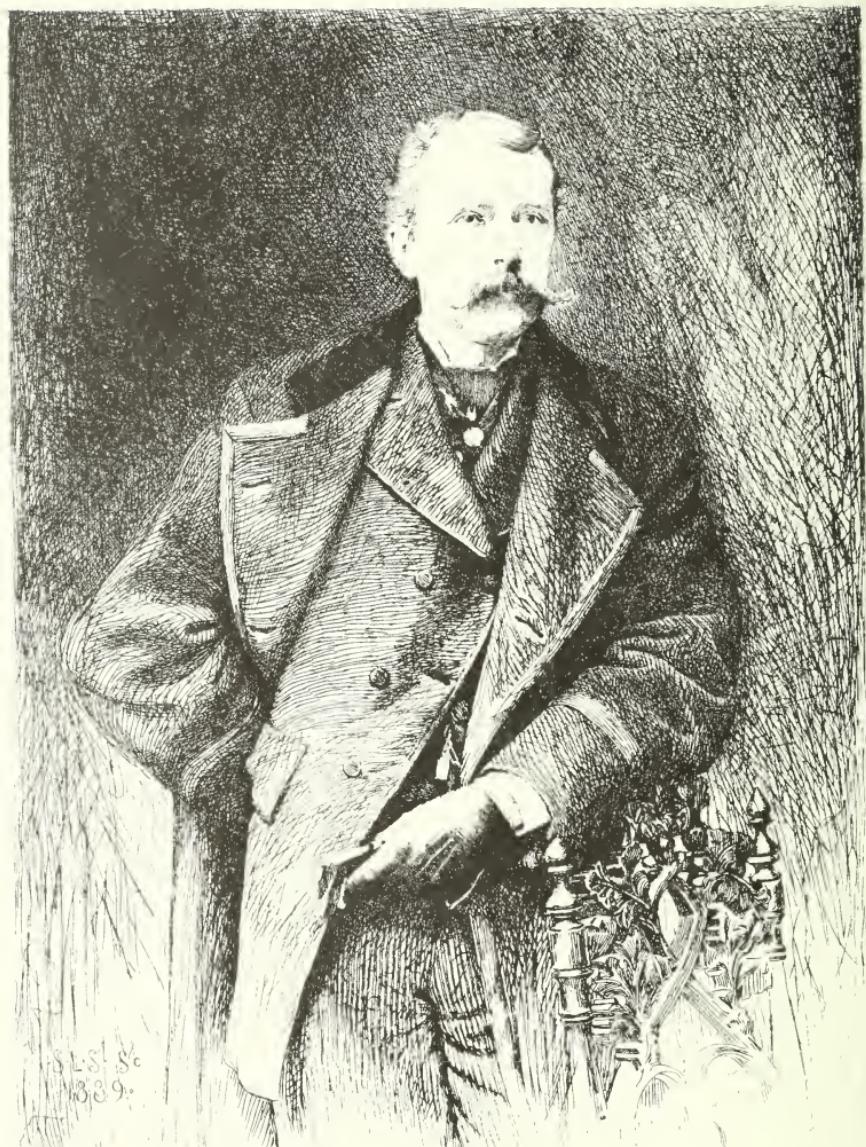


by  
Daniel T.V. Huntoon

Bicentennial Limited Edition  
Number 115  
Republished April, 1975  
by  
Friends of the Little Red House, Inc.







*O. J. H. Hartwood*

John H. Wheeler, Jr.

HISTORY  
OF THE  
TOWN OF CANTON,

Norfolk County, Massachusetts.

BY  
DANIEL T. V. HUNTOON.

PUBLISHED BY THE TOWN.

CAMBRIDGE:  
JOHN WILSON AND SON.  
*University Press.*  
1893.



## EDITORIAL PREFACE.

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AT the annual town meeting, held April, 1888, the following vote was passed: —

*“Voted,* That the town cause to be published the history of the town, prepared by the late Daniel T. V. Huntoon, with such additions thereto, and such omissions therefrom, as may be deemed expedient, and that a committee of three be appointed by the moderator to superintend the publication; that the committee be authorized to employ some suitable person to edit the work; that one thousand copies be printed, five hundred (500) of which shall be bound, and offered for sale, at a price not exceeding \$3.00 per volume, the proceeds of all sales to be paid into the treasury of the town; and that thirty-five hundred (3500) dollars be, and the same hereby is, appropriated, to defray the expense of publication and proper editing of the work; and that ten copies be given to the family of Mr. Huntoon, who have so kindly offered the manuscript for publication.

“The moderator appointed as committee on history William E. Endicott, Henry F. Buswell, and Charles H. French, Jr.

*“Voted,* That said sum of thirty-five hundred dollars be not all assessed in one year, but be raised in equal parts for two, three, or four years at the discretion of the selectmen.”

Immediately upon their appointment, the committee began the work assigned them, by reading through the manuscript left by Mr. Huntoon,—a work which occupied them during nearly one hundred meetings. While the work, so far as it had been carried by its author, was substantially complete, it was found that it had not been revised or arranged for the press, and that in order to bring it within the compass of an

ordinary volume, a careful discretion must be exercised in striking out redundant and superfluous matter, including the many repetitions which must creep into every manuscript which, like this, accumulated gradually by the labors of many years. Moreover, the manuscript was in such form that it was impossible to determine what space the matter would occupy in print, so that much of the editorial work had to be postponed until the book was put into the press. It seemed to the committee that the editorial work, including the making of the necessary index and prefatory matter, would be done to most advantage by those who had already such knowledge of the subject as was to be obtained by a careful reading of the whole mass of manuscript, and the seeing the work through the press was accordingly undertaken by Mr. Endicott and Mr. Buswell of the committee. The making of the illustrations was intrusted to Mr. Sidney L. Smith, of Canton, as artist, and the plates therefor, except the frontispiece, were made by the Boston Photogravure Company. The maps are by Mr. Frederic Endicott, of Canton. The printing and binding have been done by Messrs. John Wilson & Son, of the University Press, Cambridge; and the Editors desire, in this place, to acknowledge the assistance which they have received from the accomplished proof-readers of that house, not only in the matter of verbal correction, but by way of valuable suggestion and criticism.

The committee found that Mr. Huntoon had left untouched the history of the town during the War of the Rebellion, so far as such history relates to the service of its soldiers in the field and its citizens at home; and it was at first their intention to have this omission supplied, so far as might be, by some other hand. But it was found that in order to carry out this plan it would be necessary to omit from the book other matter properly belonging to it, which the committee believed they could not with propriety do; and so they reluctantly abandoned the plan of adding a "war chapter" to the work, hoping that at some time the services of Canton's citizens and soldiers in the great conflict may be recorded in enduring form.

The publication of the book has been hastened as fast as the work to be done and the engagements of the Editors would permit. The committee, however, deem it proper to say that the printing of the book was delayed for fully a year by the failure on the part of the persons furnishing the plates for the illustrations to perform their work promptly, — a failure for which neither the artist nor the Editors were responsible.

The book, as now presented, is, in the strict sense of the words, Mr. Huntoon's. While it has, of necessity, been condensed, the committee believe that nothing of essential importance has been omitted from it, or the omission of which its author would not have approved; and with these words of explanation the work is submitted to the town.

THE EDITORS.

*January, 1893.*



## AUTHOR'S PREFACE.<sup>1</sup>

---

SOON after my return from Europe in 1864, the thought occurred to me to write a History of the First Congregational Church and Parish in Canton. My father had been its pastor for many years; and I had read with interest an historical sermon preached by him at the dedication of the present meeting-house in 1824.

I had been clerk of the parish, and had been much interested in looking over the old records, and deemed that portions of them might be wrought up into a readable narrative. With this view I began to make extracts from the records, and while residing in New York City devoted my leisure time to arranging the materials then in my possession, and nearly completed what now appears in this volume as the ecclesiastical history of my native town.

On my return to Canton in 1869 I was surprised to find that large portions of the records had been published in a paper printed at Canton many years before, called the "Massapoag Journal." I found, moreover, that many extracts from the town records had also appeared in this paper, and so my history was laid aside for many years.

In looking over my father's old papers, I accidentally came across a letter from his friend, the Rev. Thaddeus William Harris, at that time librarian of Harvard College; in this letter he urged my father to write a history of Canton.

It then occurred to me that I might employ my evenings in compiling a history of the town. Since then (1872) I have devoted myself with more or less assiduity in collecting ma-

<sup>1</sup> As found in Mr Huntoon's manuscript.

terials for the work. I have ransacked old attics, talked with the oldest inhabitant, consulted the records of the General Court, the Probate Office, Registry of Deeds, and Superior Court at Boston, the Registry of Deeds and Probate Records at Dedham, and the libraries, both public and private, of Boston and New York.

When I have found records accurately printed, I have not scrupled to appropriate them, after comparing them in all cases with the originals.

Every statement I have made in this work I have authority for, either from records or well-authenticated tradition.

I acknowledge myself indebted for courtesies or information to the following persons, — George Hilloon, the Librarian of the New York Historical Society; John Ward Dean, Librarian of the New England Historical and Genealogical Society. To Ellis Ames, Esq., Mrs. Nabby Maynard, Samuel Chandler, Augustus Gill, and to many others who in my own town have assisted me with documents or information, I am under great obligation. This work, like all of its kind, is incomplete. Volumes might be written about those matters that have been omitted, and much that has been written might without loss have been left out. I have endeavored to discriminate as well as I could.

Time is slowly obliterating the records of the past. Before they shall have been rendered completely illegible, is it not well to gather up and preserve what might otherwise be forever lost? It is a duty we owe to ourselves as well as to the memory of our ancestors to secure in a permanent and durable form whatever may be gained from fast-perishing records, from the voice of tradition, or from the memories of those who are now on the stage of life.

Our attachment to the place of our birth is strengthened by the recollections of the events of former days. The more of quaint and curious lore that is associated with one's birthplace, the dearer and deeper are the memories which hold him to his old moorings and bring fond recollections back to his heart.

The treasures of the past are open to one who will but

ask, and the light of other days softened by distance falls upon him. By his memory he can renew his intercourse with the departed, ponder upon their worth and talents, their excellences of life and stability of character, and be proud of an alliance with such nobility, rejoicing that the life they led has in a measure survived their bodily dissolution.

Should I succeed in rescuing from oblivion the men of other days, the honored and the loved in their time; and should I succeed in interesting my reader, as we proceed from the early days of the untutored savage to the events within the memory of those now living, — my modest enterprise will be happily fulfilled.



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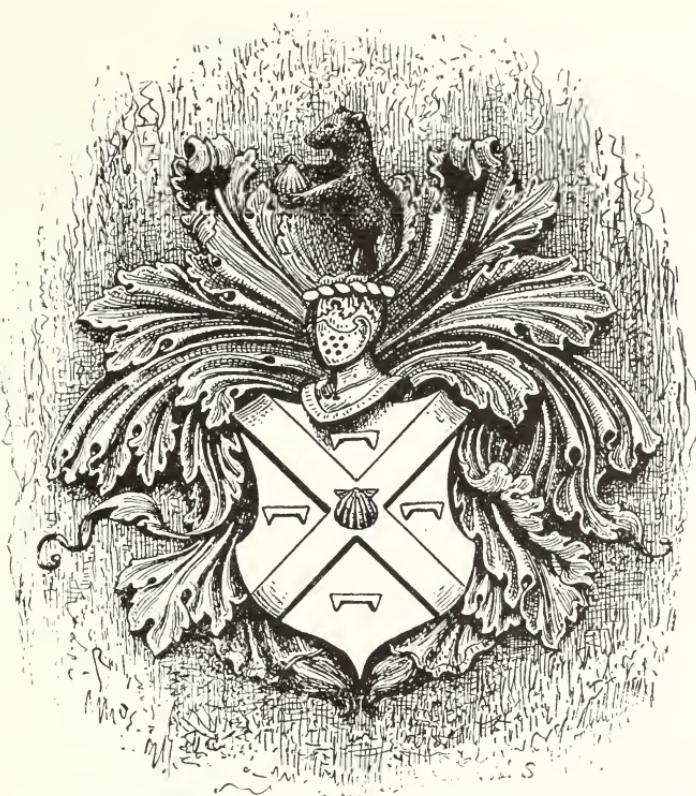
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STOUGHTON ARMS.

## CHAPTER I.

### THE NEW GRANT.

NEAR the middle of the seventeenth century, the territory now occupied by the towns of Canton, Stoughton, and Sharon was a wilderness covered with a majestic forest. No signs of civilization were visible; wolves, foxes, and bears held undisputed possession, and herds of deer roamed at will over this expanse.

In 1620, when the forefathers landed at Plymouth, they found the Indian chief Chicataubut in full possession of all the country. It is not now accurately known how far his jurisdiction extended. His tribe, the Massachusett, were the next great people north of the Wampanoags, and were settled

principally about Massachusetts Bay. The petty and local governors of Neponset—Nonantum, Nashaway, and Ponkapoag (or, strictly speaking, those who afterward removed to Ponkapoag)—paid tribute to him. His court was held at Braintree, which included the present towns of Randolph and Quincy; and it was never denied in his lifetime, or that of his son or grandson, that he held an undisputed possession. In 1621 he went to Plymouth, and signed a treaty with the English. He consented to the occupancy of Dorchester by the English in 1630; and it was paid for to his satisfaction. Finally, the small-pox gathered him to his fathers in 1633; and Kitchamakin, his brother, was appointed to govern as sachem during the minority of Josias, or Josiah, Chicataubut, sometimes called Wampatuck, son of Chicataubut.

How long this savage regency continued, we know not, but Feb. 4, 1644, regent and Josias, now styled successor and heir to Chicataubut, submitted to the government of the English. Kitchamakin conveyed, Oct. 8, 1666, all the land “beyond Neponset Mill, unto the utmost extent,” to the English.

Thus ancient Dorchester, our mother town, which had until this time extended only to the top of the Blue Hill, enlarged her borders; and the General Court by order, Nov. 20, 1637, confirmed the deed from the Indians, and fixed the southern limit of the town at the Old Colony line.

Dorchester was therefore at this time the largest town in New England. Its extent may be better illustrated by enumerating the towns it has lost since, than by specifying what it originally included. From time to time, portions have been taken to form or to increase other towns. In 1662 Milton was set off, Dorchester still holding the territory south of it; a portion was set off to Wrentham in 1724, the petitioners alleging that they “lye thirty miles from the old meeting-house and fifteen from Puncapoug.” In 1726 the South Precinct, containing the modern towns of Stoughton, Sharon, and Canton, with the lands beyond it, was incorporated under the name of Stoughton.

In 1765 Stoughtonham, now Sharon, was set off; Foxborough in 1778, and Canton in 1797. About 1739, there was set

off to Dedham all the land owned by Stoughton north of the Neponset River; and about this time, Dedham and Stoughton agreed that Neponset River should in future be the boundary line between the two towns. Dorchester Heights, around which so many historical reminiscences cluster, was detached in 1804; Washington Village in 1849; in 1868 the large portion known as Hyde Park; and finally, this old town of Dorchester, with its noble history, on the 1st of January, 1870, became merged in the city of Boston, and condescended to be called the Sixteenth, subsequently the Twenty-fourth, Ward.

The deed of Kitchamakin was not considered by the settlers of Dorchester full enough; and in 1666 Wampatuck, — called by the English Josias, “a wise, stout man,” but “a very vicious person, . . . who had considerable knowledge of the Christian religion, and had at one time professed it when he was a boy under the care of Kitchamakin,” — promised a deed “more full” than that given by Kitchamakin, of all the land in Dorchester beyond the Blue Hills within the grants of Dorchester, to the utmost extent thereof, excepting only that land which was then occupied by the Ponkapoag Indians. He engaged to give within three years a more full and complete title; but before the time designated, he had gone as chief general of the expedition to meet hostile tribes in battle, and had been killed by them. This last chief man of the royal line, says Eliot, “was slain by the Maquzogs, against whom he rashly, without due attendants and assistance, went. Yet all — yea, his enemies — say he died valiantly. They were more afraid to kill him than he was to die. Yet being deserted by all, — some knowingly say, through treason, — he stood long, and at last fell alone. Had he but ten men — yea, five — in good order with him, he would have driven all his enemies before him. His brother was resident with us in this town, but is fallen into sin and from praying to God.” But Josias had taken the precaution before he put on his war paint to appoint Job Ahauton his true and lawful attorney; and armed with this instrument, Job, by and with the advice of Squamaug, — called by the English Daniel, — Ahauton, and Momentaug, consummated the deed on the 10th of Decem-

ber, 1666, agreeing, at the same time, to obtain the personal consent of his absent chief, with the rest of the council. Upon intelligence of the death of Josias,—his son, Charles Josias, not yet being of age,—Squamaug, brother of Josias, and uncle to Charles Josias, was chosen sachem of the Massachusetts Indians. He is described as residing at Ponkapoag, and in 1670 fulfilled the promise made by Job Ahauton, and confirmed to the town of Dorchester the deeds relating to the “New Grant;” and a rate of £28 was levied upon the proprietors to pay for it.

In 1671 Squamaug ratifies the deed; and Jerome, son of Josiah Chicataubut, himself “relinquished and confirmed the deed of Squamaug, my uncle.”

On June 4, 1684, Charles Josiah, son of Josiah, who was the son of Chicataubut, in consideration of money paid by William Stoughton, granted to Roger Clapp, Capt. John Capen, Lieut. Richard Hall, Ensign Samuel Clapp, and Quartermaster Thomas Swift, of Milton, their heirs, etc., according to each man’s respective right, the whole tract of land in the township of Dorchester south of the Blue Hills, except the “Punquapaug” Plantation. This deed was given to the proprietors of the “New Grant,” or the proprietors of the common and undivided lands beyond the Blue Hills.

The next year, 1685, Josias, having “been well assured by some ancient Indians that his grandfather Chicataubut had conveyed to the English planters the tract of land on which the town of Dedham now stands, quitclaims the same.”

The territory granted in 1637, and confirmed in 1720 by the General Court, to the town of Dorchester, was all the undivided and unallotted land extending from the Blue Hills to the Plymouth line. It contained over forty thousand acres of land, and was commonly called the land “beyond the Blue Hills” by the English, and after 1707 was known as the “New Grant.” The upland was laid out by the proprietors into divisions, by parallel lines running from north to south, and was known as the “Twelve Divisions.”<sup>1</sup> The swamps and low, poor lands were excluded. A rule of proportion

<sup>1</sup> See Appendix I.

was made to four hundred and eighty proprietors on the 9th of May, 1737; and every inhabitant of the town had each his proportion according to the rule. An order was made Jan. 16, 1738, that all the land in Dorchester should be divided according to said rule; and the undivided land was sold to pay the expenses of surveying and laying out.

The inhabitants of Dorchester met together in 1668 and drew lots for the "Twelve Divisions." In 1695 a committee was chosen to lay out the lands unto each proprietor according to a former grant agreed upon by a vote of the proprietors in 1671. Twelve times as much land was proportioned to each proprietor as was already prefixed to each man in a list of a single division left by Captain Breck, and at that time in the keeping of the town clerk; but it was not until 1698 that the laying out of the land was finished. Although some of these proprietors may have settled upon the land laid out to them, the owners must not be confounded with the actual settlers of the town. In some cases their children moved here and occupied the land; in many cases it is questionable whether the "proprietor" ever set his foot on his possessions in the "New Grant."

In 1659 the proprietors gave two hundred acres of land for the use and maintenance of the ministry "to ye inhabitants of Dorchester on ye northwest side of ye river Neponset, and two hundred to the inhabitants that live on the southeast side of the river." On the first day of March, 1706, they made another grant of seventy-five acres of land, to be laid out for the use of those ministers that shall be ordained in the land belonging to Dorchester, beyond the Blue Hills, and another grant of seventy-five acres to the first minister who shall settle and remain with the inhabitants for the space of ten consecutive years. So much the proprietors did for the spiritual welfare of the early settlers. As we read fifty years later that among the earliest bells in New England was one imported from Bristol, England, weighing seven hundred and eighty-five pounds, and presented to the town of Dorchester, "the gift of the proprietors of Dorchester and Stoughton," let us not flatter ourselves that it was given by

the actual settlers of what is now Canton, but by the proprietors of the common lands in Stoughton, mostly residents of Dorchester.

The association known as the "Dorchester Proprietors" were the owners of the wild lands in that territory now comprising the towns of Stoughton, Sharon, and Canton, with the exception of the Ponkapoag Plantation. Until late in the seventeenth century these lands were uninhabited; and to whomsoever they were assigned or sold, such persons became the lawful owners. Thus was established a system of small freeholds, which was to be a distinguishing feature in the landed history of our country. The occupants of these farms paid no annual tribute, as did their ancestors in Old England, to some great proprietor,—some "Earl of Puncapog," as the Rev. Thomas Prince facetiously called himself when a boy,—but were independent. Thus was created a love of freedom, and a capacity of self-government developed, which was in after years to bear a rich and abundant fruit. Massapoag Brook, or the "East Branch of the Neponset," running through the centre of South Canton Village, was the dividing line between the Ponkapoag Plantation and the land of the Dorchester proprietors. The place where Washington Street crosses this stream is nearly identical with the spot where the old road from Milton line to Billings' tavern, in Sharon, crossed it, probably as early as 1650. At any rate, this road was in existence long before any lands were laid out in the Dorchester South Precinct, or any person had received his estate in severalty.

In 1713 the proprietors were incorporated as a distinct body, and the town of Dorchester had nothing further to do with their affairs. This same year another survey was ordered of the lands unsold or undivided south of the "Twelve Divisions," to be henceforth known as the "Twenty-five Divisions." These lines were run parallel with the old Braintree line, and were about half a mile distant from each other. Mr. James Blake was the surveyor, and his plan is still extant. A small portion of these lands only are included in the town of Canton. The earliest map of the territory now Canton is known

as the "Map of the Twelve Divisions." It gives, however, only an outline of the Ponkapoag Reservation. It was made by John Butcher, from a survey on which he spent forty-five days, and on which Thomas Vose employed fifty-three days. It bears the following legend:—

"A map, plat, or draft of the Twelve Divisions of land, as they were laid out, bounded, and measured to y<sup>e</sup> proprietors in Dorchester New Grant, beyond y<sup>e</sup> Blew Hills, in y<sup>e</sup> years of our Lord 1696 and 1697, by order of y<sup>e</sup> committee impowered by y<sup>e</sup> proprietors for that work."

Another plan, based partially on this one, but from additional surveys made between the years 1716 and 1720, was completed by James Blake, Jr., in 1727. These maps are still preserved, though much worn by time, in the Norfolk Registry of Deeds; and several copies of them have been made. The town of Canton owns one, procured through the antiquarian enthusiasm of Ellis Ames, Esq., who, knowing the value of a duplicate in case the original was destroyed, placed the matter before the town in such a manner that a copy was ordered to be made without a dissenting vote.

Nathaniel Glover, Jr., in a petition which bears date Aug. 23, 1718, says that the lands in Dorchester beyond the Blue Hills, commonly known or distinguished by the name of the "New Grant," contained by estimation forty-two thousand acres, more or less. He also affirms that there were nine hundred acres of cedar swamp and eleven hundred acres of meadow bottom.

In December, 1753, a plan of the whole town of Stoughton was made by Joseph Hewins, Jr., but I know of no original or copy. It was probably done with especial reference to the setting off of several thousand acres of land to Wrentham.

When it was deemed by the British government that a war with the colony was inevitable, surveyors were sent into the interior to prepare a reliable map of the country. The State was surveyed in 1774. The main road appears, running substantially as at present through the town. The meeting-house at Canton Corner, the brooks and ponds bearing the

names "Mashapog" and "Ponkipog," are also delineated; Traphole Brook is called Trapall; a part of the Manatiquot River, Smelt River, and the Neponset River runs a questionable course on one side of the map.

The next map that has come under my observation in point of time appeared in, or was prepared for, the "Boston Magazine" of June, 1785. The scale is two inches to the mile. It displays the Doty tavern, the Bussey house, the Episcopal church, Bemis's mill, the old meeting-house, with the grammar school on the south, Bent's tavern; and at South Canton, Withington's mill, Belcher's tavern, and the mill of Colonel Gridley; on Ragged Row, Pequit Brook, the old saw-mill, and Dickerman's mill are placed. The meeting-house in modern Stoughton and Capen's tavern are on the southern limit.

The Hon. Elijah Dunbar, who was a mathematician and surveyor, records that "November 8th, 1783, he finished y<sup>e</sup> great plan of Dorchester land."

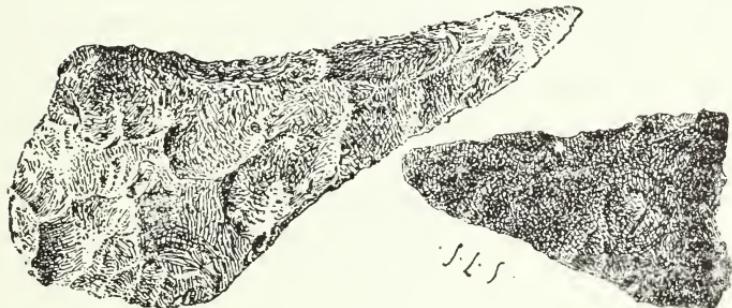
The General Court passed an order, June 26, 1794, that towns should be surveyed and plans made. Nathaniel Fisher was then our surveyor. He made his map on a scale of fifty chains to the inch, — or, as he always spelled it, "intch." It shows the occupants of the houses only on what are now Pleasant and Washington streets; the ponds and brooks; the situation of the mills, with their owners; the meeting-house; and the hay bridges over the Neponset. This map includes the modern town of Stoughton. When the line was run between adjacent towns, the selectmen of those towns were present; and Gen. Elijah Crane, Jabez Talbot, and Gen. Nathan Crane looked out for the interests of Canton.<sup>1</sup>

In 1830 Joseph Hodges, Esq., appears to have been a resident of Canton, occupant at one time of the Bussey, and at another the Bemis house. He was a surveyor; and when in conformity to the law of the State, a map was required, the committee appointed by the town consulted with Mr. Hodges. His offer to make the map from actual survey for thirty dollars was accepted. In his labor he was assisted by

<sup>1</sup> See Appendix III.

a committee of five, but Hon. Thomas French and Robert Tucker are the only names which appear on record as having done anything. This map was published in March, 1831.

In 1855 Henry F. Walling, a civil engineer, who was superintendent of the State map, also engaged on a map of Norfolk County, proposed to furnish a map of Canton. He offered to make such surveys as were necessary, and draft a plan of the entire town on a large scale, showing all the roads, streets, lanes, hills, woods, swamps, ponds, streams, mills, stores, churches, schools, dwellings, and other objects of importance and interest usually laid down on a map of this description. The town accepted the offer; and this is the latest map of any size that has appeared. It states that the town boundaries are laid down in part from old surveys. Canton also appears in the maps of Norfolk County by Walling, in 1853 and 1858; Boston and its environs, in 1866; and in the "Norfolk County Atlas," published in 1876.



INDIAN ARROW-HEADS.

## CHAPTER II.

## THE PONKAPOAG PLANTATION.

THE Massachusetts Indians who had settled near the mouth of the Neponset River were known as the Neponset Indians; and Chicataubut, their sachem, was styled the "Sagamore of the Neponsetts." It was here in a grove now known as Vose's Grove that John Eliot, on the 14th of September, 1646, first preached the gospel to the Indians in the wigwam of Kitchamakin, the successor of Chicataubut. Eliot continued to take a deep interest in their welfare; and it was owing to his advice that when for a trifling consideration they sold their lands at Neponset, they decided to remove to Ponkapoag.

The aboriginal name of the territory lying beyond the Blue Hills, known to the inhabitants as the "New Grant," was Ponkapoag. The territory derived its name from the pond, which formed one of the principal features in the landscape; and the name in the middle of the seventeenth century applied to a more extended territory than that which subsequently was included in the Ponkapoag Reservation. While the Indians sojourned at Neponset, they were known as the Neponset tribe; and when they removed to Ponkapoag, they received the name of the place of their new location. It is an error to suppose that the place took its name from the residence of the tribe within its borders; the reverse is true.

The apostle Eliot was anxious to gather all the Praying Indians into one town, but the Cohanit, or Taunton Indians, had reserved a spot for themselves; and owing to difficulties with the English people, he was obliged to give up this idea, and decided to place them in separate communities, the first

of which he established at Natick, which was designated as "The First Praying Town;" the second was at Ponkapoag. About 1650 the Indians made a beginning; and in 1655 Eliot says, "They desire to make a town named Ponkipog, and are now upon the work." Mr. Eliot was satisfied with the experiment; he found that they were more contented living in small communities than in a large town; such was the result at Natick and was beginning to be the "experience at Ponkipog." The "History of Dorchester" says in reference to Eliot: "He had become convinced that a position more retired from the whites would better promote their interests, spiritual and temporal, and solicited the co-operation of the principal inhabitants of Dorchester to further their removal."

In pursuance of this desire, the apostle in 1657 addressed the following letter to Major-Gen. Humphrey Atherton, — one of the most distinguished and influential men of Dorchester: —

MUCH HONORED AND BELOVED IN THE LORD, — Though our poore Indians are much molested in most places in their meetings in way of civilities, yet the Lord hath put it into your hearts to suffer *us* to meet quietly at Ponkipog, — for which I thank God, and am thankful to yourself and all the good people of Dorchester. And now that *our* meetings may be the more comfortable and favorable, my request is that you would please to further these two motions: First, that you would please to make an order in your towne record, that you approve and allow *y<sup>e</sup>* Indians of Ponkipog there to sit down and make a town and to enjoy such accommodations as may be competent to maintain God's ordinance among them another day. My second request is that you would appoint fitting men who may in fit season bound and lay out the same and record it also. And thus commanding you to the Lord, I rest. Yours to serve in the service of Jesus Christ,

JOHN ELIOT.

The influence of "the apostle," not only on Major Atherton, but upon "the good people of Dorchester," is shown by the action at the next ensuing town meeting, Dec. 7, 1657. On that day, the town appointed Major Atherton, Lieutenant Clap, Ensign Foster, and William Sumner a committee to lay out the Indian Plantation at Ponkapoag, not to

exceed six thousand acres of land; and it was voted "that the Indians shall not alienate or sell their plantations unto any English, upon the penalty of loss or forfeiture of their plantations." This transaction is more fully set forth in the Records of Dorchester for the year 1707: —

"Whereas, the Indians in the Massachusetts Country had sold all their rights and interest in all the land in the township of Dorchester, and had no place to settle themselves in, where they might have the gospel preached to them by the Rev. Mr. Eliot, upon the consideration thereof, the Rev. Mr. Eliot did petition to y<sup>e</sup> town of Dorchester that they would be pleased to grant to the Indians of Punkapouge a tract of land within their township, which they might settle, and he have the opportunity to preach the gospel to them. Upon the Rev. Mr. Eliot's request in the behalf of the said Indians, the inhabitants of said town of Dorchester did call a town meeting and did grant to the Indians of Puncapauge, a certain tract of land lying beyond the Blew Hills, not exceeding six thousand acres," etc.

This was the land upon which the greater part of Canton is now situated; it was known as the Ponkapoag Plantation, and to it most of the land titles must be traced. It extended substantially from Ponkapoag Pond on the east nearly to the Neponset River on the west, thence south to near the Viaduct, thence east into the boundaries of modern Stoughton, thence north to Ponkapoag Pond.<sup>1</sup>

Gookin says in defining the position of the ancient village of Ponkapoag, "There is a great mountain called the Blew Hill which lieth northeast from it about two miles." This would bring the Indian village at what is now known as Canton Corner.

No early map is known to be in existence of the larger part of Canton; that is, the part embraced in what was known as the Ponkapoag Plantation. In 1667, when the Dorchester committee met with the Indians to renew the bounds of the plantation, they mentioned that the Indians had a plat of the land, but would not lend it to them. The committee had neglected to bring a compass, and when they arrived at the northeast corner of Captain Clapp's farm were obliged to

<sup>1</sup> See Appendix II.

perambulate the remainder of the boundaries. It is probable this map was in duplicate, but that the copy of the town was burned in the same fire that destroyed the early tax lists of Dorchester.

The next plan was in 1687, when Capt. Ebenezer Billings took a plat of the common lands between the Blue Hills and Pecunit; this must have covered some part of the Indian Reservation, probably one half. Some surveys were made between lessees in 1704, when the Indians gave leases, but probably no plan of the plantation. When the early settlers received their deeds in 1725, the General Court ordered a survey to be made. Capt. Ebenezer Woodward made the survey and plan.

In 1756 Robert Spurr was guardian of the Indians, and was very much embarrassed to determine the boundaries between the lands of the English and the Indians. It was asserted that the Indians had no plat; and if they ever had any, that no trace of the field-notes even could be found. Spurr, therefore, desires the General Court to order the English persons abutting on the Indian land to produce their deeds, and pay their proportion of the charges of surveying the Indian lands adjoining them. The request was granted, and he was empowered to employ a surveyor and chainman upon oath to settle the boundaries between the Indians and the English,—each party to pay their proportion of the expense, the English to produce their deeds. The plan was finished in 1760, by which it appeared that there was still in possession of the Indians land amounting to seven hundred and ten and three quarters acres. The English abutters were Robert Capen, Recompense Wadsworth, Jonathan Capen, Deacon Wales, Ignatius Jordan, Elijah Jordan, James Smith, Nehemiah Liscom, Paul Wentworth, Samuel Tucker, Josiah Sumner, John and Moses Wentworth, Edward Bailey, John Whitley.

In 1650 the Indians appear to have been in quiet possession at Ponkapoag, and in 1657 with full permission of the town of Dorchester.

In 1658 the Provincial Government appointed commission-

ers to take care of the Indians and watch over their interests. Major Humphrey Atherton was authorized to constitute and appoint commissioners in the several Indian plantations, whose duty it should be to hear and decide upon such matters of difference as might arise among them.

That they soon began to till the soil appears from the petition of Manaquassen in 1662, whose necessities require that he should have a horse or mare to go before his oxen to plough his land. The deputies think it meet that a ticket be given him to buy a horse, provided that the seller take the ticket and make return to the Secretary. It must have thrown a damper on his agricultural pursuits when the petition was returned with the indorsement, "The magistrates consent not."

In 1667, before going to the war, Josias, the sachem of the Massachusetts Indians, called upon the selectmen of Dorchester, and desired that they would give him a deed of the six thousand acres at "Punkapauog," which the town had given to the Indians, to be made out in his name and the names of his councillors,—Squamaug, Ahauton, Momen-taug, William Ahauton, old Chinaquin, and Assarvaske.

It was probably in answer to this request that in May, 1667, a committee from the town of Dorchester went to Ponkapoag, and having given the Indians notice of their coming, met a delegation of the principal Indians at the "wigwam" of Ahauton. They reviewed the bounds, renewed the landmarks, and returned at night to the wig-wam, where they slept. The next day they finished their labors, "old Ahauton" going with them.

As some of the Praying Indians had been suspected of attacking the English, the Indians at "Punquapoag" were ordered not to go more than a mile from their village without being accompanied by an Englishman. Although there was no evidence that the Ponkapoag Indians had been engaged in any conspiracy against the English, yet the selectmen of Dorchester feared "that in case of an assault upon the town, they should not expect any help or succor from these Indians, but contrarywise, to the great detriment, if not utter

ruin, of our plantations." It was deemed advisable to place all the men of the tribe under the command of Quartermaster Thomas Swift of Milton, who removed them, first to Long Island in Boston Harbor, thence to Brush Hill in Milton, where they raised some little corn, although late in the season when they came up from down the harbor. While here, they were visited every fortnight by John Eliot and Major Gookin.

A few years afterward the Indians were ordered to repair to their plantations at "Punkapaug," and dwell there; and a person was appointed to call over the names of the men and women every morning and evening.

The following apocryphal story is told by the author of "Margaret Smith's Journal," of a powah, or wizard, who must have flourished about this time:—

"There was, Mr. Eliot told us, a famous Powah, who, coming to Punkapog while he was at that Indian village, gave out among the people there that a little humming-bird did come and peck at him when he did aught that was wrong, and sing sweetly to him when he did a good thing or spake the right words; which coming to Mr. Eliot's ear, he made him confess, in the presence of the congregation, that he did only mean, by the figure of the bird, the sense he had of right and wrong in his own mind. This fellow was, moreover, exceeding cunning, and did often ask questions to be answered touching the creation of the Devil and the fall of man."

During the reign of Squamaug, the long contest which had subsisted between Josias Chicataubut, sachem of Ponkapoag, and King Philip, sachem of Mount Hope, in relation to the boundary line between their lands, was satisfactorily settled. They met at the house of Mr. Hudson, at Wading River, in what is now Attleborough, July 12, 1670, and signed an agreement that the patent line dividing Plymouth from Massachusetts should be their boundary. Philip signed the agreement first, as he was considered the aggressor; then Squamaug signed, and William Ahauton and John Sassa-mon, councillors, witnessed the instrument.

The name last mentioned deserves attention from the fact

that his violent death was the occasion of Philip's War. He revealed the plots of King Philip, whose secretary he had been, to the English at Plymouth; and not long after, Jan. 29, 1674-75, he was found dead in a pond in Middleborough, called Assawomset, with marks of violence upon his person. An Indian who saw the deed told William Ahauton; and this information led to the execution of the murderer on June 4, 1675. Sassamon, or Woossausmon, born at Ponkapoag, was the son of Christian Indians. He became a convert to Christianity in 1662, and was educated. At one time he taught school at Natick, and is said to have aided Eliot in translating the Bible into the Indian tongue. He was not only admitted into the communion of the Lord's Table in one of the Indian churches, but was employed every Lord's Day as a teacher.

In 1674 Capt. Daniel Gookin wrote a book entitled, "The Historical Collections of the Indians in New England," which remained in manuscript until published by the Massachusetts Historical Society in 1792. He gives a graphic and interesting account of the Indians, their government, manners, religion, and customs. By virtue of his authority as magistrate and superintendent of all the Indians, he was brought into frequent communion with them; and his opinion is, without doubt, entitled to much consideration in historical matters. In February, 1668, Captain Gookin held a court at "Packe-mit," or "Punquapauge." Undoubtedly his description of the place was written a year or two later. He calls it "the Second Praying Town." Eliot in his description says, "Ponkapoag, or Pakcunit, is our second town where the sachems of the blood, as they term their chief royal line, have their residence;" and Hutchinson follows him almost literally.

At the time Gookin wrote, Ponkapoag had a population of only sixty souls, or twelve families. "Here they worship God and keep the Sabbath in the same manner as is done in Natick. They have a ruler, a constable, and a schoolmaster."

Ponkapoag had suffered in the decade immediately preceding Gookin's writing by the death of several honest and able men; and some who were considered faithful turned apostates,

and went away. These things had retarded the growth of the place; but especially had the village suffered in the death of William Awinian,— an Indian who is described as of great ability, of genteel deportment, and as speaking very good English. He appears to have been respected for his worth, and was a man of influence in the plantation. Gookin remarks, “ His death was a very great rebuke to this place.”

Eliot says of him, “ He was a man of eminent parts; all the English acknowledge him, and he was known to many. He was of ready wit, sound judgment, and affable. He has gone into the Lord.”

The Indians were very useful to the early settlers. They helped them to build their houses; and to-day there are houses standing, in the erection of which tradition says the Indians assisted. They were useful in planting the seed and reaping the harvest. The more industrious earned money by cutting and preparing cedar shingles and clapboards for the Boston market. To the less industrious, the woods and the swamps offered the prospect of game; while the ponds, the river, and the brooks furnished them a supply of fish for their own consumption, or for barter and traffic with their English neighbors.

Thus while engaged in tilling the fields of their white neighbors, or in traffic, they were wont to “ call to remembrance the former days,” and repeat the lessons those godly men, the apostle Eliot and his son, had taught them in their ministrations at this place; and these poor sons of the forest grew eloquent as they spoke of the loving-kindness of the Eliots for them and their race. When cheated and deprived of their lands at Neponset Mills, God had put it into the heart of the Rev. Mr. Eliot to become a petitioner for them to the town of Dorchester, that they might settle together at Ponkapoag and be “ gospellized;” and after attending to their temporal wants, he had established with them a regular religious service. He had taught them to keep the Lord’s Day with reverence. Thus, on Sunday morning, when the sound of the drum reverberated over the plain, they all collected at the little meeting-house which they had erected,

and with quiet and devout mien listened while the “apostle” or his son John would exhort them to lives of purity, virtue, and godliness, laboring hard “to bring us into the sheepfold of our Lord Jesus Christ.” And that they might never be without an instructor, Eliot taught members of their tribe in all matters bearing upon their spiritual and temporal welfare. For this he was well qualified. He had by his diligence and genius attained to great skill in the Indian language. He translated, as is well known, the Bible into this tongue. This was a work requiring great perseverance, and lasting many years. When we consider that to translate the Bible to-day into any of the foreign languages, with all the assistance of lexicons and dictionaries, would be a herculean task, how much more difficult must it have been for John Eliot, with no written or printed language to guide him, to translate the whole Bible into a tortuous and unknown tongue! The task was simply gigantic. The printing was begun in 1660, and finished in 1663.

Although Mr. Eliot was so great a student and so learned a man, his preaching was adapted to the comprehension of the Indians. “His manner of teaching,” says Gookin, “was first to begin with prayer, and then to preach briefly upon a suitable portion of Scripture; afterwards to permit the Indians to propound questions; and divers of them had a faculty to frame hard and difficult questions touching something then spoken or some other matter in religion tending to their illumination, which questions Mr. Eliot, in a grave and Christian manner, did endeavor to resolve and answer to their satisfaction.” His delivery was earnest and impressive, his words plain and to the purpose. “The Indians,” says an historian of the time, “have often said that his preaching was precious and desirable to them;” and they have left this testimony on record in the following words, under date of Nov. 20, 1706: —

“We, having made large experience of the evidence and mercy of God unto us, in affording us salvation in and by the gospel of his son Jesus Christ, and has been pleased to move you y<sup>e</sup> hearts of his good people for to encourage us to embrace and come in with the same.

And that for above these fifty years by some of his faithful ministers, and when we had no convenient place of settlement, it pleased God for to move the heart of the Rev. Mr. Eliot not only for to labor hard with us for to bring us into the sheepfold of our Lord Jesus Christ, but did also become a petitioner for us to the town of Dorchester, that they would be pleased to bestow on us a certain tract of land at Ponkapoage, that we might settle together, that we might be *gospilized*; and in answer hereunto the good people of Dorchester did call a town meeting and passed a vote that we should have a certain tract of land not exceeding 6000 acres, but we were not to sell or alienate any piece or parcel upon forfeiture of the whole. Accordingly we have enjoyed the same under Dorchester protection for about fifty years, both in securing us from the former war by soldiers, and otherwise for our safety and comfort, &c."

Mr. Eliot's son John also preached to the Indians at Ponkapoag, it having been his custom to visit them and preach for them once a fortnight; and great was the blow when John Eliot the younger died, — "when God was pleased to put an end to his work and life, and carry him with full sail to heaven." The apostle also had labors to perform at more distant places; old age wore on him apace; and finally the old man, "the first herald of Christianity to the savages," after many years of faithful service, died.

"The good, the pious, in the early days,  
Who planted here his noble palm of praise ;  
Who justly bore the "Apostle's" sacred name,  
And won from virtue's self a virtuous fame ;  
Who to the Indian and the negro bore  
Learning's free gift, and opened wide her door."

A memorial drinking-trough was erected in 1880, on the old Packeen Plain, — a site rich in historic associations; it bears on enduring granite this inscription, —

"In memory of the labors of the Apostle Eliot among the Indians of Ponkapoag, 1655-1690."

Increase Mather, writing in 1687, says, —

"Besides the church at Natick there are four Indian assemblies where the name of the true God and Jesus Christ is solemnly called

upon. Mr. Eliot formerly used to go to them once a fortnight, but now he is weakened with labors and old age, and preacheth not to the Indians oftener than once in two months."

In 1688 Gen. Francis Nicholson, who was subsequently Lieutenant-Governor of New York, under Andros, Governor of Maryland, of Virginia, of Nova Scotia, and of South Carolina, visited "Punckapaug;" and some of the Indians being afraid, he gave them a little powder and ball, — a timely gift, for the year following a draft of ninety Indians was ordered from Ponkapoag, Natick, and other places where the Indians friendly to the English resided, and sent into the army. Rev. George M. Bodge says, "In July, 1689, Capt. Thomas Prentice and Mr. Noah Wiswall were sent to arrange matters with the uneasy Punckapoags." Captain Prentice was so highly respected by the Praying Indians that on the death of Gookin in 1691, they petitioned the court to appoint him superintendent of their affairs. Not only would it appear that the Indians were uneasy, but the inhabitants of the neighboring town of Milton seem to have been somewhat alarmed; for the same month and year, Thomas Vose writes that —

"Milton is a frontier town, bordering on or near adjacent to a plantation of Indians, who, as he understands, are very speedily to be embodied together and to encamp themselves in or near the precincts of Milton, which will occasion that town for its safety to watch and ward."

Between York Street and Ragged Row (Pleasant Street) there exists a tract of land the greater part of which is covered with a growth of wood. The Turnpike crosses it from north to south; and the region remains almost a wilderness. One can wander for hours over these forsaken acres; cart-roads, bridle-paths, and driftways cross it, furnishing rough, but cool and shady drives or walks. Diverging from these are smaller paths, where one treads on moss of the softest verdure, or sits on banks covered with ferns and flowers; and here in their season are found the rarest wild plants and flowers that grow in our town. Hills and valleys, brooks

and ponds, break the monotony of the landscape; and at intervals fine views of the surrounding country may be obtained.

This whole territory is divided by loose and dilapidated stone walls, which serve to indicate the ancient landmarks. One portion of this land has long been called Mount Hunger Fields. Tradition asserts that in former days one of the early settlers starved to death on the land, hence its name. Some of the giants of the forest still remain. The Old Hornbeam rises, rough and gnarled, above all the trees that surround it; the old deeds make mention of it, and surveyors depict it on ancient plans. It has stood for centuries, all its companions having been converted to the use of man. Here also stand the Lone Chestnut, the Three Maples, and other landmarks. An ancient roadway known to the Indians as the Quantum Path, which was in use before the Turnpike was built, leaves the latter near the southeasterly border of Reservoir Pond, and crossing these deserted fields, comes out near Belcher's Corner. Diverging from this old highway, one branch leads to Pleasant Street in Canton, skirting the southerly shore of the Reservoir Pond, while another in a more southerly direction comes out on Burr Lane; another road, turning to the east, passes south of Muddy Pond, and running through what are sometimes designated as the Indian farms, passes the Indian burying-ground, coming out on Indian Lane.

Scattered over this territory are many ancient cellar-holes, which testify to the former occupancy of these lands. A portion of this land was purchased from the Indians in 1725; and here were the houses of John and Moses Wentworth, Moses Gill, Edward Pitcher, Elias Monk, and Elhanan Lyon. Here was Pitcher's Pit, where tradition asserts that Edward Pitcher, pursuing a wolf, fell into a hole and found, much to his surprise, that the wolf was already in possession. Another version of the story is that Pitcher was annoyed by a pilferer of vegetables, and dug a wolf-pit, carefully concealing it from view; the next morning he found one of his neighbors in it, unable to extricate himself, who ever after

received the sobriquet of Pitcher's Wolf. Here are Fox and Porcupine hills, Beaver, Spring Meadow, York, Pequit, Shaven, and Ponkshire brooks, York and Muddy ponds. Here was Esty's Neck, Pomeroy's, Robin, and the Cedar swamps.

In 1726 a committee appointed by the General Court reported that it was true "that the Indian proprietors are reduced to but few families, and improve but a small quantity of their land."

The family of Ahauton is mentioned as early as any Indian family. Many of this name embraced Christianity, and several were educated. Old Ahauton, as he is called by the commissioners who visited his wigwam in 1667, was the son of Jumpum, and before he became a Christian was obliged to pay two beaver-skins to William Blaxton, the first settler of Boston, as a penalty for having set traps in 1635 to catch Blaxton's swine. In 1642 he is mentioned as an Indian guide and interpreter. In 1658, in signing the deed of Nantasket, he styles himself as of "Puncapaug." Eliot thus writes of him: —

"Our chief ruler is Ahauton, an old, steadfast friend of the English, and loveth his country. He is more loved than feared; the reins of his bridle are too long. Wakan is sometimes necessarily called to keep court here, to add life and zeal in the punishment of sinners."

Old Ahauton lived to sign the deed of Boston in 1685. His son William was called to be the teacher at the death of Awinian. Eliot writes of him in 1670 as follows: —

"He is a promising young man of a simple and upright heart, a good judgment. He prayeth and preacheth well; he is studious and industrious, and well accounted of among the English."

In due time he became one of the councillors of Squamaug, the Massachusetts sachem. He was a man of great attainments for an Indian. He signed many documents and treaties before 1675, and he wrote a fair hand; the same year William, William, Jr., and Benjamin were paid for military services by the Government. Some years ago an ancient deed was discovered at Dedham, which bore date 1680, and

was a grant of land in the vicinity of Charles River, "from William Ahauton, alias Quaanan, his brother Benjamin, and their sisters, Tahkeesuisk and Hanna Ahauton, alias Jammec-wosh, all of 'Punkapogg' near the Blue Hills." On March 18, 1781, when Charles Chicataubut, son of Charles Josias, sachem of the Massachusetts, desired that William Stoughton and Joseph Dudley might be appointed his guardians, William Ahauton acted as interpreter. In 1690 William Ahauton visited Major-General Stoughton to ascertain what was most expedient to be done for the safety of the friendly Indians and the English. Later we find him with the Natick Indians consulting Judge Sewall about the same business. At a meeting held at Pecunit on lecture-day in March, 1704, the Indians consented one and all that William Ahauton should have the improvement of Beaver meadow during his life "for his labors in y<sup>e</sup> ministery among them." In 1711 he is styled preacher, and stationed at Pecunit. He died July 21, 1717.

The wigwam of Ahauton is said to have stood near the site where Hon. Charles H. French erected his stone house in 1854, a part of the material of which was blasted from an immense rock which stood out from the surrounding field and had been known to the former generation as "Squaw Rock." The tradition is that the squaw of William Ahauton, of Pecunit, after having lived for ten years in great love with her husband, was condemned at a hearing before Justice Daniel Gookin, in October, 1688, for conduct unbecoming a wife and mother. It was decided to spare her life, but that the said Ahauton "shall on the twenty-ninth instant stand on the gallows, after the lecture in Boston, weth a roape around hir neck one hower, and that the marshall-general shall cause hir to be took down, returned to prison, and committed to the Indian constable, who on a public day, by order of Capt. Gookin, shall severely whip hir, not exceeding thirty stripes." The punishment was duly inflicted; and, unable to bear the disgrace attending it, upon her return home she dashed out her brains by jumping head-foremost from this rock.

William left sons, William, Thomas, and Amos, the latter of whom succeeded his father as preacher, and lived to be a contemporary of the second minister of Canton, the Rev. Samuel Dunbar.

In 1675 we find that Peter Ahauton and Nathaniel Patunckon were ordered to appear before the magistrate and give their testimony in regard to the murder of one Caleb.

In 1754 the wigwam of one Job stood upon land which he had sold to Stephen David, who informs him in the customary language of the day when addressing an Indian, that "if he dont like its situation, he can move it on the other side of the line on his own land." This family appear to have intermarried with the Pomhams; for in 1767 Pomham, then only seventeen years of age, had a bastard child called Thomas, descended on his mother's side from Thomas Ahauton. One Pitt Pomham appears in Stephen Miller's company in Colonel Bagley's regiment at Fort William Henry in 1756, again in 1760 as a servant to Major John Shepard. In 1812 President John Adams, writing to Thomas Jefferson, says,—

"Aaron Pomham, the Priest, and Moses Pomham, the King, of the Punkapaug and Neponset tribes, were frequent visitors at my father's house at least seventy years ago. I have a distinct remembrance of their forms and figures. They were very aged, and the tallest and stoutest Indians I have ever seen. The titles of King and Priest and the names of Moses and Aaron were given them no doubt by our Massachusetts divines and statesmen."

The Momentaugs were among the most ancient of the Indian families. The name of Robert, alias Momentaug, as one of the councillors of the king, Josias Wampatuck, appears on the deed of Quincy, then Braintree, in 1665. In 1683 he is paid for killing a "woulfe" by the town of Dorchester. In 1685 his name appears on the parchment deed given to the town of Boston. In 1712 Nehemiah Momentaug leases to Joseph Tucker for two hundred years six acres of land, where the road now passes into the Revere Copper Company's works from Washington Street. It was then designated as "Nehemiah Momentaug, his Neck;" and probably his wig-

wam was on this land. Samuel Momentaug was one of the Indians who in 1707 cheerfully yielded his right in the land about the meeting-house in Ponkapoag, that it might be used for a burial-place. John Wentworth affirms that Sarah Momentaug was Samuel's daughter, and calls him "one of the ancient proprietors of Ponkipog Plantation." This Sarah Momentaug, alias Sarah Simons, died at Dedham, Oct. 27, 1747.

The following letter, by Isaac Royall, a well-known citizen in his day, throws light upon her ancestry:—

"I can assure you that she is esteemed to be one of the most certain proprietors of Puncapaug Plantation, she being of the antient family of the Momantaugs, and stands allied by marriage to King Josiah's family, who, in his deed to Dorchester, reserved Puncapaug Plantation for the use of the Indians of which the family of Momantaugs were part."

I find that in 1716 Hannah Momentaug was married to Thomas Blunt, of Milton.

On the 29th of March, 1718, Deacon Joseph Tucker, one of the first settlers of Canton, with his wife, Judith, conveyed to Elijah Danforth and his brother three acres of land known as Thomas Mohen's field. This land is situated opposite the Memorial Hall in Canton, and was leased about 1712 by Mohen to Tucker. The name is spelled sometimes Moohen, and I have seen Moho spelled Mooho. I am in doubt whether the Momentaugs were or were not the ancestors of the Mohos. The name Elizabeth Moohen occurs during the years 1717-19. Joshua Moho married Sarah Momentaug, Feb. 20, 1719. They had a son Samuel, who in 1753 complains "that the Indians are greatly neglected, and their lands stripped of timber." Samuel married Dinah, and lived in a house that stood on the westerly side of Indian Lane, on a road which was laid out in 1760, but soon neglected. This house was called old in 1790, and I am told that there are persons living who can remember it. The cellar still can be seen; it is on a hill commanding a view of the surrounding country. The place is sometimes called the Moho lot, and

sometimes the Dinah lot. Samuel Moho died May 4, 1762, leaving eleven children, all but one being under age. Dinah joined Mr. Dunbar's church in 1734, and died May 26, 1791, at the age of ninety. In 1761 I find Joshua and Thomas Moho as soldiers stationed at Halifax, in the company of Capt. Lemuel Bent. Alfred Croud tells me that there is a tradition among the Indians that Dinah was found dead in the cellar of her house, with her throat cut. She was the mother of nineteen children. One of her daughters, Abigail, lived with John Bancroft, or Bancraft, son of Robert, commonly called "Doctor." Mary married Cæsar Elisha; Martha married Robert Wood, Jan. 1, 1779. Manta, or Mantha, married, in 1770, Daniel Tom, a Natick Indian; and Dinah married, in 1769, Mingo Robinson. Mollie married into the Williams family. The sons of Dinah appear to have been patriots, and faithfully served their country during the Revolution. Asa, George, and William were in the service. John served six months and twenty-six days, and died far from his home, amid the privations and sufferings of the campaign, Nov. 22, 1777. Jeremiah and George shouldered their queen's-arms and served with Captain Pope in the famous Fourth Massachusetts Regiment.

Daniel Moho married Sarah Reed in 1801. George married Mary Bancroft, Jan. 3, 1774, and died July 30, 1784. It was the custom of Dinah to be drawn every winter on a sled by the young men of the tribe to Dorchester, to visit the graves of her ancestors. My grandfather has seen her on one of these pilgrimages; and Edward Everett, in his oration at Dorchester, in 1855, said that "within his remembrance one of the tribe used to come down once or twice a year to the seaside, hover a day or two around Squantum, stroll off into the woods, and with plaintive wailings cut away the bushes from an ancient mound, which, as he thought, covered the ashes of his fathers, and then went back, a silent, melancholy man,—the last of a perishing race."

It being then the custom to pay bounties for rattlesnakes, we find that in 1770 Hannah Moho brought two to the selectmen. They cut off the rattles, and paid her 1s. 4d.

George Moho lived in a hut about midway between the Turnpike and Indian Lane, northwest of the Henry house, where Daniel Croud lived in 1855. He married Mary Bancroft in June, 1774. She died July 14, 1818; he in 1804. Sept. 29, 1789, Mr. Benjamin Tucker and Mr. David Talbot went to Dinah Moho's in search of a sheep that had been stolen, and were successful in finding one that was dead but warm; they then went to the wigwam of George, and found nothing. Nevertheless a warrant was issued against Asa and George, and they were accordingly tried at Captain Bent's tavern, known as the Eagle Inn.

George Moho's daughter Margery married, in 1794, Canada Reed, of Sandwich; after his death, she married Joel Holden, and lived in a wigwam in the woods west of the York schoolhouse. Upon the death of Holden she married Samuel Freeman, Sept. 2, 1813. The last record I have of George Moho is that he died May 31, 1837.

The nine children of Margery and Samuel Freeman lie side by side in the Indian half-acre near Indian Lane. I have seen persons who have attended funerals there, and am told that the person still lives who dug the graves of some of the Freeman family. Whether this man was descended from Cuff Freeman, who was a negro slave of Capt. Charles Wentworth, and who married Mary Robin about 1752, I am not informed.

An ancient diary records, May 5, 1767, "A negro woman, wife of a white man, buried from Moho's."

Muddy Pond is embraced within the York wilderness, and near its borders many Indians lived and died. One old Indian kept in his wigwam a ready-made coffin, — a precaution which was perhaps warranted by some experience he had gained by attending the funerals of his tribe. A sad story is told of the death of Indian George, who, while fishing in this pond, fell from his rudely constructed raft into the water and never was seen again, his straw hat floating on the pond, and his unoccupied raft, alone revealing the manner of his death.

The name of Simon George is frequently seen on early

deeds and documents. The first known of him at Ponkapoag was in 1706. He was one of the first to plant an orchard ; and in spite of all the attempts of the white settlers, he was enabled to hold it. The Indians were very fond of cider. Many of them planted orchards soon after their arrival at Ponkapoag, and these were excepted in the leases which the Indians gave to the first settlers. But in 1768 Robert Redman fenced in his orchard, containing sixteen acres, and threatened the Indians with death if they dared to take an apple from the trees which they themselves had planted, nor would he allow them to gather cranberries for their own support ; but the loss of the cider was the hardest to bear. "The apples are now coming on," they say ; "and we set great store by our apples, and hope that we shall have some, not only to eat, but to make cyder,—a liquid very peculiar to the aboriginal gust." Another orchard was situated near Muddy Pond. Simon George's orchard was situated at the corner of Ragged Row and Burr Lane ; it contained from seven to ten acres. In 1732 the Indian commissioners allowed "him and his squaw the liberty to improve, for their own personal benefit, as much of the land that was that year devoted to John Wentworth and William Sherman as they shall see cause to use." Here he resided ; here four of his children—Deborah, who married Berry Miller, Oct. 30, 1750 ; Abigail ; Samuel, who married Hannah Momentaug in 1752 ; and Hannah — were born. One of his sons, Mathias, went into the service in 1747, and died soon after. His wife, Abigail, is mentioned in 1765 as old Abigail George ; and on June 5 of the following year we find the record of her death.

Simon George departed for the happy hunting-ground in 1739, in full belief that —

"admitted to that equal sky,  
His faithful dog should bear him company."

Simon George gave all rights in his place to Jacob Wilbor, who married, Jan. 9, 1781, Mary Will, by whom he had a son who was buried in the Indian graveyard nearly west of his father's house. After the death of her first husband she

married Seymour Burr. She lies buried in the Canton Cemetery, and the inscription upon her gravestone is as follows:

“ In memory of Mrs. Mary, wife of Semore Burr, a Revolutionary pensioner. She died in Canton, November 1, 1852, aged 101 years, last of the native Punkapog Indians.

“ Like the leaves in November, so sure to decay,  
Have the Indian tribes all passed away.  
Mary’s Christian feature on earth was a true Methodist ;  
Above, her spirit now rests in sweet heavenly rest.”

In regard to her age there has been controversy. The tradition among her neighbors asserts that she was born on the night of the great Lisbon earthquake, which occurred on the 18th of November, 1755. Her husband made oath when he applied for a pension in 1820 that she was then sixty-six years old.

Seymour Burr was born in Africa, and was said to have been the son of a prince. At the age of seven years he was kidnapped and brought to America, and was purchased by Seymour Burr,—a farmer living in Connecticut, a connection of Aaron Burr. Although he was treated kindly by his master, he bemoaned his condition of servitude, and incited a number of his friends to attempt an escape. Their plan was to steal a boat and put off, in the hopes of reaching the British army, and so gaining their freedom ; but the boat was overtaken by their masters, who were armed, and they quietly surrendered and went home. The astonishment of Seymour was great when, in place of the corporal punishment which he expected, his master reminded him of the kindness with which he always had been treated, and inquired what had induced him to leave his old home and go away with foreigners. Burr replied, “ I want my liberty.” His owner, fearing that he might be more successful in another attempt, or perhaps touched with sympathy by his appeal, made the proposition to him that if Burr would give him his bounty money and enlist in the American army, he should at the end of the war be a free man. Burr accepted the offer with alacrity, willing to undergo any peril that would bring him his freedom. He

accordingly fulfilled his part of the agreement, and served faithfully as a private in Captain Colburn's company, in the regiment commanded by Colonel, afterward Governor, John Brooks. He was present at the siege of Fort Catskill, enduring much misery from hunger and cold, and received his reward of freedom at the close of his term of enlistment. Seymour Burr with the Widow Wilbor settled on the estate of her former husband. On Dec. 24, 1805, he received a deed from the guardians of the Ponkapoag Indians of about six acres of the same land of which Simon George had previously had the improvement, and so became the master of George's wigwam. We have written "master," but it would appear that there were times when the heart even of this brave soldier faltered, and when for the moment he wished himself elsewhere. When his wife threatened and abused him, he would mutter in his broken English, "You Injun ; I nigger. You kill me ; I no kill you." He died Feb. 17, 1837, and is buried in the Canton Cemetery ; no stone designates the grave. He left two daughters, but no sons. In 1855 a grandson who took the name of Lemuel Burr was living in Boston. There were, in 1861, seven of the name of Burr living. Seymour Burr also owned a tract of land through which the Turnpike now passes, which land Samuel Morse purchased of Dr. John Sprague, and which came into Burr's possession by an exchange.

The name of Bancraft, or Bancroft, has usually been considered an Indian name ; but Robert, who on his first arrival resided in a hut in the woods near Ponkapoag Pond, was designated as an Englishman. He lived with Elizabeth Pickett, "a real white woman." He was called "Doctor," and died Oct. 26, 1786. After Bancroft's death his widow was married by Parson Smith to one Taylor, a sailor, and she afterward was known in all warrants as Bet Taylor. Constable John French so designated her when in 1789 he carried her with her children out of town. She subsequently married Asa Moho. Asa had a son John who lived with Abigail Moho, whom the wise men of a former generation asserted to be "half Indian and half negro."

From John and Abigail came Jeremiah. Tradition says that his mother was named Wood, and he is said to have been born in a wigwam which stood near the place where the Providence Railroad passes the ancient homestead of the Taunts. While they lived here, the squaw used to go to Fountain Head and fill her apron with speckled turtles, which on her return she would throw into the hot embers to cook.

The place known as the Bancroft farm, in 1803, was south of York Pond, near Indian Lane. In 1827 Jeremiah had a hut west of the house of William Henry, not far from the Turnpike. He was obliged to remove this when Charles Tucker purchased the land on which it stood. Two years later he purchased three quarters of an acre of land bounded east and south on Indian Lane. The cellar-hole can still be seen at a bend in the road a few rods beyond the last house on Indian Lane as one goes toward York. I have pleasant recollections of a visit to this house some twenty years ago, and of listening to the ancient legends and folk-lore from the lips of one of the tribe.

The following account of the adventures of Jerry Bancroft was related by Jerry himself, about 1828, in the hearing of Mr. Nathaniel Vose.

He said that at a certain period of his life he was impressed on board a Spanish man-of-war, and served long enough to acquire the speech of its crew. When the ship touched at a port on the western coast of South America, he was carried ashore and sold as a slave. He was soon placed upon a plantation in a gang under an overseer. One warm day the overseer lay down in the shade to enjoy a siesta. Jerry, who was at work in the garden with a spade, waited for his opportunity, and then, as he expressed it, "patted him with the spade." Jerry then made his escape and started across the continent; he was well treated by the natives, and reached the Atlantic seaboard in safety, and got passage home. Jerry Bancroft was buried Sept. 29, 1840.

One of this family, bearing the name of its ancestor, George, fell in love with Abigail Capen, whose father, Christopher, had purchased land on Indian Lane. His house

stood on the northerly side of Indian Lane, between the houses marked A. Tilden and D. Croud on the map of Canton published in 1855; his old well can be seen from the road. He forbade his daughter to have anything to say to Bancroft, and locked her up in her room; she made her escape in the night, joined her lover, and they were married on the 28th of December, 1779. From her are descended persons of ability in Essex County. Sivery Bancroft's wig-wam was on the northerly side of the road that leads from Indian Lane to York Pond before reaching the brook, almost directly west of the southerly end of the pond. The Widow Elizabeth was living in 1861. She was probably born in the last century. Jeremiah and Thomas are still living; with both I have had the pleasure of talking over the old traditions.

In 1768 Aaron Wentworth writes the following letter to the selectmen of the town:—

“These are to inform you that I took into my house, Berry, a negro man, — came last from Milton in November, 1767; how long he will tarry I don’t know.”

He came to Ponkapoag as other slaves came, to marry an Indian wife, for then his children would be free, as the law in those days was that the children of Indian women were free-born. This man was mentioned in 1750 as a slave belonging to Samuel Miller, Esq., of Milton; he took his master’s surname, and subsequently, as a free negro, appears to have married Deborah George in 1750. We hear that his wife Hannah, an Indian woman, was buried by the rector of the English church, July 24, 1769; and September 24 of the same year he appeared at the church, and after the evening service was married by the ritual of the Church of England to Sarah Will. In the list of the names of heads of families belonging to the Church of England in Canton in 1767, appears that of Berry Miller. Sarah Berry in 1780 made her mark in receipt for money expended in the support of “y<sup>e</sup> Wid. Adlington.” She died on the 24th of November, 1781, at Smithfield, R. I., aged sixty-seven years,

was brought to her old home for burial, and lies in the Indian graveyard near Indian Lane. The house occupied by Berry Miller stood between York Pond and the easterly and southerly lines of the Ponkapoag Plantation; the cellar still can be identified. This house was built by Wills subsequent to his residence in the "tree cellar" house. After his death Berry Miller took the property with the live-stock. He married the widow of Isaac Williams, who also at one time lived in this house.

The first colored man in Canton, named Isaac Williams, appears in 1719. His father was imported from Africa, though he was born in Roxbury, and was a slave of Dr. Williams, whose surname he adopted. When on Nov. 8, 1775, Isaac Williams married Elizabeth Wills, he hailed from Dedham. She had lived in the family of Dr. Holden of Dorchester, and is spoken of as a woman of "pure, unmixed Ponkapoag blood." David Talbot employed Isaac Williams to assist him on his farm in 1789; and he was, upon his marriage, admitted as a member of the tribe by its guardian. He is said to have received a pension for his services in the Revolutionary War. If this is so, the events of a certain day in December, 1776, when he was arrested as a deserter and sent to jail by the Committee of Correspondence, must have been forgotten or atoned for. He lies buried in the Stoughton graveyard, where a stone marks his last resting-place. His widow lived to be over one hundred years old, bedridden and blind. She died Feb. 3, 1848.

It would appear that the Indians had some interest in certain lots of land,—possibly of occupancy or of cutting wood. As early as 1789 a certain piece of woodland containing eighteen acres was sold for the benefit of the Indians to Jabin Fisher, and was then known as the Williams lot, designated as in Mount Hunger. It is bounded on the north by Muddy Pond and on the east by land of Seymour Burr. This land has been owned successively by the Withington and Lewis families; and about twenty years ago it passed into the possession of Horace Guild. There is a cellar-hole on this lot, by which runs an ancient driftway, or bridle-path.

Isaac Williams purchased the land on which he built his house in 1803; the cellar-hole of this house, in which he died, is still to be seen on the York Pond road about an eighth of a mile south of York Pond. In 1813 he added thirty-nine acres adjoining the original purchase.

Amasa Williams was styled during the early part of this century an Indian mulatto of the Ponkapoag tribe. He was the son of Isaac, and followed the sea. On one of his voyages he made a miniature man-of-war, rigged and mounted her, took her to York Pond, loaded all her guns, arranged his slow-match so that they would all go off at once, and touched a match to her; the annihilation of the craft was complete. He died Feb. 13, 1827. He is buried in the old graveyard at Stoughton, and is said to have been a member of the Prince Hall Grand Lodge of Masons. In 1861 Isaac Williams, then over sixty years of age, was living. His wife died April 18, 1849.

William Croud married Sarah, daughter of Nuff Wills, Aug. 15, 1783. He remained in Canton until 1784, when he removed to Smithfield, R. I., and in 1819 was living at Woodstock. He left a son, William, Jr., baptized in 1783, who figured with no credit to himself in this vicinity until 1812. Another son, Daniel, was born about 1792, and was well known as an exemplary unassuming Christian man, who built honest walls. He was married at the house of Seymour Burr, by the Rev. Benjamin Huntoon, Sept. 2, 1824, to Betsey Digans; after her death he married Lydia Harrison, a white woman of Natick. His children and grandchildren are still living on Indian Lane, and are owners by purchase of the very land which was given to their ancestors by Eliot's labor.

Daniel W. Croud, a member of the Fifth Massachusetts Cavalry during the war, died in Canton, Dec. 19, 1883, aged fifty-eight years. There were sixteen of the name recorded as living in 1861.

One of the daughters of Dinah Moho, named Mary, married Cæsar Elisha, May 17, 1769. He was a former negro slave of Capt. Charles Wentworth. They had a daughter, Louisa,

who married, in 1795, Uriah Low, and, Aug. 18, 1797, Peter Robertson. His son Lewis married, in 1792, Rachel Corden, or Cordner; the ancient record says, "both of the Moho tribe."

The house of Lewis Elisha stood on what is now the south-eastern border of York Pond. As the road approaches the pond, it is bounded on the easterly side by a wall, which was once the boundary of the Williams farm, now owned by Hiram Johnson. On the westerly side of the roadway, at about eighty feet from the pond, stands a large smooth, upright stone with an apple-tree directly in the rear of it, and a maple-tree a little to the southwest; this stone is the back of the hearth or fireplace of the Lewis Elisha house. Oct. 10, 1804, there was a terrific storm; the wind howled, and even York Pond showed white caps. Polly Davenport Mois was then living in this house. As the storm increased, Polly, alone in the old shanty, grew more and more frightened, and finally, mustering all the courage she had, left the hut and started up the pathway toward Berry Miller's, then living in the Williams' house. She had barely strength to reach the door, and as soon as she had succeeded in opening it, fell headlong into the room; there the neighbors found her the next morning, cold and dead. Her body was tenderly cared for and carried to her friends in Dorchester, where it was buried. Her daughters — Persis, Mary, and Betsey — were removed by Joel Holden to Dorchester in October of the following year. Lewis Elisha was known afterward in Andover, where he had a large family, and figured conspicuously in a law-suit, *Andover vs. Canton*, in 1814. He married, in 1803, Hannah Richardson, the daughter of a mulatto father and a white mother, and died in Milton in 1817. James Elisha, aged sixty-one years, was living in 1860; and the names of William, Harriet, James F., and Maria appear at the same time.

On the northeast corner of Indian Lane and the road which leads to York Pond stands the house in which, in 1855, according to the map of that date, was living Simon Willard Wilde. There is a small knoll in the rear of this house

which has always borne the name of Mingo's Hill. The man for whom this hill was named lived near the spot on land adjoining that of Bancroft and Williams, bounded west by Indian Lane and south by the York Pond road; his name was Mingo Robinson. I find among the Narragansett soldiers the name of William Mingo, June 24, 1676; whether his descendants added the surname of Robinson to designate themselves is an open question. It was the good fortune of Mingo to possess in 1769 one of those royal jewels which had descended on one side at least from the ancient sachems of Massachusetts. He married one of Dinah Moho's daughters, named in honor of her illustrious mother, Dinah.

The family of Hunter is very ancient. On Sept. 21, 1675, Thomas Hunter and Benjamin Ahauton were among the Ponkapoag Indians who marched with Captain Prentice against the hostile Indians. In October of the same year John Hunter, with others, had permission given him by the General Court "to passe and repasse between Puncapaug and the place assigned to them near Joseph Belchar's for the conveyance of their goods." In 1717 George Hunter signed deeds of importance, and went to Milton on a cold October day to marry Betty Nateant.

Old Sarah Hunter had a house built for her in 1767, but she did not enjoy it long. Soon after, she was taken sick, and Lydia Waterman was sent for,—one skilled in all the ancient arts of healing and the use of herbs; Lydia nursed Sarah till the 11th of May, 1768, when she died. Parson Dunbar rode over to the funeral on horseback, said just what he thought about her, and was presented with a pair of gloves for his pains. A granddaughter of hers, named Bette Hunter, is mentioned as dying Aug. 12, 1766.

Elisha Mannumian, or Menumion, was one of the Ponkapoag Indians who leased land to the English squatters in 1706. He was the son of William, who in his palmy days was the owner of a tract of land in the Nipmuck country, which extended two miles each way. It adjoined land purchased by Mr. William Stoughton, probably in what is now the town of Charlton. In 1682 William was described

as "falling into a languishing state of body." He ran into debt, and drank up all his property, and was obliged to sell his land. Probably Harriet, whose name appears in 1717, was his daughter.

There are many of the Ponkapoag Indians whose names only appear once or twice on any record,—Bette Solomon, 1754; Mary Peters, 1735; Hester Cole, 1717; and Phineas and Patience Cole in 1747. The first minister of Canton had an Indian servant. She died July 1, 1718. Her name was Hannah Spywood. Pomponechum has been preserved in the name of a swamp. We also know that "Wachennakin lived at Peckunit," and two more men with unpronounceable names — Monnoccumut and Manantaligin — encumbered some portion of this desolate space. From 1667 to 1735 we meet with the name of Hezekiah Squaumaug, and in 1717 of Rebecca, lineal descendants of the great Chicataubut, who was sachem when the Pilgrims landed.

The family of Quok was also an ancient family. John is seen in 1717; Timothy was in the expedition to Carthageno in 1740; Zachariah died in 1741; and James was living in 1753. Quok Mattrick, a soldier of the Revolution, who married Chloe Howard in 1788, may have been named from this family. Hon. James M. Robbins, of Milton, informs me that when a boy he was very much frightened at the cry, "The Quoks are coming." Sucamugg is another name which appears in 1719. Mary died in 1738; Sue in 1754. Experience lost a daughter in 1759; and as late as Feb. 20, 1771, Mary married Thomas Mitchell, Jr. He died Dec. 4, 1810, aged ninety-two years.

Robert Burrill came from Braintree and took up his residence with Thomas Penniman in 1764. His wife's name was Mary; and at that time he had two children,—one named for his wife, and the other named for him. David is seen in 1765. There were half a dozen of this name living on Indian Lane in 1860, and the name of David was perpetuated. I remember seeing a row of Burrills in the York School when visiting it in 1866.

Moses Marendash was published to marry Lydia Jones on

May 31, 1733; but on the 2d of June she changed her mind, and sent her uncle Jonathan to have the notice taken down. This was done, but she was still unsatisfied; and on July 6, 1734, the notice was posted a second time.

Jonathan Capen was appointed to take the place of Joseph Billings as guardian of the Ponkapoag Indians, June 17, 1767. The following notice shortly afterward appeared in the Boston papers:—

STOUGHTON, July 30, 1797.

The subscriber having been appointed by the Great and General Court in their last session Guardian of the Punkapaug Indians, notice is hereby given to all persons not to trust or give credit to any of the said Indians, as no debts of their contracting will be paid without the consent of the said Guardian.

JONATHAN CAPEN.

Nuff Wills, a negro, was a tenant of Capen's, and is said, after Capen built a new house, to have lived in his old one. He moved to Williams' old place nearly north of his former residence. His daughter Hannah seems to have been called after the Christian name of her father; she is reported to have married or lived with a Bancroft. Elizabeth married Isaac Williams; and Mary, Wilbor and then Burr.

Sarah, the widow of Nuff Wills, married Berry Miller, and her daughter Sarah married William Croud. Jacob is seen in 1788.

The number of the Ponkapoag Indians in the towns of Canton and Stoughton, as taken by Nathaniel Fisher and Samuel Talbot, who were appointed to procure the information in 1784, was of males, twenty-one; of females, thirty-one. There were two males and two females in the families of Robert Bancroft, Jr., and George Moho respectively. Asa Moho appears to have lived alone. William Croud's family contained two males and one female, and Sarah Berry's, one male and two females. Isaac Williams and Jacob Wilbor are classed with blacks; and two are mentioned as "at Tucker's."

The Ponkapoag Indians had made complaint to the General Court as early as 1668 that other Indians, who were unfriendly to their tribe, had visited them as soon as the

snow was off, and had done them much mischief. It was for this reason, and also as a protection to the English living to the north of them, that they built a good and "deffencible" fort, which should protect them from these predatory excursions. This fort was nearly completed in 1675; and the Major of Suffolk was ordered to appoint out of the towns of Dorchester, Milton, and Braintree sixteen or twenty soldiers, who should reside at "Punckeapauge," and in conjunction with the Indians, should go on scouting parties through the woods, and give warning of the approach of the enemy or any strange Indians. In August, 1675, Corporal Swift was doing garrison duty at this fort with a number of soldiers.<sup>1</sup> The exact site of this fort is unknown; tradition says that a stockade, or garrison-house, stood on the land owned by Mr. Samuel Bright. This was not a garrison-house, for such houses were surrounded with walls of stone. It may have stood on Powder House Hill, on the Taunton Old Way.

On a record of the Indian inhabitants belonging or connected with the Ponkapoag tribe in 1861 appears the name of Rebecca Davis, aged seventy-one. "Her mother [says an old letter which I have copied] was a Moho; her father unknown." Her first husband was Abel Lewis, a mulatto, who was a wandering musician, descended from quite a prominent family, — the Bensons of the Natick tribe. Her second husband's name was Black; he had unfortunately sworn "to love, honor, and obey" another woman before he married Rebecca; but as she lived to a good old age, we surmise that she did not wear away from regret at his departure. Aunt Becky was in the habit of visiting Canton in her last years. She used to come out from Boston just before Thanksgiving; and her old friends furnished her with pork, eggs, turkeys, and other comforts. She gained some money by the sale of a salve, which she prepared from herbs according to the prescription of some ancient medicine-man.

It is impossible to fix exactly the site of the Indian places of worship. Gookin says that when he describes Natick, the first Praying Town, he describes all the Praying Towns.

<sup>1</sup> See Appendix IV.

Now, Ponkapoag was the second Praying Town, and of course had a meeting-house. I judge the first one to have been situated where the little graveyard is,—between Ponkapoag Village of to-day and Aunt Katy's Brook. In 1707 the Indians relinquished their right in about three acres of land for a burying-place and a cemetery. Now, there was no person buried in the Canton Cemetery until 1716; and persons were interred in the Proprietors' Lot at Ponkapoag ten if not sixteen years earlier. There is no record of the building of any meeting-house before 1707; and then the inhabitants were ordered "to remove the meeting-house or build a new one." The new one was built at Canton Corner. Perhaps the English settlers bought it; it is more probable that they got it as they did their land.

In 1741 the Indians presented a petition to the General Court in which they said that they were in a sad condition; that the infirmities of age were creeping upon them, and they could do little or nothing toward obtaining a livelihood. They prayed that some of their interest-money might be expended for clothes, and that £100 might be devoted to the building of a meeting-house to be placed at some convenient point on the Indian land. In order to strengthen their appeal, they attached to the petition the names of Amos Ahauton, the preacher, and also that of Simon George. Amos told the guardian, Mr. Quincy, that he never saw the petition and never signed it, and that Simon George was dead. In spite of this, it would appear that the house was built for Amos, the preacher, and Martha, his wife, and of such proportions that it would accommodate all the Indians as well as his own family. But in a short time their promise to meet together on the Lord's Day and hold religious worship was broken; laziness and rum made sad havoc among them. They probably all got drunk; and they alleged that Amos, instructing them to do as he said, not as he did, had given himself up to excessive drinking, and that they did not want to hear him any more as a preacher. Certain it is that in the winter of 1743 he was in reduced circumstances, and had one, and only one son, who was dying of consumption; and he asked leave

“to sell two and a half acres of land for his comfortable support in his old age.” In consideration of these misfortunes the General Court gave him assistance.

The Indians were assured that if they would attend Mr. Dunbar’s meeting, seats would be provided for them. They made the reply that they did not understand Mr. Dunbar; that they knew of but one Indian who ever attended Mr. Dunbar’s church, and he was dead.

There is a tradition that there was a meeting-house on Burr Lane. I know of no reason to believe it.

The Rev. Charles Chauncy, D. D., as early as 1762, in writing of the labors of Eliot and others to plant churches among the Indians, thus traces their gradual diminution: —

“Some of these churches are running to this day with English or Indian pastors at their head, though they are, it must be confessed and lamented, in a declining state. The Indians within this and the neighboring provinces have strangely diminished; a few only are left. . . . Within my remembrance the Indians at Punkapog, an ancient settlement within fifteen miles of Boston, were considerably numerous, but there are few now remaining. I can assign no other cause for this strange fact than the necessity these Indians were under, by being surrounded by English towns, to change their simple, plain way of living for ours.”

There was a meeting-house on Indian Lane. The exact site of this house has fortunately been preserved. Samuel Capen, of Stoughton, an indefatigable antiquary, has shown its site to me, and told me that his grandfather James remembered the meeting-house, and that John Eliot preached in it.

Directly south of the house of Daniel Croud, on the map of 1855, there are two walls running west from Indian Lane parallel to each other, forming a country lane, a short distance down which another wall meets the north wall at a right angle; and west of this wall stood the meeting-house. It is not wonderful that the scholarly productions of Mr. Dunbar, who could quote Greek, Latin, and Hebrew, were not understood by these people. It is related that Deacon Jonathan Capen once went to hear an Indian preacher in this meeting-house,

and was astonished when the text was announced as, "Tell no more lies than needs must." They knew what that meant, and it conformed to their idea of Christianity.

The places of Indian sepulchre in Canton known to me are five. One was on the extreme northern boundary of the Ponkapoag Plantation, near the pond, on the ancient Redman farm, now owned by Henry L. Pierce. It is near a field that I visited some years ago, to see, before the land was broken up, hills that had remained since the Indians reaped their corn there. Excavation at the site of the burying-place revealed nothing, although the workmen in several instances dug seven feet into the soil.

On Chapman Street is a piece of land called the "Stone lot," from its having been owned in early days by Daniel Stone. Mr. Asa Shepard tells me that he has seen rough unlettered head and foot stones on that land.

Directly east of the Sherman schoolhouse on Ragged Row, there is an Indian burying-ground. It is easily reached from Burr Lane, and is not far from Simon George's orchard. Here are buried Simon George and his squaw. Here also was deposited in a grave dug by Abijah Upham in October, 1788, all that was mortal of Jacob Wilbor. Some of his children were also buried here.

In that part of the town known as Mount Hunger Fields, is an ancient Indian burying-ground. Some years ago I visited it, and the excavations made resulted as at Ponkapoag in finding nothing. This is near the spot where in my boyhood were charcoal-pits. The land was owned twenty years ago by the heirs of Laban Lewis.

The most modern Indian burial-place is not far from Indian Lane. I find the first record of it in 1760, and have conversed with persons who have attended the burial of Indians in this graveyard within fifty years. Its location is easily ascertainable. A driftway, or bridle-path, leads from Indian Lane to within a few rods of it. It is hard to distinguish the mounds, and some believe that the ground has been ploughed; but the stones picked up in the neighboring fields and placed at the head and foot of the graves show that

no plough has ever disturbed this quiet place, and that some attempt has been made at regularity of interments. When the guardians, in 1790, gave a deed of the sixteen acres adjoining, they declared that this half-acre was reserved as a burial-place for the tribe, and also that the tribe should have the liberty to pass and repass by the leading way then commonly used. William Henry, the purchaser, was allowed to use it for pasturage, or plant it with corn, but it was distinctly stipulated that this sacred place should not be ploughed or tilled. A thick growth of wood now covers the land, which half a century ago was an open field. Besides Indians of pure blood, several mestees and at least one white person are buried here,—the white person being Hulda Green, who died at the house of Mr. Croud.

There is a rock on the Bailey farm at Packeen, which has a cleft in it, and is believed to be a place where the Indians used to grind their corn. It is admirably adapted for such a purpose. In this part of the town there is a large rock known as Fairbanks's rock; it rises abruptly in the midst of wood and underbrush, and on the westerly side is an opening where six or eight men could easily find refuge. Here one Fairbanks secreted himself in order to avoid the officers of the law. It would appear that an Indian in passing saw Fairbanks, and greeted him with offensive words and gestures, whereupon Fairbanks, on the impulse of the moment, fired a charge of buckshot at the Indian, from the effects of which he died. The name of Fairbanks's meadow in the immediate vicinity appears in 1717; and it has continued to bear this name to the present time. There is a barn standing on the Endicott homestead, composed of the timbers of an earlier building, against which an Indian is said to have dashed out the brains of a little child. An Indian is reported as having shot a white man as he was about to enter the house of Moses Gill, one of the first settlers of Canton.

In nearly all parts of the town implements once used by the Indians have been found; arrow and spear heads, pestles and axe-heads, and sometimes pipes, have been collected and preserved. Within a few years, boys descended from the first

Wentworths — who came from York, Maine, on account of the Indian slaughter, and named a part of Canton for their old home — found on the shore of Reservoir Pond more than a dozen arrow-heads and a portion of a pipe with an attempt at ornamentation upon it. On the farm now owned by Alfred Lewis, the Canton Historical Society inspected, on one of their Fast Day walks, a fine collection. Implements have been found on the Redman farm at Ponkapoag, and on Packeen Plain, now Canton Corner. Miss Olive Richards of Sharon has fine specimens of pestles; and another family of the same name have a magnificent specimen of a stone corn-grinder.

In 1783 the guardians applied for liberty to sell more of the Indian land, although one authority asserts that there were only thirty Indians in the town. On the other hand, Mrs. Tilden, the mother of Abner, is reported as saying that there were fifty families of Indians in her day, and that in driving in the vicinity of York, Indian Lane, and Springdale, one would meet more Indians than whites. In 1813 there was a small estate belonging to the tribe; and a committee of the General Court was appointed, of which Elijah Dunbar was chairman, to attend to such claims as were presented by Indians in want; and if worthy, the guardian was ordered to make payments to them or provide for their wants.

Hon. Thomas French, guardian, in 1827 sold the last piece of Indian land. In the year 1861 John Milton Earl was appointed by the Governor and Council to examine into the condition of the Indians in the Commonwealth. The commission reported it expedient that these Indians should receive the rights of citizenship. In due course of time this was accomplished, and the office of guardian was abolished. The commissioner's report in 1849 put the whole number of the tribe at ten, — four males and six females; and the guardian's report in 1857 says the "Punkapog tribe of Indians is nearly extinct; only some fifteen or twenty, and those mostly of mixed blood, remain." The report continues: —

"The Punkapogs have no organization. Both in Canton and elsewhere they enjoy educational and religious privileges in common with others, and avail themselves thereof to the extent that is usual with those in their condition of life. The children attend the public schools, and some members of the tribe are connected with the churches where they reside. The Punkapogs are a quiet and peaceable race, and are believed to be as moral as those of the same condition in life in the general community with which they are commingled. Ten of them are possessed of property, and only three of them are known to hold real estate. It is claimed by some members of the tribe that there is a tract of land, including a valuable cranberry meadow, which was a part of the original reservation that has never been legally alienated, but is wrongfully held by others to the derogation of the Indian rights. Complaint thereupon was verbally made to the Commissioner, but at so late a period as to preclude a public hearing of the case. The commissioner is informed that the subject has been before a former Legislature, and was referred to a special committee, who reported leave to withdraw."

## CHAPTER III.

## THE FIRST SETTLERS.

THE Indians had received their land from the town of Dorchester with the distinct understanding that they were not to sell it. The colony had passed a statute in 1633, making null and void all sales and conveyances of land from the Indians. The substance of this Act was re-enacted by the General Court in 1701, which declared that whereas "sundry persons for lucre have presumed to make purchases of land, all such sales, leases, etc., shall be null and void, and the purchaser thereof shall be punished with fine or imprisonment unless the approbation of the General Court has been first obtained." In spite of this Act, the early settlers of our town squatted on the Indian land. The Indians began to give, and the English, "who had thrust themselves among them," to receive leases, on long terms, of the land lying in the Ponkapoag Plantation. These transactions coming to the knowledge of the General Court, it declared that such of the inhabitants as claimed to hold by leases from the Indians since 1700 were illegal and unjust intruders; that divers indigent, profligate persons had "insinuated" themselves upon the Indians, and obtained their leases and grants by fraud, without the knowledge and approbation of the government, and contrary to law and order. It ordered that they forthwith should be ejected, unless within sixty days they submitted their leases for the inspection of the Governor and Council, who might grant new leases of equal extent and value outside the reservation, the money to be applied for the support of the Indians. A committee was appointed to make inquiry into the alleged encroachments, and report. John Leverett, Inspector, in his report, said that in the plantation

at Ponkapoag there were a number of English settlements upon leases taken from the Indians. He informed the Governor that, about three years before, he went to Ponkapoag, and sent for the most considerable English inhabitants, and demanded by what right they had built upon and improved the lands in that plantation. Then they showed him their leases; upon which he asked them if they were ignorant of the law of the colony of 1633. They pleaded their ignorance of such law, and prayed that they might not be ruined through their want of knowledge. It would appear from the diary of Judge Sewall that he was present at Deacon Swift's, at Milton, when Mr. Leverett, on April 9, 1706, "discoursed" about the intruders at Ponkapoag.

The settlers, it seems, were not much terrified by Mr. Leverett's visit, for they sent no word to him, nor did they apply to him for a proper remedy; but undoubtedly considering that their title was not to be questioned, they went on improving the land, and inviting others to join them. Mr. Leverett, hearing of this, went, with Mr. Swift, and desired the English inhabitants to meet him at Pecunit, and told them that if within six weeks he did not hear from them, they should hear from him in a manner little agreeable to them. This tone and language produced the desired effect; and the settlers prayed that they might not be severely dealt with, after they had built houses and redeemed the land from the wilderness.

The holders of these leases, some of whom were the first settlers of Canton, were summoned to appear before the Continental Court, to be holden in Boston on the 18th of August, 1706.

The following are their names, — Jonathan Badcock, Henry Bailey, John Davenport, Gilbert Endicott, Benjamin Esty, John Esty, Moses Gill, Abraham How, John Jordan, Thomas Kelton, Nathaniel Lyon, Peter Lyon, Elias Monk, Samuel Pitcher, Capt. Robert Spurr, Joseph Tucker, John Wentworth, John Wentworth, Jr., James Worth.

The court did not deal harshly with the lessees. They postponed the matter until the fall session, directing the Eng-

lish tenants to make no improvements in the mean time, either by cultivating the soil or by erecting buildings.

The court again appointed a committee to examine into the alleged encroachments, and report. A petition from the Indians themselves was received, begging that their English neighbors — who had been very kind to them, and to whom they had leased their land — might not be disturbed in the quiet possession of it. The Indians represented that they had enjoyed their land under the protection of Dorchester for about fifty years; that in time of war the town had assisted them by sending soldiers to protect them, and otherwise interested itself in their welfare and comfort. They also stated that they had hired out some of their land to their English neighbors, because they had more than they or their children could or would improve, and that these leases were given by the consent of the town of Dorchester, and the advice of "the Hon. Mr. Stoton." They prayed that they might still hold their land from Dorchester as formerly, and that their English neighbors might continue undisturbed with them.

Nov. 20, 1706, the House of Representatives, finding that the tribe of Indians at "Puncapaog" derived their title from Dorchester, and having been informed that the town had voted to allow them the liberty of their leases taken from the Indians so long as the Indians lived upon the said lands, ordered "that the leases be allowed, but that no more be made without the consent of Dorchester; and in case the tribe become extinct, the land should revert to the town of Dorchester."

All parties agreeing that Dorchester was to manage the matter, the town voted in 1706 to appoint a committee to attend to affairs at Ponkapoag, and decide all matters of difference that might arise between the English and the Indians; and they were empowered to go to law upon any question that could not be settled amicably, if they saw fit. It is probable that their duties were more arduous than would at first appear; for undoubtedly the trouble was that some of the English inhabitants not only occupied the lands belonging to the Indians, of which they held leases, but that

they claimed more than was ever leased to them. Others, again, promptly refused to pay the rent that had been agreed upon; and some, indeed, suffered from the imputation of having obtained their leases in the first place by fraud and deceit. The Indians faithfully promised the town that they would not let or lease any more of their lands; neither would they allow any saw-mills, or mills of any kind, to be set up on any of their streams, nor sell their timber without the consent of the committee appointed by the town; and in 1708 they renewed their promise, at the same time thanking the town for its care of them and their interests, in settling the boundaries between them and their white neighbors.

The list of lessees before mentioned does not contain the names of all who held leases from the Indians. Certain it is that Charles Redman was a lessee of the Indian land, and probably had erected a house before his daughter Thankful was born. He "cut and mowed the grass in the meadow belonging to him" as early as 1703. His lease is dated March 1, 1704-5. The land was set down at one hundred acres, but in all probability exceeded that amount. It was bounded southerly by Ponkapoag Brook, easterly by the Braintree line, northerly by the Ponkapoag line, and westerly by the highway that passes through Ponkapoag. For this land he paid a yearly rent of £3 1s., money of New England. This lease was transferred to John Harcey, of Milton, on the 11th of May, 1715, and again transferred to Redman, Dec. 19, 1720. Robert Redman, of Dorchester, who died in 1678, was the father of Charles, who was born Aug. 16, 1666. He was a soldier in Capt. John Withington's company, that marched to Canada in 1690; he married, Feb. 10, 1688, Martha Hill, and left sons, Robert and John, and daughters, Mary, Martha, Mercy, and Thankful. His house stood about eighteen rods northwest of the present residence of Henry L. Pierce. For the subsequent history of this farm, the reader is referred to "The History of the Redman Farm," compiled by Ellis Ames, and published in 1870.

The following is, as far as I have been able to collate, an account of those first settlers who held leases from the Indians.

Jonathan Badcock was born in Dorchester in 1652. His lease from the Indians is dated Feb. 27, 1705. He received service of a writ at Ponkapoag, Aug. 18, 1706, and is presumed to have removed to Connecticut in 1709.

Henry Bailey seems to have assigned his lease on Nov. 24, 1703; it was to run one hundred and ninety-eight years. The names of his parents are unknown; but he had a brother Edward, who resided in the town of Ringwood, County of Hampshire, England, where he pursued the calling of a clothier, and died about 1706, leaving children, Richard, Henry, and Frances.

The first-mentioned Henry, one of the first settlers, died Nov. 12, 1717. His will was proved Nov. 25, 1717. He is styled weaver; his will provides —

“a comfortable support out of my estate for my wife, while she shall remain my widow; my son Edward, sole executor, to enjoy the land and buildings I have already given him. I give to him all my movable estate, my cattle, horses, swine, and all my tools; also if my cousin Henry Bailey don’t come over and live here and carry on the farm according to my honest intent and expectation, then I give that land on the southeast side of Beaver Brook to my son Edward. I also order my son Edward to give my cousin Henry Bailey two good cows, when he shall be ready to settle on his land, which I have formerly deeded, and a house or the use of an house, till he can get one of his own. I also give the half of the land to the eastward to my son Edward Bailey, and all my other estate not mentioned in this will; and all my common rights in land I give to my son Edward.

“I give to my daughter, Elizabeth Wentworth, the one half of my land at the eastward of her, and twenty shillings in money, which shall be paid to her within one year and a day after my decease, which shall be in full because she hath already received her portion.

“Furthermore, if my cousin Henry Bailey should come over and settle upon the land I have given him, and die without heirs, then the land shall fall to my son Edward and to his heirs; and if both my son Edward and my cousin Henry shall die without heirs, then all my land which I have given to them shall fall to, and be settled upon, the first male person of my father Bailey’s family that I sprang from in old England, that shall come over and abide and settle here, and behave himself.

“Sept. 3, 1716.”

Joseph Esty and Joseph Esty, Jr., were the witnesses; and Joseph Esty, Joseph Hewins, and Isaac Stearns, were the appraisers.

The following is a copy of a letter written to Henry Bailey, of England, referred to in the will.

DORCHESTER, near BOSTON,  
Oct. 24, 1715.

*To HENRY BAILY, living in the town of Ringwood, in Hampshire in old England:*

LOVING COUSIN HENRY BAILY,— These lines are from your affectionate uncle, Henry Baily, who is, through the goodness and mercy of God, yet living in the town of Dorchester, near Boston, in New England; and although the Providence of God hath cast me a great way off from my native country, yet I would not forget my native land nor my relations in old England. The Lord hath been very good and gracious to me, and hath taken care of me and my family, and we are all this present in tolerable health,— I and my wife and my son Edward (though not married) and my daughter Elizebeth, who is married and hath three children; and although the Lord hath spared my life hitherto, yet I now grow into years, and I think it time to set my house in order and to dispose of that estate which God hath given to me in this world, by will. I have therefore of late made my will; and whereas I should be very glad to see you here in New England, so for your encouragement, if you see fit to come over and so settle here with us, I will bestow one-third part of my lands, and cattle and buildings upon you. If yourself cannot come over and settle with us, then I desire that your brother, Richard Baily, should come over and I will be helpful to him also. . . . If you come over yourself, or Cousin Richard, and are not able to pay your passage, I will pay it, rather you or he should not come over.

Your loving and affectionate Uncle,

HENRY BAILY.

Before Henry died, he conveyed to his son Edward— who was born May 14, 1690, and died June 11, 1766, one of the original founders of the first church— his home farm that he purchased of Mr. Robinson. This was in the “Twelve Divisions;” it was bounded on the north by the Ponkapoag Reservation line: east and southeast, by Beaver Brook. A portion of the same farm is now owned by Frank M. Bird on Bolivar

Street. The present stone house, built by Wales Withington, succeeds one torn down in 1833, which was the successor of the original house, burned in 1756.

The English Richard, referred to in the foregoing letter, came from the old home in Hampshire in 1716; he was the son of Edward and Mary, and was born about 1693. He married for his first wife Esther, daughter of James and Abigail (Newton) Puffer. He resided at Packeen, nearly opposite Pecunit Street. He was absent in the service in 1746. In 1758 he represented the town in the General Court. The gravestones of himself and first wife are still standing forty feet apart in the old cemetery, and bear the following inscriptions:—

“In memory of Mr Richard Baily who died Nov 22<sup>d</sup> 1777 in the 84 year of his age.”

“In memory of Mrs Esther y<sup>e</sup> wife of Mr Richard Baily who died Oct<sup>r</sup> y<sup>e</sup> 5<sup>th</sup> 1745, in y<sup>e</sup> 46<sup>th</sup> year of her age.”

John Davenport appears as a lessee on the Indian land, May 30, 1705, in connection with Peter Lyon. There is no evidence that he ever resided on his land. He was a Milton man, and lived in the old house in the rear of the mansion of Isaac Davenport, which was occupied by Samuel, father of Nance, until his death, Dec. 6, 1793. John died there in 1725. His son John was born in 1695, and purchased his estate from Jonathan Puffer in 1717. The house, situated down the lane running easterly on Cherry Hill, has ever since been owned and occupied by the Davenport family. Tradition asserts that the Indians greatly helped in the building of this house. It probably was erected about 1711, for that year Jonathan Puffer was “allowed liberty to get one load of clapboards and two loads of cedar bolts from the common swamps.”

Gilbert Endicott, says Savage, was born in Dorchester in 1658. This is disputed by later antiquaries. He appears to have been in some military service for the colony of Massachusetts, July 24, 1676. His name afterward appears in 1677, when he received a grant of land in Maine upon condition that he should build a house within one year, and should not

desert the place unless he leaves an occupant upon it. Again he is seen in 1681 at Kennebunk. In 1682 he is the owner of a mill at Cape Porpus. His name is found in Dorchester in 1690, and at Reading in 1696, where his son James was born. He undoubtedly came from Maine to avoid the trouble from the Indians; and he was a resident and had built a house in Canton in 1700. His lease is dated Feb. 27, 1704-5. He received one hundred acres of land, for which he agreed to pay yearly the value of £4 in pepper-corn; and the lease was to run for two hundred years. He was also possessed of land in Sharon, which was bounded easterly by Massapoag Brook, and westerly by the road leading to Billings' tavern. He seems to have obtained by mistake a plat of thirty-five acres, which the Indians had granted to Rev. Mr. Morse in 1710; and his son erected a house upon the land. It is probable that he retained the land, and that another piece was granted to Morse in 1726.

Gilbert Endicott left two sons, John and James. His widow Hannah was married to John Minot, Nov. 14, 1717. He was the first person buried in the Canton Cemetery, and his grave-stone is the most ancient in town. It bears this inscription:

HERE LYES THE  
Body of  
GILBURT INDICOTT  
AGED 58 YEARS  
Died Octob<sup>r</sup> y<sup>c</sup>  
18th 1716.

Abraham How was probably the son of Abraham How, of Dorchester. I have no reason to believe that he remained in Canton any length of time, although he was here in 1706. His lease was dated Dec. 3, 1703.

Benjamin Esty was probably the son of Joseph and Jane Esty, of Dorchester. He received his lease on March 23, 1704, for two hundred years, in connection with Moses Gill, who was his uncle. He was in Sharon in 1727, and probably died in 1750. He had a brother Joseph who obtained land

belonging to the Indians, which he sold to his son Joseph, Jr., in 1712.

John Jordan appears to have remained on the land he had leased March 14, 1704. In 1716 he occupied a house on the York road, and was then designated as "the old man." In his will he ordered forty shillings to buy a vessel for "y<sup>e</sup> Lords table" for the use of the church; and a flagon was in due time presented. He died March 9, 1728. The extent of the land covered by his lease was five hundred acres, and it was to run two hundred years.

Thomas Kelton died before the 18th of August, 1706.

Elias Monk is first seen in Dorchester in 1690. That year a company of soldiers was raised to embark in the expedition to Canada, and in a list of those under Captain Withington appears Elias Moonke. He married for his first wife Hope; and on the town records of Dorchester appear the births of his children,—George, Christopher, Freelove, Abigail, and Elizabeth. Between the years 1696 and 1711 he must have had also a son Elias; and his daughter Mary, who married Deacon Joseph Mason, of Watertown, must have been born in 1691. Elias was one of the supervisors of highways in 1703. How early he came to this town we cannot say; but "Monk's Meadow" is mentioned before 1700. In 1704 he was residing in Canton, for Edward Pitcher says that "he saw Charles Redman and Elias Monk bring two loads of hay from Beaver Meadow, in Pecunit, about the time that Joseph Tucker lost his hay; that it was carried into Redman's yard and there unloaded." His lease is dated March 14, 1704-5. His land consisted of two hundred acres, for which he was to pay £6 a year for two hundred and nineteen years. He married for his second wife Abigail, widow of James Puffer. In 1726 he conveyed twenty acres of land to Elias, Jr., his son, which was sold by the latter to Samuel Spare in 1739. He also conveyed to Shubael Wentworth, who was here in 1719, twenty acres of land on Green Lodge Street. In 1727 Elias and his sons, Elias and George, were assessed. He sold one hundred and twenty acres of his property to Joseph Billings in 1729, and removed to Ponkapoag Village. He died May 29, 1743.

Samuel Pitcher was probably the son of Nathaniel Pitcher. He was a lame man and kept a tavern at Milton in 1712. He obtained his dismissal from Milton Church, with which he had been connected, and applied for admission to the church at Stoughton, 1717. "Our aged brother, Samuel Pitcher, was looked upon as one of the foundation of the church, but was not able to be present at the ordination." Before action could be taken upon admitting him as a member of Mr. Morse's church, he died, Nov. 23, 1717.

Capt. Robert Spurr was a Dorchester man. In 1726 he was appointed by that town with others "to take care of the land which, in common with other lands, was granted in y<sup>e</sup> year 1637 to y<sup>e</sup> Town of Dorchester, and in y<sup>e</sup> year 1720 confirmed by y<sup>e</sup> General Court." During the trial of Rev. Joseph Morse in 1723 he appears to have been residing at Dorchester. He was not here in 1706, when he received his lease, and we have no evidence that he ever lived in Canton. He was a distinguished man in Dorchester, — the proprietor of a tavern on Spurr's, since known as Codman's, Hill, where he died in 1739. His son Thomas came to Canton.

Joseph Tucker, the son of Joseph Tucker, one of the garrison at the fort in Ponkapoag in 1675, was born at Milton, Jan. 11, 1679. In 1703 he purchased land in the "Twelve Divisions," in what is now South Canton on Washington Street. He took from the Indians, on the northerly side, a lease of the land on the east side of Washington Street, extending from the Massapoag House to beyond the residence of Charles Endicott. He ran the old saw-mill, cultivated his farm, and kept an inn. As early as 1711 he was appointed surveyor of highways. With his first wife, Judith Clapp, to whom he was married May 27, 1701, he joined Mr. Morse's church, June 29, 1717. For his second wife he married, Nov. 3, 1730, Mary Jordan, who died Dec. 14, 1738, aged sixty-three. He was a prominent man in the affairs of church and town, holding at one time the office of deacon, and was the first town clerk of ancient Stoughton.

Deacon Tucker, like the rest of mankind, had his troubles. In 1742 the gossips declared that he had been "overcome and disguised with drink," and that this had happened in a very public manner, and that his associate and companion at the time was no less a person than Parson Dunbar. Of course, in those days such matters could only be settled by the church; and on the 10th of September Deacon Tucker made a speech to the church-members in which he strongly denied the charge. He attributed his behavior, which he owned was like that of a drunken man, to an injury he received by the stumbling of his horse; but after the witnesses had given their testimony, he confessed that the last time he went to Boston he took many "drams," besides some "mixed drinks," and he might have taken more than he was aware of. The church continued him in communion, but deprived him of the office of deacon.

Sept. 20, 1742, he married for his third wife Susanna, daughter of Robert and Rebecca (Crehore) Pelton, who survived him, and married for her second husband Richard Stickney, who died May 24, 1769.

This woman was a connecting link between the first settlers and the present century. In 1801 the Widow Stickney stated that she was ninety-five years of age. She was then living in a poor and leaky house on a site between the present Crane schoolhouse and the Vulcan engine-house. She only received annually ten bushels of corn and one ton of English hay, and had a right to get firewood out of her wood-lot, and apples out of her orchard for family use, the whole of which would not equal fifty dollars a year. She had maintained an excellent character for many years. Jonathan Leonard thought it was a disgrace to any civilized society that one so aged and helpless should be suffering from cold and hunger, and did all in his power to alleviate her sufferings. She died March 11, 1803, in the ninety-seventh year of her age, just one hundred and twenty-seven years after her first husband was born.

Deacon Tucker passed from earth in due time. The following inscription on his gravestone in the old cemetery

styles him "Deacon," but Mr. Dunbar's records read, "once a deacon of this church."

Here lie the remains of  
DEACON JOSEPH TUCKER,  
Who died September, y<sup>e</sup> 25th 1745,  
in y<sup>e</sup> 66th year of his age.

John Wentworth, one of the first settlers of the town, appears to have been appointed constable in 1714, and died about 1716. His house was situated on Burr Lane. He was the ancestor of a numerous posterity, many of whom remain in town. He left York, in Maine, on account of difficulty with the Indians, sometime between 1690 and 1700.

It is a touching incident in our local history that the emigrants, driven from the place of their first settlement in the Province of Maine, should have named the new place of their residence "York," and that this name should have been applied to a part of our town from that time to the present.

Moses Gill received his lease from the Indians, March 23, 1705. His wife was an Esty, sister to Benjamin and Joseph. He in all probability died before 1716, as that year his farm was divided between his sons, Moses and Benjamin,—the latter taking all east of a certain line running parallel to Pleasant Street, and the former all west of the same line, with a right of way out. His dwelling-house was standing in 1716.

Benjamin Esty appears to have been a brother of Joseph. They were both signers of the original covenant at the formation of the church. He appears to have had some relations with Moses Gill, since the lease of two hundred acres was received by Moses Gill, Benjamin and John Esty. Of the latter I know nothing. Benjamin's first wife, Elizabeth, died July 18, 1713. He married Mary Holland, Dec. 13, 1716. He died March 18, 1752, aged eighty-two. He removed to Sharon before 1727.

The following names of some of the early settlers in Canton appear in a list entitled, "Residents of Dorchester who had reached the age of twenty-one years, up to 1700:" Henry

Bailey, Henry Crane, Ebenezer Clapp, John Davenport, Gilbert Endicott, Abraham How, Timothy Jones, Peter Lyon, Nathaniel Lyon, Ebenezer Mosely, Robert Pelton, Joshua Pomeroy, Robert Redman, William Royall, Isaac Royall, John Tolman, Edward Wiatt.

The ease with which the early settlers had acquired a foothold on the Indian land was the cause of ill-feeling among outsiders. In 1712, six years after the first settlers had seen, to their dismay, the sheriff ride among them with his summonses to court, it was said to be notoriously apparent that several persons and families of her Majesty's English subjects had entered upon and possessed themselves of "the land called Puncapaug," which for many years had been appropriated as an Indian village, and reserved by law for that purpose; and that "these persons are building fences and improving the land." We are not aware that any action was taken to restore the Indians to their just rights; but "the Honorable, the Society for the Propagation of the Gospel to the Indians in New England and parts adjacent in America," intimated that if the matter were taken in hand and pushed, they would bear a portion of the expense. The town of Dorchester became alarmed, and appointed Robert Spurr, Thomas Tileston, and Samuel Paul, in 1719, to see that the articles with the Indians were kept, and in no way encroached upon.

In 1723 the matter became so weighty that the council desired a committee to examine and report upon it. In June Samuel Sewall made a report, and the council appointed a committee to repair to Ponkapoag and inquire into the nature and condition of the lands which the Indians had leased to the English. They were also instructed to make a report on the quantity and quality of the lands possessed by each person, and under what regulations and conditions it would be proper to confirm the leases, regard being had to the Indians' original right, and the improvements made by the English settlers. This committee went to Ponkapoag, and on Dec. 27, 1723, made the following report to the council:—

“ 1. That the tract of Land at Puncapaug Called by the name of the Indian Land, Altho said to be Six thousand Acres, Amounts to no more than five Thousand five hundred Acres, there being an Ancient Grant of five hundred Acres to one Fenno, which must be Subducted out of it.

“ 2. There may be About fifteen hundred Acres of Unimproved rough land Which is Unoccupied by the English & not Leased by the Indians.

“ 3. The other four thousand Acres, more or less, is What is or has been Leased by the Indians to the English & now under their Improvements. A schedule of the names of the Tenants, of the quantity of their Lands, the purchase money they gave for it, together with the Annual Rent or quit Rent, is hereunto Annexed. Upon the Whole, that which the Committee have agreed on as proper in their opinion to represent & report to this Honb'le Court is as follows: 1. That the said leases be all of them made or Reduced to Ninety Nine Years from this time, & for that Term of Years be confirmed to the Tenants by this Court. 2. That the Quit Rent or Annuity, to be paid by the English to the Indians for their Lands, be one penny Per Acre per Annum, & this to be collected by & paid Unto Some proper Person or persons, Who shall be Appointed by the Court as Trustees for the Indians,— The money from Time to Time to be carefully applied for the use of the Indians.

“ 4. The English Tenants, their Heirs or Assigns, at the Expiration of the said Term of Ninety Nine Years, to be allowed the Renewing their Respective Leases for Ninety Nine Years Longer, upon the payment of three pence per Acre as a fine for the Use of the Indians, Unless they should turn their Leases into Freeholds by taking Absolute Deeds of the Indians, Which they Shall be Allowed to do at any Time or Times hereafter upon paying to the Trustee or Trustees to the Indians Twenty Years Rent of such Land as they Hold & Enjoy by Virtue of Such Leases, which Twenty Years Purchase Money shall also be Let out for the Annual Profits & Advantage of the Indians by their Trustees.

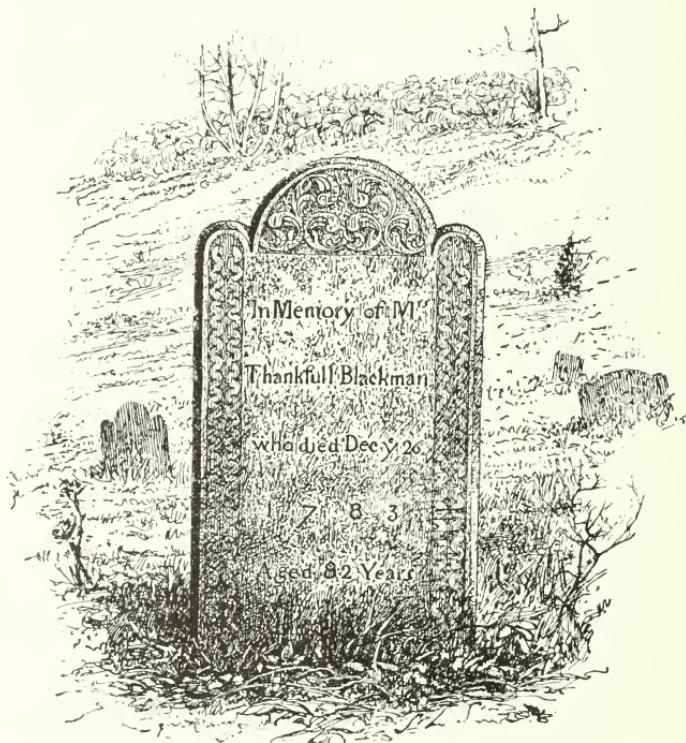
“ 5. That the Indians be confirmed in their Privilege of fishing, fowling, and Hunting, So they Do no Damage to the English, & also of Such Apple Trees or Orcharding (particularly Some Orcharding Claimed by Charles Redman in his Lease) as they have Expressly Saved or excepted In their Leases.

“ The Committee have also Anexed a memorial in Behalf of the English Tenants Which they have Received Since their being at Puncapaug.

“ Question, — Whether the meadows, Orchards, & Old Fields & Clear Lands Hired of the Indians Should not pay a Greater Quit Rent than one penny per Acre.

“ In Council Read & Ordered, that the first, second, & fourth Article of this Report be Accepted, And that Nath'l Hubbard & John Quincy, Esqrs., be Trustees for the Indians of Puncapaug: Sent Down for Concurrence.”

In 1735 the following names appear in addition to those previously mentioned as having given bonds for the land they occupied, for the benefit of the Indians, — Philip Goodwin, Benjamin Jordan, John Kenney, Preserved Lyon, Benjamin Smith, John Smith, William Spear, Samuel Savels, Captain Talbot, George Wadsworth. A few years later appear John Atherton, Nathaniel Stearns, Thomas Shepard, Ezekiel Fisher, and Paul Wentworth.



THANKFUL BLACKMAN'S TOMBSTONE.

## CHAPTER IV.

## ANCIENT DEEDS AND GRANTS.

IN 1724 two petitions were presented to the General Court,— one signed by Joseph Tucker, Timothy Jones, and Joseph Morse, and one by William Sherman, John Wentworth, William Wheeler, Samuel Hartwell, and Silas Crane in behalf of the English, that they may have liberty to purchase the lands on which they now dwell, with the tenements thereon, on reasonable terms. Another petition from the Indians, signed by Amos and Thomas Ahauton, Squamaug, and George Hunter was received. They desired that their neighbors, who had in many instances been kind to them, might have liberty to purchase the land.

The General Court looked into the matter; they appointed a committee, who went to Ponkapoag, sent for the English and Indian proprietors, examined the leases, made out a schedule of the names of the English purchasers, the quantity of land purchased by them, and the consideration offered. They found the Indians had been thoroughly cheated by their white brothers. The Indians had granted but 4,397 acres, and should have had remaining for their own use, 1,102; and yet there were but 855. This puzzled the committee, for they knew that the original grant was for 6,000, after deducting for the ponds, which were estimated at 200, and the Fenno farm, which should have been only 500 acres, as laid out by Surveyor Fisher. They found upon investigation, however, that by a late survey which the colony had ordered, the Fenno farm had swollen to 660 acres, and that the south line of the Ponkapoag Plantation had become crooked, whereas by Mr. Fisher's survey it was a straight line, and were it rectified, would restore about fifty acres to

the Indians. This, with the fact of Mr. Justice Danforth's having purchased forty or fifty acres by the allowance of the General Court for the accommodation of certain mills, would account for additional shrinkage of the Indian land.

The court finally granted the request of the petitioners; and they were allowed to buy out the reversion of such lands as they had upon lease, or turn their estates into fee simple; and a joint committee of Council and House was ordered to approve deeds of confirmation from the Indians to the English.

Shortly afterward, several of the inhabitants of Ponkapoag or Dorchester Village presented a petition to the General Court, wherein they asserted that Amos Ahauton and other native or Indian proprietors had a good right to about 1,500 acres of land at Ponkapoag, which they had never yet leased. About 500 acres of this land was represented as being wild and uncultivated, and of no use; and the remaining 1,000 acres were represented as being amply sufficient for the needs of the Indians,—in fact, more than they could ever improve, as they were decreasing in number and increasing in laziness. The petitioners further averred that if the money obtained from the sale of this land were put at interest, the income could be far more advantageously used for their benefit than the holding of this unproductive real estate; and that the opening up of this land would very much enhance the value of property in the precinct, and be of great public advantage.

The General Court granted the prayer of the petitioners; and Dec. 10, 1725, it was ordered in council that a committee, consisting of Nathaniel Byfield, Paul Dudley, Jonathan Remington, John Quincy, and Ebenezer Stone,—the same as were appointed upon the petition the year previous,—be appointed for managing the Indian affairs at "Puncapaug," and be directed especially to see justice done to the Indians.

The greater part of the land was accordingly sold, and £550 was placed at interest for the benefit of the Indians. In 1747 the fund amounted to £636 15s. 6d. The money was placed in the hands of John Quincy as trustee. He appears to have so well managed the Indians' affairs that they

desired he might be placed as guardian over them, as will appear by the following petition, dated April 13, 1726:

*To the Honorable WILLIAM DUMMER, Esq., Lieut.-Gov'r.*

The humble petition of your Honorable Humble petitioners, the native Indian proprietors of Punkapauge plantation, in the town of Stoughton, Humbly sheweth: That whereas some of our English neighbours are too ready to incroach upon our timber and our wood, cutting it down to make coals, and Damnifying us greatly thereby, whereof we are necessitated to pray for the imposition and assistance of some English person, impowered by this great General Court to take the care of us, that we may have justice done us, and that we may be not wronged, we humbly pray that Maj John Quincy, Esq may be fully impowered and authorized by this Great & General Court to look after us in all Respects, whereby we may be under a better regulation than we have been of as to our wood, timber, orchards, meadcws, and upland that we have still in our hands, — & that we may issue and settle any small differences between any of our English neighbors, — all of which we leave with your honors wise consideration & humbly pray as in duty bound.

AMOS AHATTON.

HEZEKIAH SQUAMAUG.

THOMAS AHAUTON.

GEORGE HUNTER.

SIMON GEORGE.

Colonel John Quincy, for whom the town of Quincy was named, was accordingly appointed the following year, and held the position until 1747, the distance to his wards then being too great for one of his age and infirmities.

I now propose to give an account of those persons who received their deeds from the Indians about the year 1725, and the situation of their farms.

(1) Thomas Spurr, Jr., described as one of the English tenants, was probably grandson of Robert, one of the original lessees. He settled in this town as early as 1717. He died Oct. 8, 1767. The land conveyed to him consisted of 421 acres, and extended from the present Canton Cemetery to Ridge Hill, thence in a westerly course back of the Bemis farm, and then turning in a northwesterly direction, and

running on Ponkapoag Brook, touched the northern boundary of the Ponkapoag Plantation; and running a few rods on that line, it turned at the northwesterly corner of the line, and ran southwest on the westerly line of the plantation nearly to the residence of the late Commodore Downes; thence south, passing southwest of Pecunit meadow to a point near the Gridley monument. The house was situated in what is now an open field, a few rods northwest of the house lately owned by Alfred Lewis. The cellar is still to be seen. Thomas, Jr., married, and left sons Thomas, Robert, Michael, Elijah, and a daughter Sarah, who married Ralph Shepard.

(2) The deed of Elias Monk from the Indians is not on record. It conveyed substantially the same land which he conveyed to Joseph Billings in 1726,—120 acres.

(3) Shubael Wentworth received a deed of nine and three quarters acres and six rods. He is described as a farmer and blacksmith.

His house was situated a few rods down Green Lodge Street, at Ponkapoag, on the northerly side of the road. The cellar-hole is still to be seen. The land is now a part of the Bowles estate.

He is supposed to have received the name of Shubael from the Rev. Shubael Dummer, who was killed in 1692 at York, and who was his father's pastor. He married (1) Damaris Hawes, who died Dec. 8, 1739; (2) Sept. 10, 1741, Hannah, daughter of Samuel and Elizabeth Andrews. He was a prominent man in church matters, was at one time parish clerk, and was constable in 1735. He died March 24, 1759, seventy years old.

The Rev. Peter Thacher, of Milton, under date of May 24, 1727, writes as follows:—

“I was at a fast at Stoughton, and preached in the afternoon, being desired. I baptised two children; one was Mr. Shubal Wintworth's, y<sup>e</sup> smith; his name was James; the other was William, son to Joseph Smith.”

(4) Samuel Andrews was the son of Samuel and Elizabeth Andrews; he received ninety-seven acres of land on what

is now Cherry Hill in Ponkapoag. It was bounded on the north by the Ponkapoag line, and on the south by the Redman farm. His father, Samuel Andrews, was a tenant of the Indians upon it. He had been a resident of Milton in 1709; but in 1711 he had erected a house at Ponkapoag, where he entertained travellers, although he is styled a housewright by occupation. He was one of the original founders of Morse's church, and had at one time behaved in "an obstreperous and disorderly manner at a church meeting;" but the church, upon his expressing sorrow, forgave him, and, says the pastor, "Through the Lords great goodness the matter was accomodated with a reconciliation." He was the first moderator of the precinct meeting held in 1716. He died before 1725.

His son Samuel married Mehitable Trot, March 16, 1727, and died June 2, 1740. In 1735 he conveyed the farm to James Andrews, who had married Abigail Crane, April 13, 1732. In 1741 he erected a new house on the premises, and in 1763 conveyed the property to James Hawkes Lewis. He died June 19, 1777, at Packeen.

(5) The deed to Robert Redman describes the same land leased to his father, with the exception that the Andrews farm is omitted, and five acres near the pond reserved for the use of the Indians. The privileges of their old orchards are especially reserved to them. The farm was said to contain one hundred and twenty-two acres, and was bounded on the north by the Andrews farm, on the east by Ponkapoag Pond, on the south by the brook of the same name, and on the west by the road.

(6) Joseph Topliff received one hundred and eight acres, situated on both sides of the Turnpike, south of the Redman farm, and bounded southeast by the Fenno land. At one time he owned one quarter of the saw-mill on Ponkapoag Brook. He was the son of Samuel and Patience Topliff, and was born April 24, 1687. He was town treasurer in 1733, and had some difficulty in his accounts; and the result was a law-suit in the following year. He lies buried in the Canton Cemetery, with the following epitaph: —

"Here lies interred the body of Deacon Joseph Topliff who departed this life, Jan. 13<sup>th</sup> 1749, in ye 63<sup>d</sup> year."

(7) Elhanan Lyon's deed is not on record. The land probably came into his possession from his father, Peter Lyon, who was a lessee on the Indian land. In 1725 Elhanan was the owner of one hundred and thirty-seven acres, extending on both sides of Washington Street, from Sassamon Street to Potash meadow. It is probable that Peter himself resided here, for we find him styling himself as an innholder at Ponkapoag in 1705; he was a constable for our part of the town in 1707. It may have been in the house that stood where George B. Hunt now lives, that he copied the old precinct records and practised "setting the psalm." We can hardly believe that either as an innkeeper or officer he would have had much business where his house stood in 1698. Elhanan was born May 4, 1690; he lived at the southwesterly corner of Sassamon and Washington streets. He married, Feb. 19, 1712, Mary Redman. She must have died soon; for on Sept. 24, 1713, he was again married to Meredith Wiatt. He died Oct. 31, 1745. He was a bricklayer by trade, and frequently appears in town affairs; but he will always be known as "the great troubler of the church." It was his business to keep it in a perpetual ferment. In 1737 begins the long quarrel with his minister. Mr. Lyon had absented himself from the Lord's Supper for more than two years. Mr. Dunbar feels obliged formally to call the attention of the church to the matter, and informs them "of the disorderly walk of our brother." A few years later Mr. Lyon circulates scandalous reports concerning his pastor, both as to his morals and doctrines, and appears before a meeting of the church and openly charges Mr. Dunbar with preaching "damnable doctrine." But the church considers it an injurious and scandalous charge, and suspends Lyon from the communion. In 1744 Mr. Dunbar gives the following account of his trouble with Elhanan Lyon: —

"Having got sufficient proof that our brother, Elhanan Lyon, Senior, had charged me with writing a corrupt lie in Mr. Liscomb's

and his wife's evidence, which they gave me, I did, on October second, which was my birthday, — being then forty years old, — enter a legal process with him, and get a warrant, for the apprehending him, from Squire Hall of Boston, who did, on October fifteenth, fully hear the case and give judgment upon it. Mr. Lyon was found guilty, and fined twenty shillings, lawful money to the King, and stands recorded, I suppose, in the Justices Court for a *liar*. Mr. Lyon at first appealed from judgment, but afterwards, upon the justice's advice and further thoughts, he let drop his appeal. The man was considerably smitten with the judgment, and his pretended friends left him. None stood by him to lend him any money to pay costs of court and bound for him, except his son Enoch. May God sanctify this affliction to him, and make him a more quiet and peaceable man ; and blessed be God who saved me out of the *Lion's* mouth ! May this trouble be sanctified to me, and may I be more quickened in my ministerial work, and blessed be God that in this, my trouble, I had such and so many proofs of the respect and affection and concern of so many of my people for me ! May they profit more than ever under my ministerial labors among them ! The wicked is snared in the work of his own hands. *Haggai on ; selah !*"

On Jan. 12, 1745, the church, by vote, cast out brother Elhanan Lyon from their communion by excommunication. Mr. Lyon died Oct. 31, 1746, and Mr. Dunbar thus reviewed him : —

" It was but a year ago this month since I took him into the law for reviling and slandering me, and cast him, and for which the church, some time after, excommunicated him. He always justified himself ; and although I voluntarily, and without sending for, visited him, he never said one word to me about the matter. He has now gone to his doom pronounced. While he lived, he was *the great troubler of this church*, but he will trouble us no more. Prov. xi. 10. I think he dies as little lamented as any one in the place would have done."

(8) Deacon Benjamin Blackman was the son of John, of Dorchester, the original immigrant to New England. He was born in 1665, and came here early, signing the original church covenant in 1717. His farm consisted, in 1725, of one hundred and eighty-two acres, and he subsequently added to it by purchase. The land was situated on both sides of

Washington Street, and ran from Potash meadow nearly to Ridge Hill. His house was standing in 1725, and still remains, known as the Eagle Inn. He was one of the original purchasers of the Proprietors' Lot, and lies within that sacred enclosure; his wife Jemima (Breck), sleeps beside him. He died June 12, 1749, in the eighty-fourth year of his age; his wife died Aug. 5, 1742, in the seventy-first year of her age.

In recording his death, Rev. Mr. Dunbar calls him "good old Deacon Blackman."

(9) Robert Pelton received seventy-three acres on both sides of the present Washington Street and including Ridge Hill. His house was situated on the northerly side of the road, between the Blackman blacksmith's shop and the house of the late Miss Clarissa Cobb. It was some distance from the street; but the remains of the cellar are still to be seen, and trees are yet standing which mark the site of the ancient orchard. He appears to have owned at one time sixty acres on the southeast of his home lot, and also to have purchased twenty-four acres of Deacon Benjamin Blackman. He is styled a brickmaker; and as he was the owner of half an acre of clay ground bordering on Pecunit meadow, he had a good opportunity to follow his vocation. He also owned land in the "Twelve Divisions." Pelton appears to have been a very profane man. In 1737 the church accused him of profane cursing and swearing; and the evidence having been read, Brother Pelton at first very strenuously denied the charge, but at length acknowledged that "having been provoked and put into a passion by some evil-minded persons, he had so far given way to corrupt nature as to utter and express some profane, wicked words, unbecoming a Christian and his profession," and declared that he would do no more. The church did not think this confession quite met the charge; namely, *openly* profane cursing and swearing; and Pelton was accordingly suspended from the communion for refusing to give glory to God by making full confession of swearing openly. He therefore was warned to appear on next Lord's Day at public worship, in order that the pastor might address

a proper admonition to him; but this admonition he seemed not to desire. Mr. Dunbar says that "he showed a very undue spirit, and in a sarcastical way thanked the church for purging the church." On the next Sunday Mr. Dunbar publicly admonished and suspended him. Five years after, he probably had been able to break himself of his evil habit, for he was then considered qualified to act as tithing-man. Robert Pelton married Rebecca Crehore, of Milton, Sept. 2, 1697, and settled in this town as early as 1713. He was buried Sept. 4, 1745.

(10) Edward Wentworth, a brother to Shubael, Charles, and John, had fifty-one and three quarters acres on the south-east side of the present Washington Street, between Ridge Hill and Meeting-house Hill. Edward was born in 1695; he married, Oct. 17, 1717, Kezia, daughter of Deacon Benjamin and Jemima Blackman. She died Oct. 10, 1745, aged fifty-two years. He then married Sarah Winslow. He was an innholder from 1742 to 1747, a warden of the English Church in 1764, and died Feb. 12, 1767. His house stood on the spot now known as the Jabez Cobb place.

(11) Charles Wentworth received two hundred and eighteen acres, described as bounded northeast by the land of Benjamin Blackman, west by that of Edward Wentworth and Samuel Dwelley, northwest by Robert Pelton's land, south by Edward Wiatt's, and southeast by a certain brook; this land is west of the Turnpike, and is bounded on the south by Pequit Brook. Charles Wentworth was a prominent man in the town; sometimes moderator; selectman in 1730-32, 1734-37, 1739, 1741-43, 1746. He was also famous in militia affairs, was commissioned captain in 1746, and owned slaves. He married Bethia Fenno, Dec. 15, 1713. She died April 29, 1780, aged eighty-nine, and he died July 10 in the same year, aged ninety-four. His homestead was on the Turnpike, on the present estate of Volney Kinsley.

(12) William Billings, commonly known as Ensign William, afterward lieutenant, was the son of Roger and Sarah (Paine) Billings. He was born at Milton, July 27, 1686. He married Ruth Crehore, June 17, 1719. His farm within the

plantation line consisted of twenty-two acres. It was bounded northeasterly by the Ponkapoag Plantation line and on the south by the farm of William Wheeler. His house stood on an ancient road, on the brow of a hill. William Billings had a daughter Ruth, who lies buried in the cemetery in a very ancient tomb with a brick base. On the top rests a slab of slate, which records her name and the names of her parents, and says she "died August nineteenth, 1736, in the sixteenth year of her age." This was the first tomb erected in the old churchyard, and the builder was obliged to receive permission of the inhabitants in town meeting to erect it. Fifty years ago it was protected by a railing, and within the memory of the writer the bricks that supported the slab were standing. It is now a sad ruin. The storms of winter have almost erased the inscription, and the frosts have destroyed the mortar between the bricks; and in a short time, unless repaired, every vestige of it will have disappeared. Tradition asserts that Ruth, who was a beautiful girl, went to a ball with thin-soled shoes, through which indiscretion she took a violent cold which resulted in her death.

On the 17th of December, 1769, the builder of this tomb died. I learn from an ancient diary that in due time "old Lieutenant Billings was laid in his tomb."

(13) John Danforth, a non-resident, the son of the Rev. John Danforth, of Dorchester, received, March 22, 1725, a deed from the Indians of one hundred and fifty acres of land. It was situated on the easterly side of the present Dedham road, opposite the Wheeler farm. It is commonly known as the Wetherbee pasture. The original purchaser died in 1728. When Rev. Samuel Dunbar purchased it in 1761, it is described as being bounded north by Pecunit Brook, northeast by Pacquimitt meadow, east and southeast by land of John Wentworth, west by land of William Billings in part, and partly by a way leading to Billings' house, northwest by the Indian or Dorchester line, and west by land of William Wheeler. From the old parson it passed into the possession of Squire Dunbar. A cellar-hole on which a house was standing in 1725 was visited by the Canton Historical Society in

1876. From the elevated portions of this land a magnificent view of the Blue Hill range and Pecunit valley is obtained.

(14) William Wheeler, one of the English tenants, received an Indian deed of land estimated at one hundred and one acres more or less. This land was situated on the west side of the Dedham road, and is that which his son William, Jr., gave to the First Congregational Church. It is described in the original deed as bounded on the north by William Billings' land, east by Jqhn Danforth's, on the southeast by the land of John Withington, on the south by that of Daniel Stone and John Vose, and on the west by the Dorchester line. Mr. Wheeler also owned a meadow which now belongs to the First Parish. It consists of three acres, and lies east of the Danforth land and north of the meeting-house. It is famous as having once belonged to Capt. John Nelson, who figured prominently in the arrest of Governor Andros.

William Wheeler was born in 1693. He was one of the original founders of the church in 1717. His first wife was Abigail. He married, May 21, 1729, Sarah, daughter of Samuel and Phœbe Stearns. The site of his house can still be seen between the Dedham road and the half-mile trotting-track; the house was removed to Canton Corner and now forms part of the Abel Everett house.

He died July 16, 1773, in the eightieth year of his age, and was buried in the Canton Cemetery.

(15) Rev. Joseph Morse, the first minister of this town, received from the Indians three parcels of land in 1725. His homestead stood where the Catholic Cemetery now is. It was bounded northwest by the country road, westerly by land of John Wentworth, south by Pequit Brook, and east by the land of David Stone; and it contained one hundred and thirty-four acres. On the opposite side of the road he owned also ten or twelve acres, which is now embraced in the Canton Cemetery. He received fifty acres on the westerly side of the country road, bounded north by Capt. John Vose's land, east by a way called Taunton Old Way, and easterly and southerly by Pequit Brook. This land began where now stands the house of Asa Shepard, and ran on the

westerly side of the present Washington Street to where the road bends in Endicott's woods. Some of this land is still owned by the descendants of the first minister.

(16) David Stone received eighty-six acres east of Rev. Mr. Morse. It is now commonly called the Tilden farm, at the present time owned by Edwin Wentworth. It is situated on the easterly shore of Reservoir Pond, and a road from Randolph Street leads directly to it.

David Stone is supposed to have been a great-grandson of Gregory. He was baptized at Watertown in 1687. He probably came here with his wife Sarah as early as 1712. He was one of the founders of the church. He died May 26, 1733; his wife died Jan. 27, 1739.

(17) Samuel Dwelley appears as owning a piece of land southwest of Charles Wentworth in 1725. He married, June 24, 1725, Charity, daughter of Philip and Charity (Jordan) Liscom. She joined the church in 1730, and died Aug. 20, 1741.

(18) Edward Pitcher testifies to certain transactions at Ponkapoag Village in 1704, when he was eighteen years of age. In 1745 he interfered with the monotony of the daily life of the town by expressing his opinion of the members of the church in language more forcible than polite. He called them "a parcel of devils," and added that he "would not sit down with such a parcel of devils." He died at the house of Thomas Spurr, March 9, 1773. His wife died Oct. 12, 1769, at the house of John Spare. George Blackman made her coffin, and Isaiah Bussey tolled the bell.

(19) Edward Wiatt received ninety-seven acres, bounded on the north by the land of Charles Wentworth and Samuel Dwelley, west by the land of Edward Pitcher, south by the Indian land, and east by Pequit Brook, for which he paid £20. He married, April 15, 1718, Abigail, daughter of James and Abigail (Newton) Puffer. She was born Nov. 20, 1696. A man bearing this name was in 1690 a soldier in Capt. John Withington's company. Wiatt died before 1728.

(20) John Wentworth received two parcels of land by deed in his own name. They lay on both sides of the present

Washington Street at Canton Corner. The first was on the southeasterly side and consisted of sixty-five and one half acres, and was described as being bounded on the north by the road, on the east by the land of Joseph Morse, on the south by Pequit Brook, running to the lower south side of the dam until it came to the country road; it might be described as running from the fifteenth mile-stone to Pleasant Street, back to Reservoir Pond. It is substantially the land now occupied by George Munroe Endicott.

The second tract was on the opposite side of the street. It consisted of eighty-one and one half acres, which was described as being bounded southeast by the country road, southwest by the way leading to William Billings' land, northwest by land of John Danforth, and east by Pecunit meadow in part and the meeting-house land. This farm would now be included in a line from the Canton Cemetery to the Dedham road, thence to the Wetherbee pasture and so to Pecunit meadow.

John Wentworth himself never lived on this land. The part on the southeasterly side was shortly in the possession of John Withington, Jr., who married John Wentworth's daughter Martha.

John Wentworth, the son of the first settler, in October, 1729, brought the machinery of the church into operation to settle a secular dispute with another church-member, David Tilden. It was a controversy in regard to the boundary lines of their estates. The pastor decided against Mr. Wentworth. "I then," says he, "first awfully and solemnly admonished him, and then suspended him. I was wonderfully assisted from God." We do not know how Mr. Wentworth bore his humiliation, but the joy of the victorious party was uncontrollable, and he evinced it by partaking freely of the cup that not only cheers but inebriates, for which indiscretion he in due time came under the censure of the church. Mr. Wentworth, not satisfied with the opinion of the church, carried the matter before a jury, who decided that Mr. Tilden had not removed Mr. Wentworth's landmark.

Possibly the church was propitiated when in 1765 "our

aged brother, John Wentworth, gave it £50." Mr. Wentworth died Jan. 6, 1772.

About 1741 John Wentworth, Jr., grandson of the first John, erected a house on the northwest side of the present Washington Street, at Canton Corner. It was a two-story house with a lean-to roof, and was within my memory occupied by Samuel Capen, and was not pulled down until about 1879.

This John, Jr., who was born Nov. 8, 1709, and died on Feb. 9, 1769, seems to have had a peculiar experience in his love affairs. It appears that after the death of his first wife, Mary, he became intimate in 1737 with Mercy Smith, and with the advice of the church determined to marry her; but for some reason best known to herself, one Jerusha Lyon postponed this arrangement by the following notice, which she served on one of the officers of the town:—

STOUGHTON, March 24, 1738.

*To Mr. BENJAMIN SAVELS, Clerk of y<sup>e</sup> Town of Stoughton.*

SIR,—I am informed that you have published an intention of marriage betwixt John Wentworth, Jr., and Mercy Smith of this town. These are therefore to certify to you that I do forbid your proceeding in that matter, and desire that you would take down said publication and keep it down until the matter is determined as the law provides in such cases.

JERUSHA LYON.

The notice seems to have stopped the marriage. In December the church was called to consult concerning Miss Smith's behavior; and it was not until Sept. 19, 1744, that she finally married Mr. Wentworth. But Jerusha was finally to triumph. Mercy died June 22, 1765, and Jerusha reigned as wife and widow of John Wentworth, Jr., in the old house at Canton Corner until her death, April 13, 1791.

(21) Capt. John Vose received from the Indians ninety acres lying on both sides of the country road. The part on the southerly side was bounded on the east by the Taunton Old Way, or a way leading to Joseph Morse's land, and is the land extending on Washington Street from the old Town House to the house of Mr. Asa Shepard; beyond this, where

Washington makes a *détour* to the west, began Vose's line, and extended in the rear of the house formerly of J. Mason Everett to Pequit Brook on the southeast. It is described in the original deed as bounded north and west by the country road, southwest by the land of Joseph Tucker, southeast by Pequit Brook.

The homestead was on the northerly side of the present Washington Street, and was bounded on the north by land of William Wheeler, east by a way now Dedham road, leading to William Billings's, and westerly by the land of John Withington. It extended from the corner of Dedham Street, on Washington Street, to Chapman Street.

(22) John Withington, who originally belonged to Milton, appears in Canton as a member of the church in 1717. He was the son of Philip and Thankful (Pond) Withington, and was born Dec. 30, 1682. He sold his house and farm to Rev. Mr. Dunbar in 1728, and in 1733 removed to Stoughton, having purchased from Edward Esty the saw-mill on the site now occupied by French and Ward. In his later life he returned to Canton, where he lived to a good old age, with his son, and died Dec. 31, 1772. He was one of our earliest school-teachers, and his penmanship was elegant.

(23) Daniel Stone received forty acres, bounded northeast by John Withington, north by the Wheeler farm, northwest by the Indian line, southwest by Philip Goodwin, and south and southeast by James Endicott.

Daniel Stone appears early in Canton, where he married Thankful Withington, Jan. 11, 1712. He is called of Dorchester. Other records show him here in 1716. He lived on the southerly side of Chapman Street, where the old well still may be seen; and the lot still is called the Stone pasture. It is asserted that he exchanged his farm with Thomas Shepard. He removed to Ponkapoag and occupied the Bemis place, and Shepard moved to his farm. Thankful, his wife, died Oct. 27, 1732; and he married, Nov. 23, 1758, the Widow Hannah Woodcock. He died May 2, 1762, aged eighty-four years.

(24) James Endicott is presumed to have received his

deed from the Indians. Ellis Ames used to assert that he had seen the deed with a plan annexed, but no other searcher has been so fortunate. At the settlement of his estate in 1769 he owned nearly one hundred and forty acres of land.

Mr. Endicott's land extended from the hill near the Endicott homestead southward to the northern boundary of Dr. A. R. Holmes's estate on Washington Street, running westward some distance from the highway.

It is said that James Endicott erected his house on a thirty-five acre lot, which the Indians had, in 1710, given to Rev. Joseph Morse. Some amicable arrangement was made, and Mr. Endicott remained in possession. This house probably stood on the site of the present brick house on Washington Street owned by the Endicott family; it was burned Oct. 29, 1806. Mr. Endicott was licensed as an innholder in 1723 and 1725. His birth is found upon the Reading records in 1696. He married (1) Nov. 26, 1723, Esther Clapp; she died July 11, 1750, aged forty-nine years; (2) Hannah (Tilden), widow of Elhanan Lyon, Jan. 9, 1752; she died May 22, 1778. He lies buried in the Canton Cemetery. The inscription on his stone says he "died October the twenty-first, 1768, in y<sup>e</sup> 72<sup>d</sup> year of his age."

(25) David Tilden received twenty acres of land, bounded on the east by John Wentworth, westerly by Taunton Old Way, and southerly by Pequit Brook. This property in 1719 was occupied by Jabez Searl, who died in 1724. After David Tilden's death it was, in 1764, occupied by David, Jr. Theophilus Lyon, a grandson of David Tilden, owned it in 1787, and sold it to Priest Howard in that year. The house was built by David Tilden and is standing.

David Tilden, a grandson of Nathaniel, the immigrant, was the first of the name in this town, and married Abigail Pitcher. He appears to have been interested in town and church matters, and swept the meeting-house. He had some difficulty with his neighbors, and was once charged with being "unduly transported" with the cup that inebriates. He and his wife are buried in the Canton Cemetery. The stones are inscribed as follows: —

"In memory of Mr. David Tilden, who died July y<sup>e</sup> 3<sup>d</sup> 1756, in y<sup>e</sup> 71<sup>st</sup> year of his age."

"In memory of Abigail, widow of Mr. David Tilden, died June y<sup>e</sup> 25<sup>th</sup> 1758 in y<sup>e</sup> 71<sup>st</sup> year of her age."

(26) Samuel Hartwell, one of the English tenants, received from the Indians fifty-nine and one quarter acres of land. It was situated on the south and north side of Taunton road, so called, and bounded northwest by Pequit Brook, northeast, south, and southeast by the land of Moses and Benjamin Gill. The house which he built in 1717 is standing on Pleasant Street, and is now occupied by the Pitcher family. Hartwell purchased more land, and sold in 1735 one hundred and twenty-four acres.

He was the son of Samuel Hartwell, who lived in what is now the town of Lincoln, and was a brother of Deacon Joseph, who was also settled here. Samuel was born Nov. 12, 1693. He married Abigail Stearns. The name of Hartwell's Dam was given to the point where Pequit Brook crosses Pleasant Street as early as 1723.

(27) Moses and Benjamin Gill received one large tract of 172 acres on the east and west sides of the way called Taunton Old Way. It was bounded northerly and westerly by Pequit Brook, westerly and easterly by the land of Samuel Hartwell, and easterly by that of Nathaniel Ayers; southwest and south by Indian land in part, and by land of Joseph Esty; east and south by Hartwell's land; east by the Indian land; north by the property of David Stone, Joseph Esty, and Joshua Pomeroy. It is substantially the land on Pleasant Street lying between Pequit Brook and Sherman Street, on both sides of the street. They appear to have received a tract of sixty acres, which they sold in 1734 to William Sherman. They carried on a law-suit with John Wentworth and William Sherman about boundary lines. Moses died June 22, 1749, and Benjamin one week later.

(28) Ebenezer Clapp appears to have received only nine and one half acres in the Ponkapoag Plantation, although he had land which he inherited from his ancestors in the "Twelve Divisions," his father deeding him, in 1716, land in Lot No. 8,

"lying beyond the land of Ponkapoag," now the Dunbar farm. He gave the name to Clapp's Hill. His land was bounded southeast by the way leading to the ironworks, southwest by the land of Benjamin Smith, northwest by Dorchester line, and northeast by the land of Philip Goodwin.

Ebenezer was the son of Ezra and Abigail (Pond) Clapp. He married (1) Nov. 11, 1702, Elizabeth Dickerman, in Milton; (2) Feb. 14, 1719, Abigail Belcher. He was a prominent man in town and church affairs, but died in poverty, Aug. 27, 1761. No stone marks his grave. His widow died Jan. 5, 1780.

(29) Philip Goodwin was living, in 1729, in a house situated on the south side of Chapman Street, between the land of Daniel Stone, James Endicott, and Benjamin Smith, now owned by Joseph W. Wattles.

He was the only Canton soldier of Capt. John Withington's Canada company of 1690 that received in 1737 in his own right a portion of the town now called Ashburnham, for his services in that campaign. In 1717 he appears as part owner in "Hors Shew" Swamp; and the church record shows that on March 16, 1718, Abigail, daughter of Philip and Elizabeth Goodwin, was baptized. In 1734 he was the owner of a mill; he sold or exchanged his house on Chapman Street in 1739, and we find him, in 1741, at the Danforth mill, grinding corn. He owned the covenant and was baptized in 1744; and Elizabeth having died Dec. 5, 1743, he married Mehitable Andrews on May 22 of the next year. She died Nov. 25, 1795; he died Dec. 24, 1759.

(30) Timothy Jones received, in 1725, twenty acres, with a house then on it, bounded on the northwest by Dorchester line, and southeast by the road leading to the ironworks.

Timothy Jones was here in 1717, and built a frame for a dam. He was one of the eight original builders of the first ironworks at the Stone Factory privilege. He was probably the grandson of Richard, of Dorchester, one of the proprietors of the "Twelve Division" lots, who died in 1642. Timothy married, May 28, 1719, Elizabeth Eames, who died July 13, 1792, aged ninety-six. He died Sept. 17, 1761.

His house was situated near where Mr. Sumner White now lives.

(31) Joseph Smith received thirty-two acres, bounded northwest and southwest by the Ponkapoag line. It touched the Massapoag Brook at its southwestern boundary. It was bounded southeast by land of Elijah Danforth, Esq., and northeasterly by land of Timothy Jones. In 1732 Mr. Smith made an exchange with Ebenezer Mosely for land south of Dry Pond, and removed from this town.

(32) Richard Smith appears as one of the original church founders in 1717, and occupied land at the present Stone Factory the same year. He had formerly belonged to the church at Milton, where he appears to have been taxed as late as 1709. He died Feb. 10, 1728. He had a son Joseph, born Feb. 18, 1683, by his second wife, Thankful Lyon.

(33) Joseph Tucker received from the Indians fifty-three acres of land, bounded west by the road now Washington Street as it runs through South Canton, on the northeast by the land of John Vose, east by the Indian land, south by the Ponkapoag line, and on the southwest by Massapoag Brook. This land extended from the residence of the late William Shattuck to the brook south of the Massapoag House; he also owned ten acres on the west side of the road.

(34) William Sherman and John Wentworth took 270 acres; but it seems that the value of the land was not determined for some years, and that the purchasers made several applications to the General Court that this might be accurately decided upon, as they were ready to pay the purchase-money for the use of the Indians.

Upon this petition the General Court ordered that Amos Ahauton and the other Indian proprietors of Ponkapoag be and hereby are fully empowered to execute a good deed of sale of such part of the 270 acres of land within mentioned as is not orchard land, or has not been under special improvement of the Indians (containing in the whole about ten acres), to John Wentworth and William Sherman, their heirs and assigns respectively; and that John Quincy, Esq., and Mr. Oxenbridge Thacher, of the House of Representatives, and Ezekiel Lewis, Esq., of the Council, be empowered to

inspect the survey, and see that the deed is agreeable thereto, which they are to certify thereon; and that thereupon the said Wentworth and Sherman do pay into the hands of John Quincy, Esq., trustee for the Indian affairs of Ponkapoag, the sum of £170, to be by him employed as the other Indians' money in his hands, the charge thereof to be defrayed by the petitioners.

The gentlemen appointed attended to the matter, sold the land for £180 4s., being the purchase-money, with interest added, and reported that the money had been paid, and was subject to the order of the court; and it was ordered to be put at interest for the benefit of the Indians.

An indenture was made bearing date Oct. 14, 1734, between Amos Ahauton, Thomas Ahauton, Simon George, Hezekiah Squamaug, and George Hunter, all residents in Ponkapoag, in behalf of themselves and the other Indians that were or might be interested therein, on the one part, and John Wentworth and William Sherman, both of Stoughton aforesaid, on the other part. By this deed a clear title was obtained to the land, pursuant to the Act of General Court of 1701.

In April, 1735, John Fenno, Joseph Tucker, and others represented to the General Court that there was great contention in Stoughton in regard to the land obtained from the Ponkapoag Indians; that the matter had been carried into the courts, and great expense at law had been occasioned; they therefore desired that the court would issue such orders as would settle and compose these difficulties. The court, in reply, ordered Thomas Cushing to repair to Stoughton and hear the petitioners, examine deeds, leases, and plats, and have the lands surveyed by a skilful surveyor. Cushing recommended (May, 1735) that the 270 acres be confirmed to Sherman and Wentworth and their heirs, provided that the said land did not extend farther east than "John Wentworth's Beaver Meadow," nor interfere with the "Twelve Divisions," and declared that Joseph Esty should have a right of way from his field to the road.

Moses and Benjamin Gill began in October, 1736, an action of trespass and ejectment against William Sherman for part of the land contained in Sherman's deed and plan. In the in-

ferior court the Gills were successful in their suit, but Sherman appealed to the Superior Court at Boston; and the court in February, 1737, ordered Mr. James Blake to go to Stoughton and ascertain the authentic bounds of the land in dispute. Upon his arrival, the Gills did not show Mr. Blake any bounds; but Sherman showed him marked trees which divided the land of Gill and Esty from the Indian land.

This deed, and the plan of the land which accompanied it, were duly examined and approbated by Quincy and Thacher, and they found no error or mistake in it. The next year, April, 1736, Moses and Benjamin Gill, Joseph Esty, with others, presented a petition to the General Court, in which they asserted that William Sherman and John Wentworth had been guilty of "incroachments." The matter was referred to Hon. Thomas Cushing, Benjamin Dyre, and Samuel Danforth, Esqs., who visited Stoughton, read over the deeds and plans, and reported that they ought to "stand good and valid;" but not satisfied with the decision of the agents of the General Court, no evidence was produced either by Gill or Sherman, and Blake decided that if the trees were the bounds, the land in contest was included in Sherman's land, and so reported to the Superior Court in August, 1737; but Sherman having no proof of ownership, judgment was given for Gill. But Sherman at the next session of the court produced sufficient evidence to win his case. All this dispute apparently arose about three quarters of an acre of land.

(35) Joseph Esty received by deed thirty-seven and one half acres in three different lots. The homestead, consisting of six and three quarters acres, is the place now occupied by George F. H. Horton, on Pleasant Street. In 1712 Joseph Esty conveyed to his son, Joseph Esty, Jr., seventy acres of land on Pleasant Street, which had formerly belonged to the proprietors of Ponkapoag, and by them, with the consent of the selectmen of Dorchester, had been sold and conveyed to Joseph, Sr. He died Oct. 13, 1739.

(36) Joshua Pomeroy received sixty-one and one quarter acres of land south of Joseph Esty and north of Benjamin and Moses Gill, on Ragged Row. He was described in 1725 as

one of the English tenants, and in sale of a portion of this land said it was a part of the six thousand acres that he purchased in 1725. This is the farm subsequently occupied by Aaron Wentworth, Samuel Capen, Israel Bailey, and W. W. Brooks.

Joshua Pomeroy, when he joined the church, Dec. 17, 1719, was said to have been "last of Dorchester and firstly of the church of Deerfield." He married, Feb. 4, 1708, Repent Weeks, who died July 22, 1714; and (2) June 2, 1715, Mary, daughter of John and Hannah Blake, who died March 14, 1718; (3) Oct. 1, 1718, Mary Clapp, of Dedham.

(37) Thomas and Joseph Jordan received five hundred and twenty-three acres, bounded on the east by the Dorchester line, northwest by the Fenno farm, and west and south by a brook. This was on the road leading from the farms to Bear Swamp, now York Street.

Thomas and Joseph were sons of John the lessee. Thomas was born 1683, and died April 20, 1750.

(38) In addition to this large tract, Thomas Jordan received twenty acres, bounded easterly on Dorchester line in part, and partly by a brook. The other land about it was at the time of the taking of the deed, Indian land. Joseph Jordan married Abigail Pitcher, Oct. 18, 1716. He died May 6, 1755; she died Feb. 24, 1762.

The six thousand acres, by direction of the General Court and the hands of the duly appointed guardians of the Ponkapoag Indians, by degrees passed from the possession of the aborigines and their descendants; and in November, 1827, Thomas French, their guardian, sold the last acre.

And here we leave the landed history of the Ponkapoag Plantation. It is a subject which might be extended indefinitely. New and untrodden paths continually tempt the investigator; but a limit must be assigned, if not to the investigation, to the results of such research in print. Having traced the land titles of Canton, derived from the Indians through the first quarter of the eighteenth century, I leave to others the puzzling task of unravelling the oldtime deeds.<sup>1</sup>

<sup>1</sup> See Appendix VII.

## CHAPTER V.

## THE GATHERING OF THE CHURCH.

THE early settlers of Canton, in common with all the early settlers of New England, believed in God,—not in a distant and unapproachable being, who held a general supervision over his creatures, but in a God to whom the minute details of every-day life were a subject of interest and inspiration; they thought that his hand was as visible in these as in the majesty of the storm or the beauty of the rainbow. The more pious felt that as they attended to or neglected the institutions of religion, they should in the world to come receive the curse or the blessing. To such the Church of Christ was the “Alpha and Omega,” and civil were secondary and subservient to ecclesiastical matters. A majority of the members of the General Court expressed the sentiments of the people when, in 1692, they passed a law approved by the King, that every person should pay his proportionate share toward the support of “an able, learned, and Orthodox minister to dispense the word of God to them.” And every minister, being a person of “good conversation,” chosen by the major part of the town at a regular town meeting, legally held, was to be “the minister of such town.” The inhabitants of Dorchester Village were anxious to have a minister among them. The nearest meeting-house was many miles away, or, as they quaintly expressed it, “from a sence of y<sup>e</sup> remote living from any place of y<sup>e</sup> public worship of God.” Thither, through the snows of winter, following the Indian trail, designated by marked trees or piles of stones, they went, anon pausing to remove a tree broken by the weight of the snow, or carefully picking their way through the unbroken drifts. The more fortunate rode on horseback, and the “good-wife” was seated behind the “goodman” upon a pillion.

Feeling deeply this inconvenience, the inhabitants of the "New Grant" represented to the town of Dorchester that they were very uneasy, and petitioned the town that they might be set off as a separate precinct. On May 12, 1707, upon the request of the inhabitants of the "New Grant," the town of Dorchester voted that the said inhabitants be set off, a precinct by themselves, so far and no farther than to agree with and to settle a minister among them, and to raise a tax for his support from time to time. But attached to this liberty was the condition that the said inhabitants "shall *remove* their meeting-house," or erect another where it shall be thought convenient by a committee which shall be chosen by the town of Dorchester for that purpose. This language would seem to indicate that the house was not conveniently situated for the majority of the inhabitants, although it would appear to have been of ample size. From these statements we are also enabled to fix the time when the village of Ponkapoag ceased to be the centre of population.

The first meeting-house stood in that part of the English churchyard which is known as the Proprietors' Lot. It was probably built by the apostle Eliot, although a writer in the Boston "Transcript," in 1871, says that it was not built until 1705.<sup>1</sup> As a rate was placed upon the inhabitants in this part of the town that year "to pay their minister," it shows that the English settlers had a pastor at that time. William Ahauton, Samuel Momentaug, and Amos Ahauton, Indians of Ponkapoag in 1708, in behalf of their tribe, thanked the town of Dorchester for its care of them and their interests, in settling the boundaries between them and their white neighbors; and understanding that the town was offended because they had leased their land to the English, promised to lease no more, and gave up all their right to that parcel of land about the Ponkapoag meeting-house, containing about three acres, "for a burying place and training field."

This first meeting-house was sold to Ebenezer Tolman, of Dorchester, who removed it thither, and converted it into a barn, where it remained within my remembrance.

<sup>1</sup> Mr. Samuel C. Downes says that he has always heard that there was a meeting-house on this site long before the erection of the English church.

The committee chosen by the town of Dorchester to appoint the place where the meeting-house should stand, consisted of Samuel Topliff, Samuel Clapp, and Samuel Wales. They notified the petitioners when they would meet them and consult about the matter. Accordingly, in the early part of June they viewed the places proposed, and finally agreed "that the meeting-house should be set on the hithernost or northerly end of y<sup>e</sup> plaine commonly called by the Indians, 'Pakeen Plaine,' upon the right hand side of the road leading from Milton towards Rehoboth;" and the spot selected was upon the land which is now included in the Canton Cemetery. I find no conveyance of this land to the precinct. The records of the precinct show that a committee was appointed March 3, 1721, "to inquire into y<sup>e</sup> Precincts title to y<sup>e</sup> land, and to get a stronger confirmation of y<sup>e</sup> same if need be;" but the committee in their report confine themselves to running the bounds, and the rats have left to us only this information: —

March 15, 1722, and we have opened . . . limits of the Meeting-House land, and we find the . . . From the south corner of the Rhode twenty . . . on ye east and twelve rods to a black . . . and a half to a stake: and on the west end . . .

Samuel Chandler told me that Mr. Morse gave the land. I have seen a plan of Morse's land which shows that he owned twelve acres in this vicinity, while his deed, in 1725, gives him only ten acres.

In deciding on the site for the new house, the Dorchester committee and the settlers were governed in their selection by its nearness to the centre of population at that time. The meeting-house was set on a hill, so that it could not be hid. The most beautiful and appropriate spot was selected; the sightliness of its position also afforded a view of any approaching danger to the majority of the inhabitants. Thus, everything having been satisfactorily arranged, the town of Dorchester gave to the settlers £30 to assist them in completing their meeting-house.

This meeting-house was situated nearer the westerly part of

the plain than its successor, or in other words, directly back of it. Its southwest line was nearly parallel to the northeast side of the reservoir of the Canton Aqueduct Company, and covered the spot which is now occupied partly by Lots 55, 56, 57, 62, 63, 64, as represented on the plan of the second addition to the Canton Cemetery. The building was thirty feet square and supported by uprights twelve feet high.

Although the inhabitants of the "New Grant" had "set about" building their meeting-house in 1707, it was some time before it was completed. In 1716 the precinct voted that there should be £15 raised by a rate upon the inhabitants, and that the money should go toward finishing the meeting-house. John Fenno and Richard Hixson were chosen to receive the money, engage workmen, and pay them for their labor. The next year a new door was made near the west corner of the meeting-house, and the seats were joined together in the centre of the house. The spaces thus left vacant on the sides were subsequently replaced by long seats. In 1718 £20 was raised, a portion of which was ordered to be laid out upon the meeting-house.

In 1720 the house seems to have been in a dilapidated condition, for a committee was appointed "to save y<sup>e</sup> meeting-house." The sills had become rotten, and needed to be "banked up;" the roof was not much protection on a rainy day; and the minister's pew was tottering.

It would appear that this meeting-house had galleries, for March 1, 1724, it was voted by the precinct "that thare should be a seet or seets set up in the gallarry, which may be thoft nedfull;" and in 1740 it was decided that the best place for the boys was in "y<sup>e</sup> frunt higher galery and y<sup>e</sup> west higher galery."

The seating of the meeting-house was an event of great importance. In this precinct that delicate duty was performed by Henry Crane, Samuel Bullard, John Fenno, Joseph Hewins, and John Puffer. I say delicate, because there was great discussion as to the award of the places of honor and dignity. In the seating of the worshippers in the meeting-house, regard was had in the first place to the age and hon-

orable standing of the person. Again, the amount each contributed toward the ministerial rate had its influence; and the committee had a hard time to decide who should have the chief seats, and at the same time not offend the others.

In 1727 an article was inserted in the warrant for town meeting to consider upon "making more rume in the Meeting House," and the following year to take measures to enlarge and repair the meeting-house.

The pew adjoining the west end of the pulpit was reserved for the family of Mr. Dunbar; and in 1731 a floor was laid, and window made, in this pew. A part of the meeting-house was reserved for the Indians for their encouragement to attend upon the public worship of God.

There are some curious old bills relating to repairs upon the meeting-house; for instance, William Wheeler received for "sweeping y<sup>e</sup> meeting-hous the sum of two pound, eight shillings, from March, 1734, to March, 1735." Ebenezer Wiswall presented the following bill: —

To three feet and a half of new glass at three shillings, six pence, per foot . . . . .	£0,12, 3
To seventy-eight quaries at five pence a peise . . .	1,12, 6
To leading and bands . . . . .	1, 9, 7
To mending the pew windows . . . . .	12, 3
<hr/>	
	£4, 6, 7

March 20, 1737-8.

The use of the word "quaries" in this bill leads to the inference that some if not all of the lights were diamond-shaped, set in lead. Mr. Wiswall was a Dorchester man, and was frequently in demand to mend the windows, and is spoken of as a "glashur."

The same year Joshua Whittemore presented a bill of five shillings for mending "y<sup>e</sup> old wenders and for making of y<sup>e</sup> new glass for Stoting old meeting-huse."

The house remained standing until 1748, when, on the 14th of August, it was voted that the old meeting-house be "puld" down for "y<sup>e</sup> use of y<sup>e</sup> new as soon as y<sup>e</sup> new cun be conveinently met in on y<sup>e</sup> Sabbath."

On the 23d of October, 1747, the Rev. Mr. Dunbar preached his farewell sermon in the old meeting-house. His text was from Heb. x. 32, "But call to remembrance the former days." Would that a copy of that sermon were in existence to-day, that we might follow the reverend gentleman as he reviewed the history of the old meeting-house, and the people who were accustomed to worship within its sacred walls! A large and crowded audience honored him with their presence; and on that occasion he undoubtedly upheld the reputation which he had acquired of being "a rousing preacher."

Here, in a sparsely settled community, in an almost unbroken forest, the meeting-house was built, and the voice of the first minister was heard therein, upon the spot where, but a short time before, had smouldered the embers of the war-fire. He not only preached the word of God to those who had left the shores of cultured England to worship Him as they thought best; but he taught forgiveness and forbearance toward enemies to the untutored savage also, whose only creed had been revenge.

Here was erected the church, which, hand in hand with the schoolhouse, was destined to extend the power of religion and of education throughout the land, concurrently with the extension of that land's political growth.

The committee chosen by the town of Dorchester to select a situation for the meeting-house were also empowered to lay out the bounds of the precinct. They began at a pile of stones upon the plain near Blue Hill, which was formerly a part of Captain Stoughton's farm, ran north and north-easterly over the top of Blue Hill to the Braintree line, thence following the Braintree line to the Plymouth line; "this line to be the southern boundary." The west bounds began at the westerly part of "Mashapaug" Pond, thence ran northeast to the Dedham line, "this Dedham line to be the northern boundary until it comes to the stones first mentioned."

We have seen that the town of Dorchester had willingly granted the petition of the inhabitants of the "New Grant"

to be set off as a separate precinct; but a petition addressed to the General Court for an Act of incorporation, soon after June 23, 1708, had been unsuccessful. It received the approbation of the House of Representatives, but was not concurred in by the Council. This placed the early settlers in a very awkward position. They had no legal corporate existence; they might pass whatever votes they chose among themselves, but they had no power to enforce them. They could select and settle a minister, as any precinct or parish might do; but they could not tax the inhabitants to pay for his support. The clergyman whom they had chosen could not be ordained; the sacrament could not be administered, nor the rite of baptism performed, unless their pastor were assisted by some ordained clergyman.

The hardships arising from this state of things were numerous. It was difficult to obtain the necessary funds to pay the minister. Many of the settlers had become discouraged, and although perfectly able to bear their portion of the expense, either refused downright to do so, or were so dilatory in their payments as to render their aid useless; consequently, the burden of payment fell heavily upon a few. So hard was it to raise funds that the minister was obliged to appeal to the town of Dorchester for a contribution for himself, which was granted him.

Again, the young men and maidens found that this state of things interfered with their comfort. If they desired to be married, they must go to Milton or some neighboring town, and be joined in matrimony by an ordained clergyman. So they had to go from home, in order that their children might receive baptism from consecrated hands. Sometimes, indeed, the settlers would postpone their weddings or the baptism of their children until some ordained clergyman should come to the new village. The Rev. Peter Thacher, who was settled at Milton, September, 1681, was the nearest ordained minister, and was better known to the early settlers than any other clergyman in the vicinity. At first his labors had been devoted to the conversion of the Indians at Ponkapoag. To render his ministrations more effective, he had

studied the Indian tongue; and Mather says "he furnished himself with skill in their sesquipedalian language," that he might be able to converse with them in their own dialect. He visited Ponkapoag monthly, and on lecture-days imparted to them the gospel of salvation. In this way he became acquainted with the settlers; and they, appreciating his moral worth and his exemplary character, were accustomed to carry their children to him to be baptized. So it happened that the dates of many of the baptisms of the children of the first inhabitants are found upon the church records of Milton. He performed the first baptism in Canton of which we have any information: —

"Feb. 27, 1707-8.—Punkapog. At a fast of y<sup>e</sup> English inhabitants, Mr. Danforth, of Dorchester, preached in the forenoon, and I in y<sup>e</sup> afternoon; and at y<sup>e</sup> close of y<sup>e</sup> public worship, Mr. Danforth advising it, I baptized Mary, y<sup>e</sup> daughter of Sister Wintworth."

Peter Thacher died in 1727. He had a son, Oxenbridge, born May 17, 1681, who graduated at Harvard College in 1698, and joined his father's church at Milton, March 3, 1700-1. He preached for a short time in his early life, and is sometimes styled "Reverend;" although in the Triennial Catalogue of his university his name is not italicized, from which it may be inferred that he was not ordained. It is undoubtedly true that he entered into an arrangement to preach to the first settlers at some time subsequent to 1700, and previous to 1707. He may be the person referred to in the vote of Dorchester, 1705, Dec. 10, "Voted that the selectmen shall make a rate upon all the inhabitants of Dorchester beyond the Blue Hills to pay their minister." He is recorded as having been the first man to preach to the English inhabitants of Canton. I do not believe he resided in Canton; and I think his preaching was of short duration and missionary in its character. He left the ministry on account of ill health, and engaged in business in Boston. At his father's death he returned to Milton, and for several years represented that town at the General Court. He died Oct. 29, 1772, at the advanced age of ninety-three years. He had two grandsons

who were clergymen, sons of the eminent lawyer and patriot of the same name, who died in Boston in 1767. These were Rev. Thomas Thacher, who was settled at West Dedham, and the more distinguished Rev. Peter Thacher, D. D., of Brattle Square, Boston. One of the original settlers of Canton went over to Dedham in his old age to hear Thomas, the grandson of his old friend Oxenbridge, preach; and when he had finished his discourse, the old settler approached him in a rapture of enthusiasm, and exclaimed, "Your grandfather Oxenbridge was the first man that brought a Bible among us."

But the time had now come when the early settlers were anxious to have a clergyman of their own. They were averse to calling upon some neighboring minister to perform parochial offices; and, as before stated, they had no legal authority to raise money. Suffering deeply from the discouragements attending their condition, they resolved again to apply to the General Court for an Act of incorporation. In their petition they represented that they lived very remote from any place of public worship, the nearest being six miles distant. They gave a detailed account of the attempt which they had made to be set off as a separate precinct. They mentioned that they had met with the committee appointed by the town of Dorchester, and that they had mutually agreed upon a site for their meeting-house; and they stated that their former petition had passed in the House of Representatives, but had not been concurred in by the Council. They prayed, therefore, that the General Court would please to confirm the town vote and the doings of the committee thereupon, and that they might be a distinct precinct, empowered to choose fit persons among themselves to assess and levy a tax for the support of their minister and the defraying of other charges, and to do such other acts as might be agreeable to the laws.

The General Court, on the 10th of December, 1715, granted the prayer of the petitioners, and they were duly constituted on that day with full powers to exercise all the rights inci-

dent to a separate precinct; and on the 19th of the same month the order was read and concurred in by the Council, as will appear by the following: —

IN THE HOUSE OF REPRESENTATIVES,

December 10th, 1715. Read and

Ordered that the Prayer of this petition be granted so far as, that a new precinct be constituted and sett off with all the necessary powers and privileges used and exercised in precincts for the maintenance of the gospel ministry, agreeable to the limits and conditions expressed in the report of the committee appointed by the town of Dorchester for that end, which is signed, Samuel Clap. Samuel Topliff, and Samuel Wales.

Sent up for Concurrence,

DANIEL EPES, Speak'r pro-Tempore.

December 19th, 1715. In Council, Read and Concurred.

SAMUEL WOODWARD, Secr.

Consented to,

W<sup>M</sup> TAILER.

The "New Grant," from this time forward called the Dorchester South Precinct, including a large portion of Wrentham, extended to a point within about one hundred and seventy-six rods of what is now the easterly line of the State of Rhode Island; namely, about half a mile beyond Angle Tree. The South Precinct of Dorchester was about nineteen and a half miles long on its southerly line; and the last four and a half miles of that line was on what is now the south line of Wrentham.

"The New Grant was bounded southerly by the line of the colony of Plymouth, now called the Old Colony Line, northeasterly by Milton and that part of Braintree now Randolph, and included the present towns of Canton, Sharon, and Stoughton, nearly all, if not quite all, of Foxboro', a large tract of Wrentham, and about one quarter of the present town of Dedham. That tract now belonging to Dedham is a tract of land varying in width from one mile and one third to three fourths of a mile along on the westerly side of Canton, and may be seen by drawing, upon the map of the County of Norfolk, a straight

line from the angle or bend of Neponset River in South Dedham to a point in Dedham about three fourths of a mile northwesterly of the north corner of Canton, where the boundary line between Canton and Milton strikes the Neponset River, and by drawing another straight line from the said bend in the river to Sharon line."

On the 28th of March, 1716, the early settlers assembled for the first time to enjoy their new liberties. Joseph Hewins seems to have had his full share of honors on the occasion. The precinct chose a moderator to preside over their deliberations; and they selected Joseph Hewins. They chose a precinct clerk to make good and legible records of their doings; and Mr. Joseph Hewins was again selected. They also proceeded to choose three assessors; and of course Mr. Joseph Hewins's name was added to those of Henry Crane and John Fenno.<sup>1</sup>

The records of the precinct until the incorporation of Stoughton are of no particular interest. The men of those days seem to have attended diligently to the duties which devolved upon them, but these were very limited. At most of their meetings, the common subjects of discussion were: the raising of money to defray the necessary charges of the precinct, and to pay the minister; the choosing of a clerk and assessors, the latter of whom managed the "prudentials" of the embryo town; the question of what title the precinct had to the land on which its meeting-house was situated; and whether this or that man should be allowed to withdraw from them. But in the midst of these minor details, they always looked forward to becoming a township. As early as 1718, they voted to petition the town of Dorchester to

<sup>1</sup> Joseph Hewins was the son of Jacob Hewins, of Dorchester, born May 3, 1668. He appears as one of the lessees of Reynolds's Misery in 1705. He resided in what is now Sharon from that time until his death, which occurred Feb. 24, 1755, in the eighty-seventh year of his age. He married, Jan. 29, 1690, Mehitable Lyon, daughter of Peter. She was born Oct. 23, 1669, and died Sept. 14, 1733, in her sixty-third year. Mr. Dunbar says "she was a gracious woman, a very peacable, humble Christian." They lived near Meadow Hole Dam, and both are buried in the Chestnut Tree Cemetery. He appears to have been an active man in church, precinct, and town affairs. He was chosen deacon with Benjamin Blackman in 1718, and afterward elder, and was one of the first selectmen of Stoughton, town clerk in 1730, moderator and assessor in 1738.

set them off as a township, to be bounded the same as the precinct then was. Failing in this, the next year they desired their part of the ministerial land and their proportion of the school fund of their mother town. Then the southern part of the precinct became uneasy, and was anxious to be set off a township; but to this of course the northern part objected.

In March, 1721, the inhabitants living "beyond Joseph Tucker's saw-mill" desired that they might be constituted into a township; and the May following their petition was again heard, but was "passed in the negative." A petition was subsequently preferred from the "Inhabitants of Punkapoag" to be a township. On Nov. 8, 1725, however, it was voted by the town of Dorchester "that the inhabitants of the South Precinct and all the lands beyond should be set off a township by themselves, they having their proportionate part of the school lands lying within that part to be set off." This was "passed in the affirmative," — thirty-four to twenty-nine. Preserved Capen, Ebenezer Holmes, and Edward Foster were appointed a committee to draw up a petition and present it to the General Court; and later, a similar vote was passed, the following change occurring in the phraseology: "The inhabitants on y<sup>e</sup> south side of Sawmill River in y<sup>e</sup> twelve divisions," and "that all y<sup>e</sup> land beyond y<sup>e</sup> six thousand acres, or Ponkapoag Plantation, be set off a distinct township."

The inhabitants of the extreme western part of the Dorchester South Precinct were anxious to be set off and attached to the town of Wrentham. They resided within three or four miles of the meeting-house in that town; and on town meeting and training days it was far more convenient to go there than to Dorchester Village. They applied to the town of Dorchester to be set off; but the town denied them their wish, and they therefore petitioned the General Court on June 19, 1724. A hearing was had. The town of Dorchester objected, but the General Court granted their request; and on Nov. 27, 1724, a large portion of the South Precinct was attached to, and has ever since remained, a part of the town

of Wrentham, as will be seen from the following extract from the records of the General Court: —

Upon the petition of Jonathan Blake, Solomon Hews, and sundry others, Inhabitants of the Westermost part of Dorchester, praying to be set off to the town of Wrentham, as entered June 19th, 1724, —

In the House of Representatives, Read together with the answer of the town of Dorchester thereto, and in answer to this petition :

Voted, that the petitioners and their estates be and hereby are annexed to the town of Wrentham, to do the duty and enjoy the privileges of the Inhabitants in that town, the School Farm in Dorchester, in the present possession and improvement of Solomon Hews, to be exempted, and that they be freed from doing duty to Dorchester, and they are so to continue until this Court take further order about them.

In Council, Read and Concurred.

Consented to,

W.M. DUMMER.

By drawing a line on the map of Norfolk County from the southerly extremity of Walpole to a point about two thirds of the way from Angle Tree to the Rhode Island line, the size of this part may be ascertained; and the reader will observe that the territory thus taken from the South Precinct was about as large as one half of the present town of Canton.

The efforts of the inhabitants of the South Precinct to become a town were at last to be crowned with success. The last official act of the precinct was to receive and grant the petition of Samuel Bullard, John Bullard, Ebenezer Bullard, Samuel Bullard, Jr., William Bacon, Timothy Gay, Hezekiah Gay, Ebenezer Healy, Samuel Holmes, John Holmes, Simon Pittee, Josiah White, James White, James White, Jr., John White, Moses White, and B. White, all living in the westerly part of the precinct, beyond the Fowl meadows. They said that they had for some time contended with many difficulties and hardships with respect to the enjoyment of public worship, their distance from the meeting-house, and the "difficulty of the way." They wished to be freed from rates "so long as we shall hire and maintain an orthodox minister to preach the gospel among ourselves."

On the 14th of November, 1726, Capt. Isaac Royall, Ensign

William Billings, Capt. John Shepard, Silas Crane, and George Talbot were appointed a committee with full powers to petition the Great and General Court —

“That this precinct with the lands be yand it, in y<sup>e</sup> Township of Dorchester, be sett of a distinct Township, with y<sup>e</sup> one half or proportionable part of the annual incom of y<sup>e</sup> School lands lyng within y<sup>e</sup> south part of s'd Town. according to a vote of y<sup>e</sup> Town of Dorchester passed at a Meeting of y<sup>e</sup> Inhabitants of s'd Town, on the eight day of November, 1725.”

On the 22d of December, 1726, the South Precinct of Dorchester ceased to exist; and the old record-book closes as follows: “John Fenno, Peter Lyon, and Joseph Tucker, Assessors of y<sup>e</sup> South Precinct in Dorchester, now called and formed into y<sup>e</sup> town called Stoughton.”

The creation of a new municipality rendered a change necessary in the manner of supporting public worship. Formerly, all such matters had been transacted in town meeting; and the calling to account in 1731 of Joseph Tucker, John Fenno, and Peter Lyon, who had been in charge of the prudentials since 1726, would seem to indicate that the time had arrived when it was necessary for those who were interested in the church to take charge of it and conduct its affairs themselves. An Act passed in the tenth year of the reign of George I. had given liberty to five or more of the freeholders to petition to a justice of the peace for a warrant. Advantage of this was taken by William Crane, George Talbot, John Shepard, Silas Crane, and Charles Wentworth, who applied to Isaac Royall, Esq., who on the 17th of March issued in due form with a seal his warrant, notifying the freeholders and other inhabitants to “meet at our public meeting house in Stoughton on Monday the fist day of Aprill next att two of the clock in the afternoon” At this meeting, only an organization was effected.

“Whereas five of the freeholders of the first precinct in Stoughton (viz.), William Crane, George Talbot, John Sheppard, Silus Crane, and Charles Wentworth (agreeable to an made In the tenth year of King George Y<sup>e</sup> first. Chap. the 5) made applycation unto me the





GOVERNOR STOUGHTON.

Subscriber to Issue out a warrent for the assembleing of the free holders and other Inhabitants s<sup>d</sup> quallyfied to vote in town affairs. These are tharefore In his majesties name to Require you, William Crane, forthwith to notifie y<sup>e</sup> Inhabitants affors<sup>d</sup>, as the Law directs in the affor<sup>s</sup>d act, that they meet at our public meeting house In Stoughton on Monday, the fift of Aprill next, att two of the clock in the afternoon, for the Ends and purposes hereafter mentioned :—

1. To choos a Moderator.
2. To choos a Clerk.
3. To choos assessors.
4. To choos a com<sup>tee</sup> to call meetings for the futer.

Givin under my hand and seal att Stoughton, March the 17<sup>th</sup>. In the ninth year of his Majesties Reigne, anno domi 1735/6.

ISAAC ROYALL,

*Fus' peace.*

## CHAPTER VI.

## THE FIRST MINISTER.

JOSEPH MORSE, the first settled minister of the "New Grant," or Dorchester Village, was born at Medfield, May 25, 1671, and was the son of Joseph and Priscilla (Colburn) Morse. He was graduated at Harvard College in 1695. After leaving college, he went to Providence, and while engaged in teaching school there, fell in love with and married Miss Amity Harris of that place. In 1701 he went to Watertown Precinct, where he also taught school, and gathered a congregation, who built him a meeting-house; and on July 6, 1702, a call was extended to him to settle over them. But difficulties subsequently arose which could not be settled; the church was not organized, and he was not ordained. He however continued to preach to them until 1706, when a council of churches, held on March 6, "advise that after a month Mr. Joseph Morse cease to preach at Watertown farms." In January, 1707, he came to the "New Village," now Canton, and remained preaching here amid all the discouragements of the times for ten years and nine months. At the expiration of that time, a council was held, at which the churches in Dorchester, Milton, Dedham, and the two churches at Braintree were represented. A covenant consisting of eight articles was agreed upon and signed by twenty persons, ten of whom were connected with the neighboring churches, and ten non-communicants, whom the council on the 26th day of the preceding June, 1717, had examined and approbated, in order that they might be ready to form a part of the church organization. The following are their names, — the first ten were the members of neighboring churches: Joseph Morse, Richard Smith, Peter Lyon, Sam-

uel Andrews, Joseph Esty, Isaac Stearns, Benjamin Blackman, Joseph Hewins, George Talbot, John Withington, Benjamin Esty, Thomas Spurr, Joseph Topliff, Robert Pelton, John Wentworth, David Stone, Benjamin Gill, William Wheeler, Edward Bailey, Samuel Hartwell.

The brethren that belonged to Milton Church before the ordination, — namely, Samuel Pitcher, Richard Smith, Peter Lyon, and George Talbot, — not having obtained their dismission from Milton Church before the ordination day, were not “actually and personally in signing the covenant,” and in being of the foundation on that day; but soon after, November 12, they obtained their dismissal. They then signed the covenant, and came up in full with the rest of their brethren, except Samuel Pitcher, whom the Lord removed by death, Nov. 23, 1717, the day after the first church meeting. “John Withington, being ill at the time of the ordination, signed the covenant.”

On the 30th of October, 1717, the Rev. Joseph Morse was ordained as pastor of the church in Dorchester Village.<sup>1</sup> His record reads: “God, in and by His wonderful Providence and favor, did arrive and bring His people into this South Precinct of Dorchester to church gathering and ordination, on the thirtieth day of October, 1717.” The Rev. John Danforth, of Dorchester, preached the sermon from Heb. xiii. 17: “Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account.” Mr. Danforth gave the charge, and Rev. Joseph Belcher, of Dedham, the right hand of fellowship; the latter also managed the votes. Mr. Peter Thacher, of Milton, was invited to be present, but had not returned from Connecticut. His church, however, was represented by delegates. The following ministers imposed hands, — Messrs. Danforth, Belcher, Niles, and Marsh.

At the time of his ordination, Mr. Morse was in the forty-seventh year of his age. Aside from the encouragement he had received from the people who were interested and believed in the church, the inhabitants had taken steps to assist

<sup>1</sup> See Appendix VIII.

him pecuniarily, as will be seen by the following abstract of a portion of the precinct records: —

At a Precinct meeting legally warned in Dorchester, April the 20th, 1716, Samuel Andrews, Moderator, the same day it was voted that the inhabitants of said Precinct would give to Mr. Joseph Morse forty pounds, annually, so long as he shall uphold and perform the work of the ministry among them. The same day it was voted that there should be fifteen pounds raised by Rate upon the inhabitants and Rateable Estates within this Precinct, and laid out upon the Meeting House, as far as that would go towards the finishing of it.

Five pounds more Rate were voted to defray the necessary charges of said Precinct. A committee, consisting of John Fenno and Richard Hixson, were chosen to receive the money that was granted for the Meeting House, and for other necessary charges arising within said Precinct, and to hire workmen to do the work about the Meeting House, and pay them for their work. At a Precinct meeting held July 11, 1716, Joseph Hewins, Moderator, the same day was voted that there should be four shillings levied upon the poll in the Minister's Rate this present year. The same day it was voted in the affirmative that the assessors receive and pay Mr. Morse his *salerey*, and that the constable should make up his accounts with them.

While matters had without doubt gone on smoothly during the decade before the church organization was perfected, the very fact of organization seems to have brought trouble to the pastor and the flock. Scarcely two months had elapsed after the people had been exhorted to obey them that had the rule over them, when a disposition was manifested by two members of the church to create a disturbance; or possibly other members of the church were desirous of testing the strength of the new organization. Brother Peter Lyon was accused of making certain rash and imprudent speeches, and finding fault with the manner in which the brethren approbated by the reverend elders had been received into the church without making "formal relations."

At the first meeting held after the ordination, Nov. 22, 1717, it was voted that the church should keep a book, and record therein all the regular church acts and votes for the future.

Committees were also chosen to assist the minister about his firewood, to raise a contribution for the Lord's Table, and to ask Dorchester Church to give something for the same purpose. Dec. 10, 1717, £3 3s. 1d. having been received, it was devoted to the purposes above mentioned.

On the 5th day of January, 1718, the celebration of the Lord's Supper took place; and through the goodness and mercy of God the church all sat down at the Lord's Table in peace and unity. Although "many clouds came over us, yet the Lord appeared our deliverer, . . . to whom be glory and praise forever. Amen."

The first child baptized after the ordination was David, son of Shubael and Damaris Wentworth, on Jan. 19, 1718.

At the fifth meeting of the church, held on February 14, the same year, it was decided upon mature consideration that the administration of the Lord's Supper should take place once in six weeks. The question also came up at this time whether those persons who made application to the pastor to join the church in full communion, or only to own the covenant in order to enjoy the rights of baptism, should have their cases "propounded" to the church first, and then to the congregation, or to both at the same time; and with rather unusual liberality for those days, it was decided that they should be propounded, in general, to the church and congregation together. Upon this occasion, two covenants were prepared,—one called "an abbreviation of our cov't," designed for those persons to engage in who desired to be received into full communion; the other, "a brief draft of y<sup>e</sup> cov't," designed for the signature of those persons "who are desirous to fall under y<sup>e</sup> watch and care of y<sup>e</sup> church," and who desired "y<sup>t</sup> y ordinance of baptism may be administered to them and theirs according to y<sup>e</sup> order of y<sup>e</sup> Gospel of Jesus Christ."

They are as follows. The first,—

"You doe here, in y<sup>e</sup> presence of y<sup>e</sup> Almighty God and his people, solemnly take and chuse y<sup>e</sup> Lord Jehovah to be your God, promising and covenanting with his help to fear him and cleave to him in love and to serve him in truth with all your heart, giving up yourself and

your seed after you in cov<sup>t</sup> with God and this Church to be the Lord's Intirely, and to be att his Direction and Disposal in all things, y<sup>t</sup> you may have and hold communion with him and this ch<sup>h</sup> as a member of Christ's mysticall Body, according to his Revealed will, to your lives' end.

“ You doe also take y<sup>e</sup> Holy Scriptures to be your Rule of life to walk by, whereby you may discern y<sup>e</sup> mind of Christ, endeavoring to live in y<sup>e</sup> faithful improvement of all opportunities to worship God, according to all his Gospel Institutions, Taking y<sup>e</sup> great Imanuel, y<sup>e</sup> Son of God, to be your Savior and Redeemer in all his offices, promising to afford your attendance upon y<sup>e</sup> public dispensation of God's Word, y<sup>e</sup> Administration of y<sup>e</sup> Ordinances of Jesus Christ, especially y<sup>t</sup> of y<sup>e</sup> Lord's Supper, as God in his Holy providence shall give you opportunity.

“ You also engage, with y<sup>e</sup> Lord's help, by virtue of Christ's Death, to mortifie all sin and disorderly or vile and sinful affections, and to abstain from all sin, especially from scandalous sins, as y<sup>e</sup> Lord shall help you, y<sup>t</sup> you may not depart from y<sup>e</sup> living God, But y<sup>t</sup> you may live a life of Holiness, and obedience to y<sup>e</sup> Revealed will of God.

“ You promise you will peaceably submit yourself to y<sup>e</sup> Holy Discipline appointed by Jesus Christ in his church, and you doe now offer yourself up to y<sup>e</sup> Care, Government, and watch of this church, obeying y<sup>m</sup> y<sup>t</sup> have y<sup>e</sup> rule over you in y<sup>e</sup> Lord. Of y<sup>e</sup> integrity of your Heart herein you call God, y<sup>e</sup> searcher of all hearts, to witnesse, beseeching him to enable you to keep this Covenant inviolably to God's glory and your own spiritual good and edification, and where you shall fail in observing and keeping it, you begg y<sup>e</sup> Lord's forgiveness and pardon and healing, for y<sup>e</sup> sake of our Lord Jesus Christ. Amen.”

### The second, —

“ You doe now take and avouch y<sup>e</sup> Great Jehovah to be your God, and y<sup>e</sup> Lord Jesus Christ to be your Great high priest, prophet, and King. You give up yourself and yours to Jesus Christ, to be instructed, pardoned, justiyed, sanctiyed, comforted, and eternally saved by him.

“ You also promise to walk according to y<sup>e</sup> holy scriptures, Endeavoring as far as God shall enable you, to abstain from all sin, and to walk in y<sup>e</sup> ways of Holiness and Obedience to God, and in y<sup>e</sup> observation of all Duty both towards God and man, as is expected

and Required of you by y<sup>e</sup> word of God, or in y<sup>e</sup> gospel of Jesus Christ.

“ You now promise to walk in y<sup>e</sup> Regular observation of all such, Holy Ordinances as you are now capable off, or shall be capable off hereafter.

“ You also cov<sup>t</sup> and promise to submit to y<sup>e</sup> watch, government, and care and discipline of this church or of Jesus Christ in it.”

At the same meeting it was proposed whether or no the church should proceed to “ y<sup>e</sup> election or chusing of a person or persons to serve as Deacons in y<sup>e</sup> said church. It was concluded in y<sup>e</sup> affirmative.”

“ It was voted y<sup>t</sup> two persons should be chosen as deacons in s<sup>d</sup> church.

“ As to the method of choosing the persons it was agreed and voted that ‘ every man should chuse and vote for himself whom God should direct and incline his heart, without any Nomination, and y<sup>t</sup> That brother that hath y<sup>e</sup> most votes should be the first Deacon, — and so in like manner we will vote all over a second time, — and he y<sup>t</sup> hath y<sup>e</sup> most votes in y<sup>e</sup> second voting, be y<sup>e</sup> second Deacon. In this way y<sup>e</sup> ch<sup>h</sup> voted very peaceably ; and in y<sup>e</sup> first voting, the vote fell on Brother Joseph Hewins ; and in y<sup>e</sup> second voting, y<sup>e</sup> vote fell on Brother Benjamin Blackman, who accordingly took y<sup>e</sup> weighty matter into consideration.’ ”

It was also voted “ that y<sup>e</sup> Deacons should dispose of y<sup>e</sup> fragments at y<sup>e</sup> Lord’s Table, either by bestowing them upon y<sup>e</sup> minister,” or in any other way in which they should see fit.

At the sixth church meeting, which was held May 15, 1718, the two gentlemen who had been appointed to serve as deacons accepted the position, believing that in the hearty vote they had received “ there was much of the voice of God.” At said meeting,—

“ It was agreed upon to set apart a day for fasting and prayer by s<sup>d</sup> Ch<sup>h</sup>, and to hold it in public in y<sup>e</sup> Meeting House, for to seek the Lord’s favor and the smiles of His Countenance to rest on this Ch<sup>h</sup> and Congregation, and that Religion and true Godliness might be advanced, and y<sup>e</sup> peace thereof and prosperity of both Ch<sup>h</sup> and Congregation might be continued and enlarged by God Almighty.”

Accordingly, the 4th day of June, 1718, was so kept; and the congregation joined publicly with the church in its observance.

This year was remarkable for a great deal of sickness among the early inhabitants. About the middle of August it is said there were seventy people sick in Ponkapoag. Mr. Morse says in his record that—

“In the month of September, 1718, was a great sickness in this place. Several died, y<sup>e</sup> Minister being near Death, but mercifully spared, being absent from y<sup>e</sup> Lord’s House thirteen Sabbaths; whereof ten of y<sup>m</sup> were supplied by y<sup>e</sup> help of Mr. McKinstry, — y<sup>e</sup> congregation being without preaching three Sabbaths.”

The matter must have been very grievous and serious, not only from the number of persons who died, but from the inability to procure nurses for the sick. The church-members gathered together in the early winter, after the great affliction, and spent some time in prayer, and made the best plans they could for the future under such disheartening circumstances.

Mr. John McKinstry, mentioned above, was graduated from the University of Edinburgh in 1712, and arrived in this country only a month before the time he assisted Mr. Morse.

No event of importance occurred during the next few years. Children were born; young men and maidens were joined in wedlock; and many of the elder and English-born settlers were carried to their last resting-places. Gilbert Endicott had died in 1716, and was the first person buried in the cemetery. The church affairs went on smoothly. It was deemed advisable to appoint an elder and another deacon to “assist and strengthen y<sup>e</sup> church in y<sup>e</sup> maintaining y<sup>e</sup> kingdom and encouraging y<sup>e</sup> interest of Christ among this people.” Deacon Joseph Hewins and Brother Isaac Stearns had been chosen elder and deacon respectively; and they had received the compliment of a large and “clear” vote, Hewins having been raised from the office of deacon, and Stearns made associate with Benjamin Blackman. Minor matters

had been attended to as well. The vessels of the Lord's Table had been burnished and cleaned by the good wife of the pastor; the church building had been repaired; and the seating of the meeting-house had taken place.

On Jan. 8, 1721, we find this singular entry in the church records: "*Hodie nostra soror Maria J \* \* \* \* nostræ ecclesiæ confessionem dedit pro ebrietate.*"

For some years everything had gone smoothly; no bitterness had sprung up to trouble the church, and the pastor appears to have enjoyed the esteem and affection of his people. But this happy state of things was soon to be interrupted. In those days the office of deacon was regarded with very great respect; for instance, we find that Deacon Joseph Hewins was a month in deciding whether or not he should accept the office of elder. Much more importance was attached to it than at the present day. It was therefore of the highest moment for the usefulness and happiness of a minister, that he should possess the confidence and support of his deacons. The deacons considered themselves as umpires on matters of doctrine, and, letting the greater part of the sermon slip by without interest, were on the alert to detect and remember the slightest dogmatical inaccuracy or unguarded expression which in the hurry of composition might have escaped from the pen of the minister. Thus Mr. Morse fell under the censure of one of his deacons for preaching false doctrine. This charge, preferred by one of such high standing and authority in the church, was the cause of much alarm and difficulty. Meetings and fasts were held concerning it, and the communion was suspended for more than six months. Finally the church voted that they were not dissatisfied with their pastor on account of the allegations brought against him. The deacon was obliged to make concessions, was restored to favor, and the ordinances were again resumed. But although the opposition from Deacon Stearns had subsided, the trouble was not allayed. The spirit of jealousy and distrust, so destructive to the usefulness of a minister and the happiness of a people, had been awakened. The disaffected only awaited an opportunity for a fresh attack;

nor was it long before an occasion offered itself. It appears that for some reason, the nature of which we know not, Mr. Morse was summoned to appear before a committee of the General Court. Mr. Elhanan Lyon, who seems to have been a thorn in the flesh both to Mr. Morse and his successor, took exceptions to the testimony the latter had given before this committee, and exhibited it to the church as a ground of complaint. The church at first voted that the matter did not properly come within ecclesiastical jurisdiction; and the parties were advised to adjust the matter amicably among themselves. All attempts at a reconciliation, however, proved fruitless: animosities were strengthened; new charges were preferred; and it was deemed advisable to call an ecclesiastical council to hear and determine the difficulties between the parties.

The council accordingly convened, and after mature deliberation rendered its decision. This decision was communicated to the church, but was not accepted. In that part which implied a censure on the pastor, not a single hand was raised in favor of its admission. The parties were again desired to retire and endeavor to become reconciled. This proposition was acceded to; and mutual concessions and acknowledgments took place, which were communicated in writing to the ruling elder and read to the church, to the great joy and satisfaction of most of its members. But this was not the end. In church matters, dissatisfaction is seldom, if ever, confined to the breast where it first originated; from the deflection of a single individual, many may be converted into enemies. This seems to have been the case with this society at the time of which I am writing. Grounds of complaint, at first trifling, gradually assumed a more and more formidable aspect, till the harmony of the church and society was destroyed.

New complications having arisen, at a church meeting held on the 28th of April, 1726, it was voted that a council, to consist of the churches of Milton, Medfield, Braintree South Church, Roxbury Second Church, and Dedham Church, be invited to meet at Dorchester South Precinct, on May 18

following, “ to assist and afford us help under our present circumstances.” The council rendered its decision, but when put to vote in church meeting on the 14th of June following, some of the brethren signified that they did not very well understand it; and others declared that they did not care to be concerned in it at all.

On the 10th of September, 1726, an adjourned meeting of the council was held at Dorchester Village; but in the interim the dissatisfaction evinced by Mr. Morse’s people had not only continued, but greatly increased. At this time the reverend council listened with patience to what both parties had to say. The matter was debated; and the council declared that in their judgment “ Mr. Morse had by his enormities of life rendered himself unworthy of the ministry; and that as a testimony against the scandalous crimes which appeared against him, he ought not any longer to be allowed to fulfil the duties of his office.” This damaging decision was passed by a majority of one. The Rev. Messrs. Baker, Niles, and Thayer, Deacons Smith and Bass, Captain Guild, Mr. Newell, and Mr. Fisher, did not believe in “ silencing” Mr. Morse, but advised that he ask and that the people give him a dismissal, in order that he might be at liberty to preach where he would be appreciated, and that the people might be at liberty to obtain and settle another minister as soon as they desired; but nevertheless they deemed it advisable that Mr. Morse should be sharply rebuked for his “ sinful misconduct,” and the people as severely rebuked for their “ wicked irregularity.” The Reverend Moderator, the Rev. Samuel Dexter, Deacons Tucker, Metcalf, and Barber, and Messrs. Davis and Lyon voted to “ silence him.”

On July 17, 1727, another council, consisting of nine churches, assembled at Dedham, which censured both parties, in all probability with justice,—requiring them to acknowledge their faults to each other, and to cover everything with the broad mantle of charity, and not to bring up against each other the things of the past; assuring them at the same time that if they did not do so, and thereby remove the scandal they were lying under, they were to be looked upon

as "scandalous and disorderly," and were to be dealt with as such by neighboring churches. But many of the council were dissatisfied with this majority report; for it was asserted that since the last session of the council at the New Village, Mr. Morse had behaved in such a way that it was deemed advisable not only to silence him, but to vote him unworthy of the Christian ministry. The Rev. Samuel Dexter, at whose house the council sat, averred that he thought it would have been more to the glory of God and the interest of religion if this had been done, rather than simply to dismiss Mr. Morse from his pastorate. His reasons for so believing have been preserved to us, and I give them in full, as they throw a different light upon the matter from any that I have heretofore seen.

"His [Mr. Morse's] addicting himself to false speaking, criminal lying, as I think appeared most evident; for by a cloud of witnesses, three in particular of the council, it was evident that he has been, not only once or twice, but it has been the manner of his life, guilty of notorious breach of promise with respect to the payment of his just dues. The circumstances of the case make it evident that he would promise what he had no prospect of fulfilling, and when he had promised had no regard to endeavor to do it. Witness, Deacon Tucker; witness, Mr. Dwight; witness, Colonel Thatcher, &c. And then it appeared to me that if a lie would save Mr. Morse in his name, credit, or estate, he would not stick at telling it, and that in a *constant course*.

"Several I think he was detected in, in the presence of the council; and though he was ready either in word or writing to confess his fault of that nature, yet in no case to amend it, — witness, when the council brought in the first result, — they found Mr. Morse guilty of designed false speaking. He confesses his fault, asks forgiveness, and promises reformation. Immediately upon the council's withdrawing from the public, he follows them and declares that the church had sent a committee to him to desire him to desire the council to advise him to ask a dismission, and the church to give him one, which, when inquired into, appeared not to be so; those that were sent declared that they went on no such errand.

"When the council met a second time at Punkepaug, I think it was made evident that Mr. Morse told an absolute falsehood to the

council, the greater part of the church, and several of the congregation, with respect to his bringing Elhanan Lyon's confession to the church in the room of his own; for to the church he declared he thought it had been his own, and knew not his mistake till such time as the church sent word and informed him. But there were a great number that declared that as he came from his own house to the meeting-house, he had the paper in his hands which he gave them, and had it *open*; and they thought he was reading in it as he came along. He came into the meeting-house, went into the deacon's seat, opened the paper, and held it before his eyes for a considerable time, and we thought he was going to read it to them himself; but immediately he hands it to them himself and broke away from them, though they entreated him to tarry. Now, how it is possible that Mr. Morse should look on and peruse a paper so long and yet not know what it was, is unaccountable to me. I would be as charitable to Mr. Morse as I have ground for; but I cannot think he spoke the truth when he said he did not know what he did.

"At the council at Dedham Elder Hewins was not there. Mr. Morse was charged with doing something that his people looked upon as irregular. He declared he did it by the advice and at the desire of Elder Hewins; but Elder Hewins solemnly declares that he never advised with him about it, — that it was done in his presence, but not at his desire.

"At the last council at Punkepaug it was made to appear that Mr. Morse had lied with respect to his having drunk to excess. For some years past there had been a rumor that Mr. Morse had been drunk at Colonel Spurr's, at Dorchester. His brethren, some of them, were dissatisfied, but could not get any proof of it, because Col. Spurr and family refused to give an account of the affair. But nine of them meeting at his house one day, upon other business, the subject was soon turned upon this old affair. Mr. Morse equivocated for some time, but finally told them it was a false accusation, and he was not drunk. Upon hearing this, Col. Spurr and wife and some of the family declare that he was.

"In the council he declared that the church by a vote, which he had upon records at home, had passed that offence by and buried it in oblivion. But it appeared by Elder Hewins and some of the brethren that there had never been a church meeting in which that matter had ever been mentioned, and so there could be no church vote, and no record of it, unless it was *forged*.

“ Add to this, that the people of general esteem in the neighboring towns who have had dealing with Mr. Morse, say that they have found him *false*; some say that they would as soon trust a Punkapaug Indian as Mr. Morse; others, that he is not a man of truth. Now, I think the preachers of truth should be men of truth, and it is a scandal to religion and the ministry to uphold and countenance a man as a teacher of the truth of Christ who is no more a practicer of it himself.

“ It was proved against Mr. Morse that he had been twice overcome with strong drink; and it is said, how truly I cannot say, that . . . and . . . are frequently there ‘ *disguised*, ’ that Mr. Morse is often so, to the knowledge of particular persons, which, because they cannot prove in a legal manner, they do not insist upon.

“ It was proved by the evidence of two persons that while they sojourned in his house Mr. Morse lived in the great neglect of family prayer. It is very evident that Mr. Morse has been very sinful and shamefully irregular in his conduct as a minister and as a Christian, in setting an ill example before his people, and in neglecting that Christian faithfulness and watch over them which he ought to have had. His people were almost universally dissatisfied with him; his officers have forsaken him, although one of the Ruling Elders stood by him as long as he durst; and the people’s aversion to him so radiated that without a wonderful and almost miraculous interposition of Heaven there was no prospect of recovery. All of these considerations moved me to vote that Mr. Morse was not worthy to be continued in the sacred ministry.”<sup>1</sup>

<sup>1</sup> [The Editors, in pursuance of their purpose to print the text of this work as Mr. Huntoon left it, have decided to let the extract from the diary of the Rev. Mr. Dexter stand as they find it, although it is evident that Mr. Huntoon did not give full credit to the accusations against Mr. Morse which the diary states so sharply. For this reason, and in justice to Mr. Morse and to those who may cherish his memory, the Editors cannot forbear calling attention to the fact that the charges in the Dexter diary are made by one who, in the bitter controversy of which Mr. Morse was the subject, sided with the party opposed to the accused minister, and that these charges are not stated with such particulars of time, place, or persons as make the diary of much value to a student wishing to get at the rights of the unfortunate controversy. The facts are not to be lost sight of that Mr. Morse was a man much more liberal in points of doctrine and observance than most of the ministers and church officers of his time; that the controversy began with a charge, preferred by one of the deacons, of teaching lax doctrine, and that the charges of personal misconduct, afterward imported into it, were possibly afterthoughts on the part of the enemies of Mr. Morse;

The members of the First Church were not particularly pleased with that portion of the report of the reverend council which, in no uncertain terms, referred to them and "their wicked irregularity." They deemed it unfair that the corporate body should bear blame which justly belonged to individual members, and desired that the stigma should rest upon those who from the beginning had instigated these unhappy proceedings.

The pastoral relations of Mr. Morse with the society soon afterward ceased; the long controversy was drawing to a close. On the manner of its ending, the church records throw no light; but from original contemporaneous documents we learn that Mr. Morse was dismissed by the church, and that his work ceased.

Many of the freeholders were anxious that the town should also take some action in the matter; and ten of the inhabitants requested, on the 15th day of May, 1727, that the town would vote "to dismiss him from his ministerial office, as the church had from his pastoral." We know not what action the town took in the matter; but at a subsequent meeting the town agreed to pay the charges of the several sessions of the Ecclesiastical Council of five churches that had been held since May 18, 1726.

The mutual acknowledgments recommended by the coun-

that considering the free habits of the time in the use of intoxicating liquors, the charge of drunkenness was one most easily made and most difficult to disprove; that the charge of falsehood is almost always bandied back and forth in bitter personal controversies, particularly, it would seem, in church controversies; and that it is difficult to understand, if Mr. Morse were really guilty of the enormities charged upon him, why his sentence should have been merely dismissal from the pastorate, he remaining in the fold of the church; and, further, why the people of Randolph were ready to receive him, not into Christian fellowship merely, but as their pastor and spiritual guide. As to the charges, made without specifications, of dishonesty in pecuniary matters, it is to be remembered that the parties lived in a very litigious community, that Mr. Morse had many bitter enemies determined to drive him from the ministry, and that an effectual help to accomplishing this would have been to pursue him with suits upon his personal obligations, had there been such unfulfilled. But while he was threatened with criminal prosecution for his failure to attend upon divine worship, it does not appear that suits for debts were ever brought against him in the civil courts.]

cil did not take place for some time, Mr. Morse laboring under the impression that the acknowledgments were to be made to him, and the church that they were to be made to them. For the reason above mentioned Mr. Morse withdrew from the celebration of the Lord's Supper for some time after the ordination of his successor; and when a committee from the church waited on and desired him to give a reason for his conduct, the answer he gave them was that the acknowledgments had not been made. It is probable that his former church-members threatened to prosecute him; for he afterward attended service often enough to comply with the letter of the law, but would carry with him a large wad of cotton, which, upon the beginning of the exercises, he would deliberately pull out and stuff into his ears, so that not a word of the sermon should reach him. A story was circulated, for the truthfulness of which we cannot vouch, that Rev. Mr. Dunbar, the successor of Mr. Morse, once presented him with his ministerial rate-bill, requesting him to pay for his share of the preaching. Mr. Morse said that he had received no benefit from the preaching, as he had not attended church. Mr. Dunbar replied, "That makes no difference; the preaching was there, and you might have had it." A few weeks afterward Mr. Morse presented Mr. Dunbar with a bill for three pigs; but, said the reverend gentleman, "I never had any pigs of you." "That makes no difference," replied Mr. Morse; "the pigs were in the sty, if you had chosen to take them."

The desire of some members of the council that "Mr. Morse might be at liberty to preach where he would be appreciated" seems to have some foundation in reason. Mr. Morse appears to have had many friends in what is now Randolph; for he was invited, March 19, 1729, to settle with them, and a contribution was subsequently taken up for his benefit.

It is at this day almost impossible, in the absence of any contemporary biography, to give a correct estimate of the life and character of a man who did his appointed work in this place, more than one hundred and fifty years ago. From

all the sources of information to which we have access, Mr. Morse appears to have been an amiable man and a correct scholar. He was not formed by nature to contend with opposition. Possessed of much sensibility of heart and of feeble constitution, he sank under the burden that oppressed him, and becoming roused by, as he believed, ill and unjust treatment, became stubborn, unreasonable, and uncompromising. Among his flock there were discordant spirits who were not disposed to yield to authority; and at Dorchester Village, as in the place of his former settlement, he seems to have been subject to constant warfare. He had not the vigor of body or mind to take those vigorous and active measures to crush out insubordination and rebellion, which proved so effectual in the hands of his successor. Finding the situation arduous, he stepped down, accepting the judgments of others,—possibly with meekness and Christian resignation, probably not,—and from the position of guide and pastor descended to that of an insubordinate layman.

But it is on the earlier and brighter days of his ministry that we love to linger. From the church covenant which he adopted we conclude that he was not the devoted servant of a party, but a sincere believer in the great fundamental doctrines of Christianity,—repentance, faith, love, and obedience. In this instrument there is nothing of that illiberal, exclusive, sectarian phraseology which was apparent in the creeds of a later generation. He taught, if he did not practise, what he believed; and although some considered his preaching as heterodox, there is reason to believe that he was in reality only a little in advance of his time.

We have said that he was a correct scholar. He came to Dorchester New Village as a school-teacher, and having been liberally educated, was undoubtedly well qualified to teach the young men and women of the village in secular matters. In this work he was assisted by his wife,—a woman whose name deserves veneration and praise from all to whom her merits shall become known. The enthusiasm of the Eliots had filled the hearts of both with a desire to benefit the Indian

as well as the white man; so the house of the first minister became the favorite resort of the poor Indian who desired spiritual light for himself or education for his children.

Around Mr. Morse's capacious fireplace they were pleased to meet and hear his kindly words. He instilled into their untutored minds the principle of the Golden Rule; and though it was beyond his power to prevent the natural stock from wasting away, yet he could inculcate into their hearts the principles of the faith he held. Nor were the Indians ungrateful; for in June, 1710, they gave to Mr. Morse a certain tract of land containing thirty-five acres, and put it into his "possession and occupation," for the purpose of encouraging him to preach the word of God among them, and to visit them in their sickness and pray with them. They also desired that Mrs. Morse should be repaid for keeping the Indian school among them; but by some mistake, after Mr. and Mrs. Morse had been peaceably in possession of this land for a considerable time, the Indians included this in a much larger tract of land, which they let out to Mr. Gilbert Endicott, whose son built upon the land, and was then in possession of it. The Indians themselves expressed great regret for this blunder, as it had operated greatly to the injury and damage of Mr. Morse and his wife. They desired to rectify their error and grant to the Morses another tract of land in another place. On April 13, 1726, a petition for leave to do this, signed by Thomas Ahauton, Thomas Ahauton, Jr., Hezekiah Squamaug, Simon George, and George Hunter was presented to the General Court, in which their reasons were set forth at length:—

"In the first place: In that Mr. Morse hath preached the Word of God to us for the space of seventeen or eighteen years last past on proper occasions and at suitable times when we could meet together, not being scattered abroad, at our hunting houses.

"In the second place: In that Mrs. Amity Morse did keep our Indian School for some very considerable time, till sickness came and broke up the school. She taught diverse of our children the English primer and psalter and testament, and brought them forward in the English tongue.

"In the third place: In that Mr. Morse hath helped us in our difficult circumstances [the Indians especially refer to the years 1717 and 1718, when they were visited with great sickness, being especially troubled with the measles and fever and ague]."

They asserted that they had received at several times provisions and clothing from Mr. Morse, and that when death had visited their tribe, Mr. Morse had given them boards and nails to make coffins in which to bury their dead. Not only this, but it would appear that Mr. Morse had actually paid to the Indians considerable money on account of the land which had been given him by them in 1710, and which was now in the possession of another.

This appeal to the General Court was not without effect; and the Indians were allowed to give to Mr. and Mrs. Morse a tract of unoccupied land containing one hundred and sixteen acres then lately surveyed by Mr. Woodward, of Dedham, "at the desire and the expense of the Indians."

Mr. Morse's experience in receiving his salary was not unlike that of many of his brethren in the ministry, both before and after his time. A committee had been appointed shortly after his ordination to gather in his old debts, and in 1718 he received from the precinct £35 in addition to his former wages; and the first and last Mondays in February were set apart as special days for settling all accounts with the pastor. In spite of the yearly stipend of £60, which he received during the years 1719 to 1722 inclusive, the old arrears of 1717 and before still hung over him like a cloud, notwithstanding the precinct had often voted that they should be cleared up.

The town of Dorchester treated Mr. Morse very liberally; they voted seventy-five acres of land for the benefit of those ministers who shall be ordained beyond "the blue hills," and a gift of seventy-five acres to the first minister who shall settle in the new village. Twice Mr. Morse received aid from the town; and when he complained of the difficulty he had in obtaining his salary according to agreement, the town of Dorchester allowed Mr. Morse, as well as their own minister, to take his salary out of the town treasury.

The proprietors allowed Mr. Morse liberty to get cedar out of their cedar swamps, and also gave him the improvement of about twelve acres of meadow.

Mr. Morse's house was situated opposite the meeting-house of those days, on the southerly side of the street. The cellar is still visible in the southwest corner of the Catholic Cemetery.

Many persons with whom I have conversed will remember the old-fashioned low wooden house in which he lived. It must have been a pleasant place in those days. Directly in the rear of the house was a well-cultivated kitchen-garden, which, sloping gradually toward the south, formed a kind of basin, and was protected on all sides from the wind. At the foot of this natural depression was the well, which was very deep,—tradition says ninety feet; so deep that in a bright day stars could be seen by one who descended into it. Toward the east was the orchard, which, planted in early days, bore, seventy years ago, an abundance of apples. It is said that after Mr. Morse's disaffection with his people he was in the habit of sitting all day Sunday in this orchard, to keep, as he said, "the Christians from stealing my apples."

That he died possessed of £1,763 5s. 6d., would seem to indicate that he was "not slothful in business," and had accumulated a handsome competence during his lifetime. The inventory of his effects shows him to have had a good library. He had a pewter tankard for daily use, and a silver one for great occasions. He ate from pewter dishes, and warmed his bed with a warming-pan. He wore a gold ring, and carried a handsome cane; and in the house were two looms on which the females of his house wove. He died Nov. 29, 1732, and his successor in the ministry made the following entry in the record-book of the old church:—

"December 1, 1732. This day was interred the Rev. Mr. Joseph Morse, a member of this church, and first pastor of this church."

He was buried in the oldest part of the old cemetery. His wife, who took excellent "care of the vessels of the Lord's Table from the first improvement of them," lies beside him.

An old-fashioned moss-covered stone, ornamented at the top with a skull rudely cut, and flanked by two smaller ones in the same grotesque style of art, bears the following quaint epitaph: —

HERE LYES BURIED THE  
BODY OF THE REV.<sup>D</sup>  
M<sup>R</sup> JOSEPH MORS DEC<sub>D</sub>  
Nov<sup>r</sup> y<sup>e</sup> 29<sup>th</sup> 1732 IN y<sup>e</sup> 61<sup>st</sup> YEAR OF HIS AGE

Within this silent grave here now doth ly  
Him that is gone unto Eternity  
Who when he liv'd was by good men respected  
Although by others was perhaps rejected  
Yet that don't hinder his Triumphing Joy  
With saints above where nougt can him annoy

In the Evangelical Congregational Church in Canton a mural tablet to his memory has been placed by Elijah Adams Morse.



MORSE TABLET.

## CHAPTER VII.

## ROADS AND WAYS.

THE street now known as Washington Street begins at the Milton line, and runs to the Sharon line, near Cobb's tavern. This is our most ancient road,—the king's highway. Portions of it were in existence during the middle of the seventeenth century, as the way to Rhode Island. The northern part, where it passes Blue Hill, is mentioned in 1690, and in 1694 is called the "common road," as it passes Puffer's farm. In 1700 it was laid out by the selectmen of Dorchester three rods in width, and was called "the road leading to Billings'," meaning the tavern in Sharon, where it joined the road leading from Boston, through Dedham, to Seekonk. Thus it followed substantially the existing highway.<sup>1</sup> In 1707 it was called the "road leading to Rehoboth." In 1712 it was again laid out.

It was at a later date called the "country road," or the "main road leading to Rhode Island." In 1743 it was called the "Taunton road;" in 1785, the "great road from Boston to Taunton;" in 1799, the "main road;" in 1800, the "great road;" again in 1830, the "Taunton road;" and in 1840 it received from the town the name of Washington Street.

This road has changed its course at various points since first laid out. It entered on the Canton line at a variation from its present course, turned to the left near the great oak opposite Cherry Tavern, then crossed the present street to the right, north of the Bussey house, and hugging the western base of the hill came into a portion of what is now Green Lodge Street. South of Ridge Hill it made a *détour* to the

<sup>1</sup> See Appendix V.

left of Jake's Pond, and went around instead of over Pine Woods Hill, the present course being adopted in 1831. At Canton Corner it bore to the right of Packeen Plain.

In 1757 James Endicott petitioned to have the way turned near his house; and the town voted to turn the way on the northeasterly side of Mr. Endicott's, at a small hill near Mr. Thomas Shepard's land, provided Endicott should give the land, and the way could be made passable. From Endicott's the road ran substantially as follows. Crossing the brook near the present site of the Kinsley Iron and Machine Company's Works, it continued to what is now High Street, when it followed that street to the present Sharon line. This part of it was at one time called "the road to Mashapog."

Returning again to Milton, at the junction of Green Street and what is called in Milton Canton Avenue,—our Washington Street,—we find on what is now Green Street an ancient road. It was laid out by Samuel Capen and James Blake, the selectmen of Dorchester, in 1704, and is accurately described as the road about Little Blue Hill. It is thus described:

"From three chestnut trees at the beginning, over Nathaniel Clap's land, which was Lot No 1, over Thomas Tolman's land, which was lot No 2 [now the Hemenway farm], on the side of the hill above the old way, to a bound tree between Thomas Tolman and Timothy Crehores land, so along Crehores land on the side of the hill, and then along below the hill on the left, where there is a convenient way to the east of Isaac Royall's lot, part of the way; and then go upon his land over a stony hill to a white oak tree, marked, and to a little further, and to go partly on Ephraim Newtons land and partly on Isaac Royalls, only by his house, not so much upon him as upon Newton, and when it comes near to the old way, more upon Royall than Newton."

Another road laid out to the west of this is described —

"to begin at Crehores land and go to the north corner of Henry Crane's land, and so to go the south east way going down the hill, then leaving the old way up the side, and then down into a valley and continue up another hill and so along further till it comes over Ponkapoag brook."

There appears to have been a road which, going in by the house of Deacon Silas Crane, now owned by Mr. Hemenway, skirted the meadow, and passing the houses at one time occupied by Peter Lyon, Tomlin, and others, came out at the entrance of the present avenue now leading to the house of Colonel Wolcott, near where stood the house of Mrs. Topliff. It ran across Green Street at right angles, and came out on Wood's Lane. This road is still in existence, and can be driven over with difficulty.

It is probable that this road led to the Sprague farm at Readville. Whether it was a public road, I am not informed. In 1729 a driftway was laid out from the Fowl meadows to the road by Mr. Thomas Vose's, and this is probably the way marked at the Readville terminus by a lane on the upland, and a long line of willows extending into the Blue Hill meadows. There is a bridge, called in 1719 Fisher's Bridge, which was probably built by Anthony Fisher, who was a tenant on Mrs. Stoughton's farm in the seventeenth century. Nathaniel Hubbard subsequently rebuilt this bridge; but it was not thrown open to the public until 1759, when Dedham and Milton again rebuilt the bridge. It was known to persons now living, who remember it as Swan's Bridge. During the first century of our town life communication with Dedham by teams was arduous. There were but two ways to reach Dedham by public road in the early days. One was to go through East Walpole, and cross the Neponset at the bridge, built in 1652, "near the Widow White's;" that is, near the present site of Morrill's ink factory. This spot should be remembered, for it was here, in 1675, that the two companies of Captains Henchman and Prentice halted during the eclipse of the moon, when they were on the march to the Narragansett country against King Philip. The other road to Dedham crossed the Neponset at Paul's Bridge. In 1729 a driftway was laid out from Captain Vose's to the Fowl meadows.

In 1720 a bridle-path led to the river from near the residence of the late Adam Mackintosh, called the "way to Aspinwall's," at the end of which a ford existed in 1726, near

the "Long Ridge," as it was called, not far from the iron bridge on the Boston and Providence Railroad. Later a ferry was established; and travellers who desired to cross were obliged to call the boatman. In 1730 the town voted to build a bridge "over y<sup>e</sup> long ridge;" and again in 1732 substantially the same vote was passed, in order that those persons who resided in the town, on the northwest side of the Neponset, might be accommodated; and until this bridge was completed, it was voted that the inhabitants on that side of the river should be free from ministerial charges. But the river was made the line; and no bridge was built at this, the narrowest point of the Fowl meadows between the towns of Stoughton and Dedham, until 1803, and the ferry continued to be used within the memory of persons still living. The matter of building the road, now called the Dedham road, was agitated in 1792; and in 1796 an article was inserted in the warrant "to see if the town will take any measures relative to laying out a road from this town to Dedham, near Henry Crane's." The town voted to do so, and the "Long Ridge" opposite Eaton's Shore was deemed admirably adapted to the purpose.

Green Street ran in early days about as now, from Milton line to Coombs's. It was called in 1738 the road "from Milton to the creek near Jonathan Kenney's." From near Kenney's there seem to have diverged three roads,—one turning to the right near Coombs's, and passing over the brook by a picturesque bridge, to which I shall refer later. The other two forked near the former residence of Captain Shaller; the left-hand road passed through what is usually known as Tucker's Lane, and was the travelled road to Ponkapoag. There was also a cartway leading to Washington Street, which came out near Blackman's shop. The right-hand road led through Capt. William Shaller's farm, crossed the brook in the rear of his house by a wooden bridge, bore to the left, and crossing Pecunit Street, passed near the eastern gate of the cemetery, and went through the Catholic Cemetery. Here it appears to have been called, as it passed the house of the first minister, the Taunton Old Way. The

road then led to the old house standing near the pond on Pleasant Street, in old times called Bussey's Corner. It here branched, one portion turning to the left, over Hartwell's Dam, and known as the Dorchester Swamp road, now Pleasant Street, until it reached a point near Profile Rock, when, bearing to the right, it crossed, in 1719, the farm of Edward Bailey, later owned by Franklin Reed, and entered Pine Street, where it continued by a circuitous route to Dorchester Swamp, or modern Stoughton. From Bussey's Corner a road led to the right, by the house of David Tilden, now known as Priest Howard's, and came out nearly opposite the brick house of the Endicotts, on Washington Street. This portion of the way was called, until 1727, the Taunton Old Way. In 1764 it was discontinued, and the land conveyed by the guardian of the Ponkapoag Indians to the abutters, John Billings, John Withington, Jr., and David Tilden.

It was discontinued through Morse's homestead before 1740, yet the same year John Billings bounds the southerly portion of his farm on a path formerly called the Taunton Old Way.

Coming from Milton up Washington Street between the Little and Great Blue Hill, the first street on the left is Blue Hill Street. It was mentioned at a very early period, but it does not appear to have been laid out until Sept. 23, 1726. Its width was two rods, and it was described as "under the western side of Blue Hill until it comes to Milton Line, and meets that way in Milton that lieth on the Southerly side of y<sup>e</sup> Great Blue Hill." At one time it was described as running "from Royall's Corner by Puffer's to Milton Line." Opposite, on the western side of Royall's Corner, a street was laid out, and was styled, in 1729, the road westerly from Capt. Isaac Royall's leading toward Silas Crane's. This is the road which came out near the old Topliff house. In 1763 it was described as leading by Silas Crane's, through Dr. John Sprague's and Isaac Royall's, by the house of said Royall to the country road. Another road led directly from Royall's Corner to the house formerly occupied by Elijah Hayward at the junction of Kitchamakin and Elm streets. It can still

be traced, a few rods southerly of Royall Street, and running parallel thereto.

In 1824 this road was surveyed, a plan was made by Joel Lewis, and it was called the "road leading from the Taunton road near John Davenport's to Gen. Nathan Crane's." It was widened to two rods, and 476 rods were taken from the abutters for this purpose. Edward Wood was residing in the Royall house between 1830 and 1840, and in the latter year this road was named by the town Wood's Lane. It was then described as running from John Davenport's to Ebenezer Crane's. In 1881 its name was changed to Royall Street.

Proceeding on Washington Street southerly, we reach, at the top of the hill, at the northerly line of the Ponkapoag Plantation, a narrow lane, which leads directly west to nearly opposite the Capt. William Shaller house, on Green Lodge Street, on which stood at least one house. Continuing through Ponkapoag Village we pass, at the foot of the hill, Green Lodge Street. This street was called Green Street from this point to the Milton line by the way of Shaller's and Eldridge's from 1840 to 1881; but as the portion leading over the bridge to Green Lodge, in Dedham, had been joined to it in 1852, making a straight line, it was decided to call the entire street after Green Lodge, a place known by that name as early as 1719. The committee of 1840 describe it as running from Strowbridge's to Milton by Michael Shaller's.

When we go down Green Street from Ponkapoag, we follow the track the Indian trod when he went from his wigwam to the Neponset River to fish; it was the Indian trail from Ponkapoag to the river. In 1727 the part nearest Ponkapoag was the "path that leadeth down to Elias Monk's house," which stood on the Shaller site.

In 1764 the dwellers in this vicinity petitioned the selectmen to lay out a road from the house of Jonathan Kenney, where Mr. Coombs now lives, to the country road near Thomas Crane's at Ponkapoag; but the town, deeming the price demanded for the land exorbitant, refused to accept or approve the way, whereupon the petitioners appealed to the

Court of General Sessions. It is probable that the appeal was successful, as the road was laid out and accepted a few years later.

In 1799 it was called, after the old Tory of Ponkapoag, Taylor's Lane, because the house he occupied was at its westerly termination: it is still standing, and known as "the old Tory house."

Proceeding on the main road, we come to the old Ponkapoag Hotel. The road that runs directly south is the Turnpike, and quite modern. Although from the engine-house to Farm Street it followed the old road leading to Bear Swamp, it was incorporated as the Stoughton Turnpike, June 23, 1806, and was laid out from John Tucker's, through Stoughton, to Easton. In June, 1840, it was laid out as a public highway, and in 1856 re-located; it runs almost in a straight line to Stoughton. The cellar of the old toll-house is still to be seen on the easterly side of this road, south of what is commonly known as Capen's mill. In 1881 this street received the name of Turnpike Street.

Returning now to the Ponkapoag Hotel, we take the right-hand road, and crossing Ponkapoag Brook, see on the left a short street leading up a steep hill; it is called Sassamon Street. Should we turn up this street, we should find that it is now only a short cut to the Turnpike; but formerly it was a portion of the road that led to the Old Colony line. This road, making a *détour* at the top of the hill to the right, divided near what is now Farm Street, the left-hand road going through to the farms, substantially following Farm Street, and then dividing opposite the house of Ellis Tucker. This left-hand road, leading in 1690 to Bear Swamp, is now known as the road to Randolph. In 1727 there was a petition presented for a road from the country road to that part of the town called York. In 1734 it was designated as the "road from Ponkapoag Brook through Mr. Fenno's farm to Philip Liscom's;" sometimes as the road from Nathaniel Sumner's (who lived near Ponkapoag Brook) to York; later it is described as "beginning at John Liscom's fence near Thomas Jordan's house, at a rock at y<sup>e</sup> ascent of y<sup>e</sup> hill near Ben-

jamin Jordan's old cellar, over y<sup>e</sup> brook where y<sup>e</sup> bridge is now made, through Mr. Fenno's farm, between Deacon Joseph Topliff and Nathaniel Sumner, to the road."

On the top of the hill near the house now occupied by Jefferson May, the road turned to the right, and passing through the land owned in 1760 by Paul Wentworth, crossed York Brook about a quarter of a mile north of where it does at present. There stood a saw-mill. The road then joined the Indian Lane at the top of the hill near the Bancroft cellar-hole. In 1772 it is laid out, "as by Aaron Blakes over York Saw Mill pond." This was a very ancient road, and continued on by York Pond to East Stoughton. It was known in 1664 as Pigwackett.

The right-hand road is now called York Street. An ancient map in the possession of Mr. Jesse Fenno, dated 1742, calls this street the "road to York;" it ran in 1840 "from Lemuel Tucker's to the Stoughton Line."

Let us now return to the junction of the Turnpike and Farm Street, and take the Turnpike, and we shall have some difficulty in determining exactly the ancient roadways. One appears to have followed substantially the route of the Turnpike for a short distance, and then to have led straight to Belcher's Corner. This ancient highway must have been the most direct way from Ponkapoag to Taunton. Mr. Jabez Talbot, who died in Stoughton in 1881, said that he could remember "when stages went over that route."

The territory traversed by this road is unoccupied except by a few houses that stand close to the highway. One can wander for hours together over these forsaken acres without finding any trace of habitation. A roadway from the house of Mr. Horace Guild crosses the land; and there is no spot in Canton more delightful to visit on a pleasant day. The road is rough, to be sure, as it is only used for the purpose of carting wood, but these wood-roads furnish cool and shady drives or walks; and diverging from them are smaller paths, where one treads on moss of the finest verdure, or sits on banks covered with ferns and flowers. Along these secluded

paths the botanist can, in their season, find rare plants, which will well repay him for a visit to the place. Hills and valleys break the monotony of the landscape, and at intervals one obtains fine views of the surrounding country. A thick growth of wood covers a large portion of the land, and the remainder consists of fields which have long since ceased to be cultivated. Here was the clay-pit, from which the farmers carted clay; and the rocks along the roadway are worn by the heavy iron straps that covered the wheels of their primitive wagons. Here, also, was an Indian burial-ground. The location is ascertainable, but there is no visible sign of mounds. A thick growth of wood covers the ground, and vigorous digging for the relics of the lost tribe in several places was useless. The whole territory is divided by loose and dilapidated stone walls, which serve to point out its ancient boundaries. The large farms have in later years been converted into wood-lots, owned by persons whose only interest in them is the value of the growing wood. But to those who love to recall the history of the early days when our little town was first settled, this deserted land has an interest far deeper than that which pertains to its commercial value. As we wander over its broad acres, or plod through its dark groves of pine, we discover cellar-holes half filled with rubbish and the remains of orchards, long since past bearing.

Who were the people that once lived here? Where are the houses, the cellars of which alone are left to testify to their former occupancy? Who gathered the apples from these broken rows of apple-trees? It is sad to know that the men who selected and purchased these farms have left no descendants living upon the land which, by a hand-to-hand fight with Nature, they redeemed. Some of their descendants may have occupied their ancestral houses for a few years. Now all are gone, the houses have been destroyed, and the land is desolate.

Again we return to Ponkapoag, and turning toward Canton Corner, cross Aunt Katy's Brook, where the road was widened in 1824, and pass the Blackman blacksmith's shop, where

one of the branches of the road through Captain Tucker's Lane came out. Farther on we pass Ridge Hill, and on our right is Pecunit Street. Halfway up the Meeting-House Hill we cross the Taunton Old Way, and are now at the beginning of Pleasant Street. This street, from Washington Street to Reservoir Pond, was not laid out until 1723; it is described as running "from the northerly end of the dam still standing on Pequit brook, then called Hartwell's dam, on the east side of the old fence that stood between the land of John Wentworth and Jabez Searle," thence to Washington Street. This road connected at what in 1760 was known as Bussey's Corner with the road to Dorchester Swamp. From this point in very early days a cart-path, marked by blazed trees, meandered alternately on both sides of this present street. It was used to bring timber and shingles from the swamps in Stoughton to the landing-place at Milton. It appears on Butcher's map, dated 1698, but may have been drawn in later. This is undoubtedly the road described by Judge Sewall in his diary, when under date of Sept. 24, 1709, he writes that he leaves "Morey's at Ponkapog and goes over the new road," and rides over fourteen miles without seeing a house. This early way, I believe, led to Stoughton through Pine Street, and was known in 1730 as the way to Nathaniel Stearns's.

In 1733 it is described as leading from the Dorchester Swamp road near Edward Bailey's barn to John Withington's mill-dam, now French and Ward's.

In 1719-20, a road was laid out from the "road leading to Billings' [Washington Street], to Stoughton," and was called the "road to Dorchester Swamp." The route of this road appears to have followed in Canton the old road, and to have run about as Pleasant Street now does to Stoughton line.

In 1745 it was laid out by the selectmen of Stoughton, then passing through a small corner of Edward Bailey's land; it is described as early as 1740 as the "road from May's Corner."<sup>1</sup>

<sup>1</sup> See Appendix IX.

In 1798 it was the road leading to Withington's Corner. From its tortuous and irregular windings, and shabby, desolate houses, it acquired, a century ago, the nickname of Ragged Row. The map of 1830 calls it the "Stoughton road."

Let us now return to the old road, which crosses Ponkapoag Brook back of the house of Mr. Coombs, by a picturesque stone bridge. This road was an ancient one, but was not laid out by the selectmen until 1738, and was described as running "from y<sup>e</sup> brook near Jonathan Kenney's to William Billings', and for the use and benefit of the proprietors of the Twelve Division Lots." In 1745 it is described as "passing through land of Jonathan Kenny, where there was a gate, then by his house, through the lands of John Holbrook, Elihu Crane, and Joseph Aspinwall, then by y<sup>e</sup> frog pond, then upon land of Thomas Spur, Preserved Lyon, Henry Crane, until it comes to Pecunit brook, thence through Dunbar's land by Stephen Billings fence, as the way is now improved, till it comes to a big rock on the hill in William Billings land." The road at this point divided, one portion going through William Billings's land, across the Wheeler farm, through what is now George F. Sumner's estate, crossed Chapman Street, and then going through Endicott's land turned and went through Wattles's Grove straight across the railroad not far from the present bridge, and so to "y<sup>e</sup> old forge," or in later days Everton's mill, now the Stone Factory Village.

The old portion of this road, which went from the ancient stone bridge to Henry Bailey's, was discontinued in 1798; and it would appear that Gen. Nathan Crane laid claim to the ancient road on account of labor performed on the new. The town did not convey the disused road, but allowed him to erect two gates upon it, — one in the middle of a brook, so that there may be water on each side. Bailey also erected a gate upon it, near his house. In 1799 the Packeen road is described as the new way between Capt. George Jordan's and Colonel Crane's.

The portion of this road which was divided near the hill

by Captain Billings came out at Canton Corner through Wheeler's Lane, following what is now called the Dedham road. In 1728 it was described, and two years later laid out, as the road from Capt. John Vose's by William Billings's to Richard Bailey's. In 1760 the town was asked to confirm a road by John Wentworth, Jr.'s Corner, where James T. Sumner lately resided, to Capt. John Billings's, by William Wheeler's, to or near the country road at the Milton line.

This road also forked after crossing Pecunit Street, a few rods north of the Packeen road. One branch divided near the old Spurr homestead, crossed Pecunit Brook a little farther to the northward than the Packeen road, and skirting Pecunit meadows, came out through the land now owned by the heirs of Samuel Capen, about opposite the old Town-House. The old house now standing at Canton Corner, owned by Abel Everett's heirs, once stood on this road, and the cellar-hole on the borders of the meadow can still be seen.

It is related that this house was built by John Wentworth, Jr., for his daughter Mercy, who married Lemuel Stodder, so that she should not be too near him. Her husband died June 24, 1789, aged ninety-five. After his death she bought in 1791 an acre of land of Dr. Crosman, and moved the house to where it now stands. A part of the old Wheeler house was added; and a shop of one Gill was removed from Pleasant Street and attached to the other side.

The right-hand road from the Spurr homestead crossed Pecunit Brook and joined the road leading to William Billings's from Henry Bailey's and Enos Crane's homesteads.

Two ancient roads now discontinued have given place to the present Pecunit Street. In 1799 it was known as the road by Benjamin Lewis's; in 1814 as the road from Henry Bailey's to Jabez Cobb's.

Another road in 1768, probably forming a part of what is now Pecunit Street, left the homestead of Thomas Spurr, turned toward the east through land of Elijah Spurr and Zebediah Wentworth, and came out nearly halfway up "y<sup>e</sup> south side of Ridge Hill."

The road now known as Chapman Street, running from Robert Draper's brick mill to the Revere schoolhouse, was formerly called "y<sup>e</sup> way to y<sup>e</sup> old Forge." It was laid out in 1729 "from the parting of the ways westward of Mr. John Vose's, leading by Mr. Goodwin's, and so along to y<sup>e</sup> southwest side of y<sup>e</sup> river by y<sup>e</sup> old forge." In 1733 the way between the land of Rev. Samuel Dunbar and Dr. Pope was turned, and was known as Dunbar's Lane. In 1773 an article was inserted in the town warrant to see if the town would open a highway from Capt. John Billings's Corner to Everenden's Bridge, two and one half rods wide. In 1812 it was probably laid out as it now is, and was called the road from "Wheatley's Factory to Stone's Corner."

The lane, now called Spring Lane, which leads to the Dunbar farm, was laid out in 1791, and was called Fisher's Lane.

The way leading from the Stone Factory Village to Washington Street under the viaduct was called in 1786 Billings's Lane, after William Billings, 2d; in 1790 "y<sup>e</sup> road from y<sup>e</sup> schoolhouse on Taunton road to y<sup>e</sup> old forge." In 1824 it was surveyed and widened.

The road now known as Randolph Street, from the corner to Farm Street, may have been laid out in answer to a petition from the inhabitants in York in 1727. It appears as Feno's road in 1754. Ten years later it runs from "Feno's causeway to the country road near y<sup>e</sup> old School House," and mention is then made of its following "y<sup>e</sup> old trodden way."

To the left of Washington Street just south of the Crane schoolhouse, is a street now known as Bolivar. It took its name from the Bolivar Works, which stood on the spot now occupied by the shovel-works. These, in turn, took their name from Bolivar, President of Colombia. It was not opened to the public until 1792, when it was laid out to "Mashapog" Brook and a bridge built; thence it ran to what was called "y<sup>e</sup> old nursery," over Crane's Dam to Beaver Brook, until it came to a lane which led from Pine Street to Eliakim Pitcher's house. In 1827 the road was

surveyed and widened from Messinger's factory to Bailey Withington's.

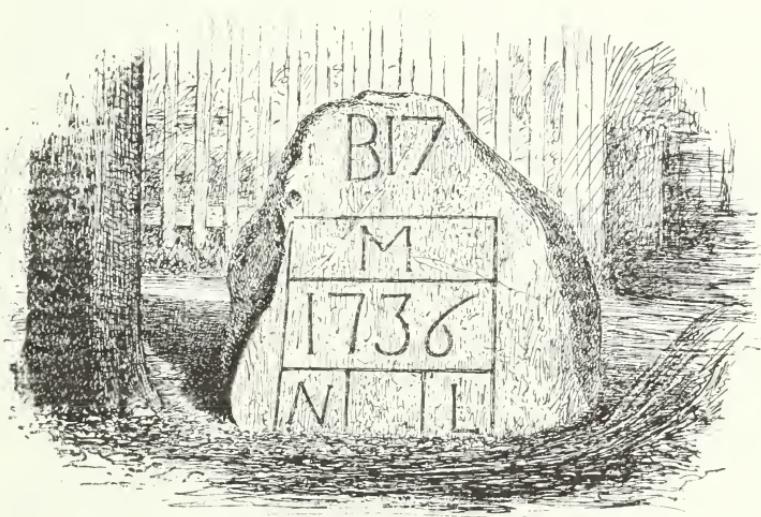
Walpole Street was in 1733 the road leading from "y<sup>e</sup> bridge by y<sup>e</sup> old forge," through land of Timothy Jones, Joseph Hartwell, Jonathan Jordan, to Samuel Comings; and the same year Hartwell and Jones desire liberty "to hang gates for passengers to open and shut as they pass on said way, for their recompense for damages they sustained by laying out said way." It is probable that the town did not grant this request, for the following year Timothy Jones sued the town for laying a way through his land, and recovered damages. In 1742 it was a portion of the road laid out from "y<sup>e</sup> country road near y<sup>e</sup> Roebuck Tavern to y<sup>e</sup> forge of Ebenezer Jones & Co." In 1756 Joseph Hartwell was allowed to put up two gates across the road leading from Everendon's mill. In 1840 it was designated as "the road leading from the Stone Factory by Thomas Kollick's to the Sharon line." From this road, before reaching the Walpole line, there is on the map of 1831 a well-defined outline of a road over Major's Island, laid out in 1798. It is described as running from the land of William Fisher in Pigeon Swamp to Rhod's Island in said swamp, thence to Squire Sumner's upland.

In old times a bridle-way led from Washington Street across the Massapoag Brook to Frog Island. It was laid out by the selectmen in 1768, from the house of John Pierce, which stood near the former residence of Arthur C. Kollock, and passing through the low land or clay meadow near Mr. Enos's, which he had purchased from Preserved Tucker in 1731, crossed the land of Benjamin Smith, and came to the road now known as Pine Street, near the house of Ephraim Smith.

There were a number of bridges across the Neponset, principally private, for the transporting of hay. The town was asked to repair Woodward's Bridge, which crossed the Neponset in the common field meadows, "in order that our Dedham neighbors might get their hay with less inconvenience." It is needless to record the answer to such a petition. Above this bridge was Fisher's, or Little Island Bridge, while

below at the time of our incorporation were bridges bearing the names of Thayer, Holmes, Horse-shoe, and Swan. In later days Thorp's Bridge is mentioned.

In 1744 the bridges at Deacon Joseph Tucker's saw-mill at "y<sup>e</sup> old forge" were rebuilt.



OLD MILESTONE.

## CHAPTER VIII.

## SCHOOLS.

IN May, 1719, it was voted by the town of Dorchester that £20 be added to the town rate for the keeping of a "Writing and reading school in the South Precinct, and the care of the school to be under the direction of the present selectmen."

In 1724 a committee was appointed by Dorchester and fully empowered to quit the town's right of purchase, and all their interest in the six thousand acres of land at Ponkapoag, to such of the inhabitants as they can agree with, one half the money to be given for the support of the school in the South Precinct. On the 16th of March Dorchester voted £25, to be paid out of the town's treasury, toward the keeping of a school in the South Precinct for the year ensuing, the place of keeping the school and the school-master to be determined upon by the selectmen.

In 1726 the dwellers in Ponkapoag had a reading and writing school; and the town of Dorchester granted them £20 to assist them in keeping it. The children numbered about forty, and for want of a schoolhouse assembled at the house of Robert Redman. In 1760 the first schoolhouse at Ponkapoag of which we have any knowledge was built. The inhabitants hired a master upon their own responsibility, trusting to the precinct to allow them their share of the school money, which was done. This building was removed in 1799 to the Milton line, and converted to other purposes. On October 12 of the same year a new house was raised. This is still standing, but is now used as a dwelling-house next north of the present schoolhouse.

In 1726 Isaac Royall, Nathaniel Hubbard, and William Crane were appointed by the town of Stoughton, soon after its incorporation, to ascertain what part of the income of the school farms lying within its limits, belonged to the town. The following year it was voted to raise £30 for the use of the schools.

In 1728 an article was inserted in the town warrant, "To consider and act upon the place or places where the town will have the school kept;" and in 1730, where said house shall be built; but nothing was done, and the school was "removed from place to place as formerly," until 1734, March 28, it was voted to build one schoolhouse, and that a tax of £20 be laid out in erecting it. This schoolhouse was built on land owned by the town near the meeting-house. An article was subsequently inserted in the warrant to reconsider the vote, but it was unsuccessful. The building was erected under the charge of a committee consisting of Ensign Charles Wentworth, Lieut. William Billings, and Preserved Lyon, and completed in 1735. It was situated so near the meeting-house that in 1749 it was deemed expedient by the inhabitants to remove it "to prevent y<sup>e</sup> meeting house in y<sup>e</sup> first precinct being in dangered by fire or otherwise;" and the precinct voted to remove the schoolhouse and provide land to set it on. This removal was from near the meeting-house, then standing, to what is now the Catholic Cemetery.

In 1765 this house was called "y<sup>e</sup> old School House," and five years later was deemed unfit for service, and sold. In 1771 a new building was erected on the land near the entrance to the Catholic Cemetery, on the westerly side of Randolph road, at or near the place where the old schoolhouse stood. It was a small red building. It is on the map of 1785, then called the grammar school; and Mr. Samuel Chandler, who attended it, said it was in his day the only school in town where grammar was taught. This building lasted until 1809, when there was raised, at the junction of the streets directly in the rear of the Eliot trough, the frame of the hip-roof building, where some of us made our first attempts to mount "the hill of science." The architect of this

building was Samuel Carroll; but the work was done by Thomas Crane, the third of that name. This house in its turn, remodelled and removed a few rods farther south, answered its purpose until it was sold to James Draper and George Frederic Sumner, and moved to their factory, on the Deacon Everett homestead, Aug. 20, 1867.

In place of this schoolhouse was erected a two-story building, 30 by 14 feet, with a projection 20 by 14. The building was dedicated with appropriate ceremonies in June, 1867. This school has received from the committee the name of Eliot. On Jan. 5, 1882, the town voted to remove this building to a location near the hall of the First Congregational Parish.

In 1734 William Royall, then fresh from Harvard College, presented a petition to the General Court, in behalf of the town, that some of the province lands might be granted for the support and maintenance of the school.

On Sept 29, 1740, it was voted that £60 be allowed for the school. The school was called a moving school, because it was kept first in one part of the town, then in another. This year the school was kept in York for the first time, and the next year at Curtis Corner, now East Stoughton. The division of the town into precincts required some change in the division of the school money; and it was decided, in 1744, that each precinct should receive such proportion as it pays to the province in taxes. The following year the town was asked to build a schoolhouse for each of the second and third precincts, but decided not to do so.

In 1747 the division of the school lands in which Dorchester and Stoughton were interested, the farm commonly called Waldo's farm, situated near Bridgewater, was apportioned, Stoughton receiving ninety acres on the southerly end of the farm, being forty-four one hundredth and fifteenths of the whole. The reservation was made that in case iron ore was discovered in any part of the whole farm, it should be applied for the use of the schools in both the towns. The committee on the part of Stoughton consisted of William Royall, Benjamin Johnson, Silas Crane, and Simeon Stearns.

The ninety acres of land which had become Stoughton's share of the Waldo farm was wild and unimproved, and frequently trespassed upon; no income had been received from it, and the town had been at some expense on account of it. A committee, consisting of Joseph Hewins, Elkanah Billings, and Theophilus Curtis, was appointed in 1761 to petition the General Court for leave to sell it for the most it would bring, the money to be for the use of the schools in Stoughton forever, and not to be converted to any other use. The petition was granted, and the proceeds of the sale were £345.

In 1755 £40 was appropriated for the use of the school, and it was decided to establish a school where grammar should be taught. This school was soon in operation at Canton Corner under the charge of William Royall, and was continued for some years, but subsequently became a "moving" grammar school.

In 1758 the town voted that £50 be appropriated for the schools, and the selectmen divided the money as follows: to the first precinct, £20 16s. 6d.; to the second, £17 4s. 8d.; to the third, £11 18s. 10d.

In 1759 the town refused to build a schoolhouse in the third precinct, but allowed the inhabitants of that precinct what they had paid toward building the schoolhouse in the first precinct, to enable them to build one themselves.

On April 24, 1761, a petition was presented to the town at May meeting to divide the school money so that the following "parts" shall receive their proportion; namely, first, all on the north side of "Poncapog" brook; second, all on the east side of Fenno's causeway to the precinct line of the third precinct; third, the part beginning at Lieut. William Billings "y<sup>e</sup> 2d," from thence to Mr. Nathaniel Leonard's, and all on the westerly side of "Mashapog" brook to the precinct lines.

In 1761 the town was presented before the court of General Sessions for not maintaining a grammar school for two years. It was fined £40, and borrowed the money of Seth Puffer. The town was again indicted in 1784 for not keeping a school. The grammar school was kept by Elijah Dunbar. He began to teach in Canton in 1760, and taught with greater or less

regularity until the close of the century. In 1766 he began, on the 25th of November, at Ingraham's Corner, and continued until Jan. 3, 1767, boarding at Seth Pierce's. On January 5 the school was begun at York, where Mr. Dunbar taught four weeks, boarding at Samuel Tucker's. On February 4 he went to Curtis's Corner, now East Stoughton, and taught four weeks. March 9 he taught the Corner school, and continued fourteen weeks. He then went to Ponkapoag, and taught the Blue Hill Branch, beginning on July 6, six weeks. September 7 he went to Stoughton Village, and taught until Jan. 4, 1768, boarding at Mr. Capen's; then at Dry Pond three weeks, where he boarded with Mr. Aaron Gay. He seems to have boarded at one place in all the districts except when at Ponkapoag. Here the custom of "boarding round" prevailed; and the manner in which he was disposed of in the month of August has been preserved:

*“August 1. Dine at Col Doty's; sup and lodge there. 3. Board at Kenney's. 4. Dine at David Lyons. 5. Dine at Mr. Crane's. 7. Lodge at Sam Davenports. 8. Dine at John Davenports. 10. Lodge at Col Doty's with Daniel Leonard. 12. Drink tea at Mr. Stone's. 15. Dine at Ben Bussey's. 24. Fine fiddling at Mr. Crane's. 25. Dine at Mr. Spares. 26. Dine at Robert Redmans. 27. Dine at Jo Billings'; lodge at Mr. Davenports. 28. Dine at Col Doty's; tea at Mr. Redmans; singing. 29. Finish school at Blue Hills. 31. Singing meeting at George Blackmans.”*

In 1767 the report of the committee appointed to consult and find out proper places for two schoolhouses in the first, and one in the second precinct, was not accepted by the town. But the following year the town thought better of it, and granted money to the Canton Centre Branch to erect a schoolhouse, and also voted to appropriate £20 of the school money to build a schoolhouse in the second precinct. Jonathan Capen gave the land for the building, which stood on the corner near the residence of James Atherton, in Stoughton. In 1795 the building was purchased by Samuel Osgood for £10 10s. He placed it as an addition to his house, and it so remains at this writing, being the property of Thomas Swan and others.

In 1772 the inhabitants living south of the present Sherman schoolhouse to the precinct line desired to have their money for school purposes separate. They were Joseph Esty, Eleazar May, Jr., Theodore May, Mather Withington, Bailey Withington, Abijah Upham, Samuel Morse, Eliakim Pitcher, John Clark, Reuben Hayward, Rufus Hayward, Ephraim Smith, Moses and Aaron Wentworth. In 1778 there were sixty children between the Stoughton line and the poor-farm. In 1796 the first schoolhouse was erected in what was at first the Ragged Row Branch, afterward District No. 5. The present building was erected in 1853, and has been named, in honor of its location near the early home of Roger Sherman, the Sherman School.

In 1760 the inhabitants on the southeasterly side of Fenno's Causeway, including the Farms, York, and Indian Lane, were allowed what they had paid of the sum that was raised in the precinct for the use of schools. Their schoolhouse was used until 1797. It was in this schoolhouse that John Sherman taught in 1794 and 1795. He was the son of Roger, and is said to have been a captain in the Revolutionary War. He married Nancy, daughter of Joseph and Mary (Dana) Tucker, of Milton, and died Aug. 7, 1802. She was born Sept. 22, 1762, and died Dec. 7, 1858, aged ninety-seven years. She resided for many years on the corner of Washington and Sas-samon streets. She was in receipt of a pension for her husband's services in the war. Both are buried in the Canton Cemetery.

The town voted to join with Dorchester in selling the school land in Wrentham; and on July 4, 1771, the General Court empowered the town of Stoughton to sell the eight hundred acres of land which had been laid out and appropriated in 1657, the money to be applied for the benefit of free schools in Dorchester, Stoughton, and Stoughtonham. On the 5th of November, 1772, the land was sold to Dr. Timothy Stevens for the sum of £284 13s. 4d., Dorchester receiving £175 15s., and Stoughton £108 18s. 4d.; the bond for the latter sum was deposited in the hands of the town treasurer by the committee,— Benjamin Gill, Elijah Dunbar, and

Thomas Crane. In one week Stevens sold five sixths of it for more than three times the amount paid for the whole.

When White's farm was sold in 1791, and the sum of £1332 9s. 10d. was received, of which £371 8s. 7d. belonged to our town, it would appear that this money was diverted from the original educational purposes for which it was designed, as the following vote of the town shows: —

“ In y<sup>e</sup> present embarrassed situation of y<sup>e</sup> town, it is judged expedient for y<sup>e</sup> town to make use of y<sup>e</sup> school money *to pay their debts*, on interest; but at the same time it is hereby declared that y<sup>e</sup> town will by no means alienate y<sup>e</sup> fund, but will again raise and re-fund y<sup>e</sup> money, which shall be applied to y<sup>e</sup> use of y<sup>e</sup> schools, agreeable to y<sup>e</sup> design of y<sup>e</sup> donor.”

In 1790 the modern “ school committee” was foreshadowed when this year the town appointed Hon. Elijah Dunbar, Peter Adams, Esq., Mr. Joseph Bemis, George Crosman, Esq., and Capt. Samuel Talbot, a committee to join with the selectmen and ministers in visiting the schools.

In 1794 a committee of sixteen was chosen to confer on some method for the more equal distribution of learning; and shortly afterward sixteen more gentlemen were added to the committee, and their report was ordered to be posted up in public places in order that the inhabitants of the town might all read and understand it. £140 was voted this year for schools; and a committee of three in each branch was chosen to consult as to the manner of building school-houses, in order that they might all be built on a similar plan. The following were the branches, or districts, which were recommended by the committee on schooling: in the First Parish, six branches; namely: —

“ Blue Hill to remain as usual. *i. e.* all north-east of Ponkapoag Brook; York, to take all above the causeway by D. Tucker's, and to include Philip Whiting. Amariah Oliver, and Seth Wentworth. Up-ham's, to take from John Morse's to Esq. Crosman's brook, all to y<sup>e</sup> Southard; Bailey's, to take in all West of Ponkapoag Brook. Israel Bailey, Nathaniel Shepard, and John Taunt to be y<sup>e</sup> southerly bounds; Centre, to take all north of Pequit Brook and to Ponkapoag Brook, and then to extend to y<sup>e</sup> bounds of y<sup>e</sup> other branches.”

The following gentlemen were chosen a committee of the several branches: —

Centre, First Parish, Elijah Dunbar, Esq., Nathaniel Fisher, Capt. Wm. Bent; Blue Hill, Col. Nathan Crane, Redman Spurr, Capt. Abner Crane; Ingraham's, Elijah Crane, Jacob Shepard, James Endicott, Esq.; Upham's, Col. B. Gill, Lieut. Sam. Capen, Capt. Nathan Gill; Bailey's, Henry Bailey, Lieut. Edw. Downes, Capt. George Jordan; York, Deacon Benj. Tucker, Capt. John Tucker, Lieut. Elisha Hawes.

In 1797, the districts were designated as follows: —

No. 1, Centre Branch; No. 2, Blue Hill Branch; No. 3, Ingraham's Branch; No. 4, York Branch; No. 5, Ragged Row Branch; No. 6, Bailey's Branch. In 1814 the names remained the same except that Ingraham's was changed to Kinsley's. Soon after the districts were numbered.

The residents at Packeen petitioned in 1774 for a separate school; and in 1783 those composing the neighborhood again desired to be set off. They consisted of the families of the following persons: Henry Crane, Richard Bailey, Preserved Lyon, Joseph, Joseph, Jr., and John Aspinwall, Roger and Isaac Billings, Israel Bailey, William Crane, 2d, Joseph Thompson, John and Levi Taunt, Mary Spurr, and Ezekiel Fisher.

This school, known as Bailey's Branch, or No. 6, but commonly called the Packeen School, was situated in Pecunit valley, almost upon the margin of Pecunit Brook, in that part of Canton now called Packeen. The school was in operation about 1796, and continued till 1832. The children were then distributed between Canton Centre and Ponkapoag. The original building is said to have been disposed of by the prudential committee for two pairs of boots. It was built by Henry Withington in 1806; and about 1838 it was moved to the Centre, and was for many years a woodshed attached to the house of the late James Draper.

The distinguished mathematician, Warren Colburn, who was born March 1, 1793, and died at Lowell, Sept. 13, 1833, taught school in Canton in 1818. He had previously learned to weave of Captain Williams, a Norwegian, who lived here

in 1811. Colburn was taxed here in 1812. He married one of his pupils, Miss Temperance C. Horton.

In 1822 the town chose the following committee to go with the ministers and selectmen of the town to examine the several schools according to law: Thomas Tolman, Thomas French, Adam Kinsley, Charles Tucker, Ezra Dickerman, and Abel Farrington; in 1823 Thomas French, Joseph Downes, Elijah Endicott, Simeon Tucker, Samuel Chandler, and Samuel Taunt; in 1824 Thomas Tolman, Joel Lewis, Elisha Crane, Jeremiah Tucker, Samuel Chandler, and Samuel Taunt.

Two years after, May 1, 1826, it was voted that the school committee consist of a chairman, who should be chosen at large, and six others, one from each school district; and Deacon Ezra Tilden, Thomas French, Simeon Tucker, Zachariah Tucker, John Gay, and Samuel Taunt, were chosen, with Rev. Benjamin Huntoon as chairman. Six hundred dollars was raised for schools, and fifty dollars for the purchase of books. This year it was voted to discontinue grammar schools for instruction in the Latin and Greek languages.

In 1826 a law was passed obliging towns to choose a school committee; and the following year a statute allowing the districts to elect prudential committees, with power to contract with teachers, took the matter of selection out of the hands of the town committee, leaving it a veto-power rarely used.

Nov. 20, 1826, a new district was established; and in 1827 a schoolhouse was erected at a cost of six hundred dollars, in that part of the town which has been designated as the Stone Factory and No. 6. It was intended to place the schoolhouse on the lot where the chapel stands; but the Manufacturing Company offered to give the land at the junction of Neponset and Chapman streets. An addition was made to the original house on the southerly side, and in time a second story added.

The school kept at the corner of Chapman and Neponset streets is now called the Revere School, in honor of Paul Revere, who resided in this town from 1801 to 1818. The original building, though many times transformed, still remains.

In 1830 books were delivered free to the children of parents unable to pay for them. In 1835 Thomas French and Thomas Tolman, in 1836 Rev. Erastus Dickerman, and in 1837 Asaph Merriam visited the schools. Henry D. Thoreau taught school in Canton during his college vacation in 1835, but with poor success. The same year Mr. William F. Temple drafted a plan for a new division of the town into school districts.

In 1839 the whole number of scholars was, in summer, 386; in winter, 454. There were many absentees, and the committee deeply regretted the fact "that moral and religious instruction has been almost entirely neglected, seemingly by common consent." Asaph Merriam and Ezra Abbot, M. D., were school committee this year. Mr. Ezekiel Capen taught a school for the instruction of youth in Greek and Latin in the old Town-House. He was born in Sharon, January, 1818, and died at Canton, April 5, 1872. He fitted for college at Milton Academy, but never finished his course at Brown University. From 1849 to the day of his death, with the exception of three years, he was a member of the school board. Upon the occasion of his death the school committee passed resolutions expressing "feelings of gratitude for his character and worth as a citizen, an educator, and a man;" and the members of the religious denomination of which he was a zealous member have placed a mural tablet in the Baptist meeting-house, where it appears he was "for many years its wisest counsellor and most liberal benefactor."

In 1840 the committee reported the condition of the schools as "truly deplorable." The schoolhouse in Ponkapoag was "a disgrace to any civilized community," sixty or seventy children being crowded into a little, low, dirty room that could not supply good air or accommodation to half that number. The seats in the schoolhouse at Canton Centre, especially for the little ones, "could not be made more uncomfortable or more injurious to the health of those who occupy them." The committee consisted of Rev. W. H. Knapp and Levi Littlefield. Twelve hundred dollars was appropriated for the support of schools. The number of schools was seven, designated

as follows: Centre, Blue Hill, Forge, York, Chandler, Factory, and Hardware.

In 1841 the committee congratulated themselves that obstacles of which former committeees had complained—inconvenient schoolhouses, a multiplicity and variety of textbooks, absence and tardiness of pupils, deficiency in the qualifications of teachers, lack of interest of parents—were less than in former years. The first printed school report appeared in 1841-42, Charles O. Kimball and Levi Littlefield, committee.

In 1842 the committee reported that Canton stood ninety-fifth in the list of 307 towns which had made liberal appropriations for the support of common schools in the State. “It is said by those who are competent to judge, that our schools were never in a better state. . . . The locality of our town, its proximity to the city, the abundant and easy modes of conveyance by means of the railroad, and various other advantages render it, in the opinion of the committee, peculiarly desirable that our means of literary and moral improvement should be multiplied to the extent of their capabilities.” Charles O. Kimball and Thomas French were the superintending committee.

In 1843 Ellis Ames and James Dunbar were school committee. Mr. Ames appeared to be fastidious in regard to reading, as in his report he wrote of the reading as “bad.” Mr. Ames had taught school at Ponkapoag in 1827. The money appropriated was fourteen hundred dollars.

The committee of 1843 were satisfied that the schools had been respectable. The reading, however, “was so indistinct and devoid of energy, emphasis, or animation” that the committee could not keep the thread of the story; in some schools the reading was “bad beyond description.”

In 1844 the committee determined that the literary and moral qualifications of teachers should be such as the law required. They therefore organized themselves into a Board of Examination. They recommended that more money be raised by the town, the raising of money by districts having been attended with much perplexity and expense of time in

soliciting and collecting subscriptions; also the committee believed that the system worked unequally, throwing the burden upon a few individuals, and did not insure a general attendance of the children of the districts. The committee were Benjamin Huntoon, Abraham Norwood, and Leonard Everett.

In 1847 Canton stood number seventy-one in the State average of schools, and fourteen, among the twenty-one towns of Norfolk County. The committee were Benjamin Huntoon, William B. Hammond, and Timothy C. Tingley, all clergymen.

In 1854 the present schoolhouse, which accommodates the children living between the village of Canton and the Sharon line, was erected. The Hardware, as this portion of the town is sometimes called, had been a part of District No. 3, but in 1835 it was set off as a separate district by itself, and a new schoolhouse was erected, and designated as No. 7. Oct. 2, 1854, in view of the fact that Gen. Richard Gridley had lived, died, and been buried in the vicinity, the name Gridley School was placed on the front of the building.

We cannot fix the date of the erection of the first schoolhouse in what is now South Canton. It stood opposite the entrance to Walnut Street, and was 13 by 13 feet. It was in good condition in 1766, when Elijah Dunbar taught in it. It was superseded by a new one in 1796, which was situated near the corner of Washington and Neponset streets. It was commonly known as Ingraham's Branch, from the fact that it was situated near the house of Jeremiah Ingraham. In 1826 it had outgrown its usefulness, and was removed to the site of the Universalist meeting-house, converted into a tenement-house, and subsequently burned. The stone house at Ingraham's Corner, now occupied by Fuller Brothers as a store, was erected in 1827, and until purchased by the Neponset Bank Corporation, in 1836, was used as a schoolhouse. It was built of stone at the solicitation of General Crane, who agreed to pay the difference between the cost of a wooden and a stone house. The district then erected, about 1837, a one-story building on the site of Peter Crane's house, the lat-

ter having been removed to the Revere Copper Yard. This schoolhouse was raised, in 1846, from one story to two stories, and was used as a repository for the equipments of the militia after the destruction of the old Armory.

The present school building in District No. 3 was dedicated April 18, 1854. This house, when built, was declared to be a building "which in beauty of architecture, completeness of design and adaptation, is unequalled." The land on which it stands had been owned and occupied by Major-Gen. Elijah Crane; for which reason the committee named the school very appropriately the Crane School.

In 1856 the committee decided to appoint a superintendent of schools. Mr. Samuel Bradley Noyes, who had for twelve years been a teacher or committee-man, was the first superintendent; he served in that office during the years 1861-63, 1868-70. J. Mason Everett succeeded Mr. Noyes as superintendent in 1859; Ezekiel Capen succeeded Mr. Noyes in 1864. In 1866 and 1867 Daniel T. V. Huntoon was superintendent, and again in 1871; Thomas E. Grover in 1872-73; Frederic Endicott from 1874 to 1878; George I. Aldrich from 1879 to 1883; George W. Capen, 1883.

The map of Canton, published in 1855, has the boundary lines of the school districts distinctly traced.

In 1858, a committee chosen at the March meeting recommended that the town choose a school committee of one from each school district, and two at large. This plan was adopted, and the school committee has been so constituted ever since.

In 1858, a petition for a high school was presented by Nathaniel Dunbar, Virgil J. Messinger, and others, and from this time forward, the establishment of a high school was urged in all school reports until May 4, 1866, when the first examination for admission took place in the Crane schoolhouse. In 1869 it was placed in the building especially erected for it, at a cost of \$10,000, after much controversy as to its location. In 1868 the district system was abolished; and in 1870 the town took possession of the schoolhouses at an appraisal of \$27,000. In 1871 evening schools were

established, and for a few years were well patronized. In 1878 the salary of the superintendent was raised from five hundred to thirteen hundred dollars.

The following gentlemen have been principals of the High School: Henry B. Miner, 1866-69; John F. Casey, 1869-73; Frank M. Wilkins, 1874-76; Clarence H. Berry, 1876-80; Frederic L. Owen, 1881-18—.

## CHAPTER IX.

## BURYING-GROUNDS.

THE centre of population during the first decade of the eighteenth century was near the village of Ponkapoag; and here, on a hillside back from the road, the first settlers of Canton buried their dead.

*The Proprietors' Lot.*

I have no record of the existence of this place of sepulture anterior to 1708; but I know of no other spot, nor ever heard of any, where those who died between 1690 and 1716 could have been buried. Years passed; and the heads of families, whose children had been interred on the hillside, and who expected to be placed beside them, deemed it expedient to procure a legal title to their last resting-place, and the deed was procured from Thomas Shepard on the 7th of March, 1741. The consideration mentioned was £5. The parties taking the deed were John Puffer and Benjamin Blackman, and "their associates hereafter mentioned;" but no associates are mentioned. The land is described as being in Stoughton, and containing one quarter of an acre, on the west side of Shepard's farm, about six or seven rods to the southward of the public road. The deed provides that the proprietors shall have a right of way from the road to the place of burial, and recites that the land is the same that has "been improved as a burying place for more than thirty years past, and is now so used and known by that name."

In the mean time the centre of population had moved toward the south. The first meeting-house had been moved to Packeen Plain, now Canton Centre; and the Canton Cemetery, as it is now called, was first used as a place of interment in 1716. Naturally the older cemetery was disused;

and only the descendants of the original proprietors buried their dead at Ponkapoag. Although many are buried there, the stones still standing are few.<sup>1</sup>

Headstones were not used to mark the first interments. The early graves are marked with the rough stones of the field, with no inscriptions. The headstone of one of the original proprietors, "Old Lieutenant Puffer," as he was called, is in a sad condition; it is broken so as to be almost illegible, and some kind hand has set it up against the wall. When the man to whose memory this stone was erected was ten years old, his mother and his eldest brother, James, were killed by the Indians at Mendon, and he was probably present at the massacre. He was an early settler in Canton, receiving from his father, in 1691, 120 acres of land, bounded northeasterly by what is now the Milton line, and on the northwest by the Great Blue Hill. He married, Dec. 10, 1695, Mary Holbrook, of Roxbury. In 1705 he was appointed a constable for Ponkapoag. He was born at Braintree, Oct. 10, 1665, and died Jan. 19, 1750.

### *The English Graveyard.*

We have shown that the Proprietors' Lot was back from the country road, now Washington Street, and that the owners had a right of way to it. Let us now turn our attention to the land intervening. Among the earlier settlers of Canton were those who had been, in England, members of the Established Church.

Samuel Spare, who came over in 1728, was a member of Christ Church in Boston previous to his removal to what is now Green Lodge Street in 1738, and by will gives the interest of £13 6s. 8d. "for the use of the Church of England in this town forever." Joseph Aspinwall and Henry Crane, the great-grandfather of Margaret Fuller, lived at Packeen.

Jonathan Kenney, in 1754, held the fee-simple of the intervening land between the road and the Proprietors' Lot. He was anxious to increase the influence of the denomination

<sup>1</sup> See Appendix X.

with which he was connected, and he gives this land to "The Society for the Propagation of the Gospel in Foreign Parts, incorporated by royal charter, and to their successors forever." This gift he makes "in consideration of promoting the honor of Almighty God, and in the interest of the Church of England, as by law established, and for the better accommodation of the professors of that holy religion." The land is to be "for a situation for a church for the worship of God according to the laws and usages of the Church of England, as by law established, and for a cemetery or burying place for the dead."

The land was described as containing twenty-seven square rods, beginning at the road and running six rods to "a burying place belonging to certain proprietors," then running southwest four rods and a half, thence to the road. Whether there was ever any line of demarcation between these two places of burial is doubtful. The line, if one existed, has long since disappeared; hence the two graveyards became merged, and the fact that they ever had a separate ownership was forgotten. The later name has been retained, and the enclosure is known as the English Churchyard.

The question of the title to this churchyard has agitated the town on several occasions. In 1806 Capt. William Bent and others, descendants of the original proprietors, petitioned the town to fence the burying-ground at the northerly part of the town; and a committee, consisting of Benjamin Lewis, Elijah Dunbar, and Samuel Blackman, was instructed to inquire whether a clear title would be given to the town in case it should fence the yard. The town treasurer was directed to take good titles of both yards from the proprietors. Whether the treasurer received deeds from either party at the time, I am not informed, but judge that nothing was done about the matter, for in 1818 another committee reported that the town runs a risk in fencing land not its own; that the agent of "the church" could claim the land contemplated to be fenced, or prosecute the town for fencing it; but the committee learned from the aged John Spare that the ground was not church property. This was true as to the church

organization at Canton; and Mr. Spare probably was not aware that the fee-simple was in the Society for the Propagation of the Gospel.

However, the wall was tumbling down; the trees were leaning against the old moss-covered stones and cracking them; and the town voted that a sum of money should be granted to the proprietors, "they to fence the land."

In 1843 the granite posts, which had once adorned the mansion of Gardiner Green in Boston, were reset, an iron gate took the place of the old red one, and a new wall was built. In 1883 the town granted the sum of \$150 to put this burial-ground in good order; the wall was reset, and large stones were placed, one on each side of the gateway, bearing in old-fashioned lettering the following inscriptions:

OLDEST BURYING GROUND 1700.	HERE STOOD YE ENGLISH CHURCH 1754-1796.
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*The Gridley Graveyard.*

The enclosure at the southerly part of Canton, originally the Leonard family burial-ground, known of late years as the Gridley Graveyard, from the fact that here for over eighty years the remains of Major-General Gridley reposed, was established as a matter of necessity, in a trying time. In May, 1764, the town was visited with the small-pox; and the records of its ravages, as they have come down to us, are terrible. "Awful," says the old pastor, "was the providence among the sick; two adult persons, heads of families, died, and a private fast was had in the Parish on account of the visitation." The following extracts are from the diary of Elijah Dunbar: —

- " May 27. Terrible time on account of small pox.
- " June —. Vilet died this night, a very terrible time.
- " Leonards folks taken with the small pox.
- " Mrs. Vose dies of the small pox.
- " Old Joseph Fenno dies.
- " Polly Billings dies of the small pox, purple sort.
- " Leonards family in great distress.
- " Sunday Mrs. Davenport dies of the small pox.

“ 14th. Fasting on account of the great sickness. Poor Mrs. Leonard died this forenoon, and Walley this afternoon, of y<sup>e</sup> small pox.

“ 17th. Nurse Howard dies of small pox.

“ 23d. Ebenezer Talbot dies.”

The following gravestones — all that are standing — tell the sad story of three of the victims of the dreadful scourge:

“ Here lies y<sup>e</sup> body of Mr. Walley Leonard, who died of the small pox, June the 14th, 1764, in the 44th year of his age.”

“ Here lies y<sup>e</sup> body of Mrs. Mary Leonard (and her new born babe), the wife and child of Ensign Nathaniel Leonard, who died of the small pox, June y<sup>e</sup> 14th, 1764, in the 39th year of her age.”

“ Here lies the body of Mary Billings, daughter of Mr. William and Mrs. Mary Billings, who died of the small pox, June 8, 1764, in the 18th year of her age.”

Nathaniel was the son of Uriah, and was born March 7, 1717. He married Mary, daughter of Major John and Rebecca (Fenno) Shepard, Jan. 26, 1744. He purchased, in 1743, “ London New,” and is described as a “ bloomer.” He paid, in 1764, three shillings for every ton of iron ore he brought from Massapoag Pond. He resided in that part of the town known as the Hardware, and deserves remembrance for his public spirit in erecting the first milestone ever put up in the town. It stands just north of Massapoag Brook, at the point where Washington Street crosses it, a few rods from the original resting-place of Richard Gridley. It was found buried near the roadway, and was preserved by James Stratton Shepard; it bears an inscription supposed to have been cut by Leonard’s own hand: —

B. 17

M

1736.

N. L.

After the death of Nathaniel Leonard, his son Jacob, in conveying the property to Richard Gridley, Edmund Quincy, and others, in 1772, reserves “ one rod square for a burial

place, and here some of the grantor's relatives are buried." Here Gridley buried his son, Scarborough, who died Dec. 16, 1787, and his wife, Hannah, who died Oct. 17, 1790, and he was himself interred in this enclosure, near the graves of the Leonards and the collateral Billingses; so that in 1821, when Adam Kinsley bought the little plat, it had been increased, and "three rods were reserved for the burying place."

In 1707 the population of the precinct had extended so far to the southward that it was decided by the Dorchester Committee to locate the meeting-house on Packeen Plain, now Canton Centre, and it was deemed convenient and desirable to have a burial-place near this meeting-house. The Indians cheerfully relinquished all their interest in the land, and the spot selected was that portion of the present cemetery which lies nearly west of Central Avenue, and extends to within a few feet east of the only row of tombs in the cemetery; it is bounded on the north by Prospect Avenue and on the south by the Washington Street wall.

In the northeastern part of this division of the burial-ground are interred many of the first settlers. Their graves can easily be distinguished by moss-covered stones half sunk in mould, ornamented with death's-heads, cross-bones, and hour-glasses, standing in irregular rows at an angle with Prospect Avenue. Here stands the oldest stone in the cemetery,—that of Gilbert Endicott, who died in 1716, and who was, says Mrs. Oliver Wentworth, who died many years ago, the first person buried in this ground. Here are also interred the first three ministers; here too are buried the father of Roger Sherman, doctors, squires, colonels, deacons, and the heroes of the French and Revolutionary wars that have been famous in the annals of the town in days gone by.

There are several inscriptions in the Canton Cemetery that are peculiar and worthy of record. Some occur in other places of burial. Miss Thurston's and Mrs. Hannah Davenport's are far from original.

"Stop, my friends, as you pass by.  
As you are now, so once was I.  
As I am now, so you must be;  
Prepare for death and follow me."

William Glover's is as follows: —

“ My Loving friends, as you pass by,  
On my cold grave pray cast your eye.  
Your sun, like mine, may set at noon,  
Your soul be called for very soon.”

This is Mrs. Mary Blackman's: —

“ Stop here, my friends, and drop a tear;  
Think on the dust that slumbers here.  
And when you read this date of me,  
Think on the glass that runs for thee.”

Mrs. Esther Tolman has the following epitaph: —

“ Stop, pensive reader, cast an eye;  
Beneath such clod your flesh must lie.”

This is Mr. Nathaniel Merion's: —

“ Come, my dear friends, prepare to die,  
That you with me may reign on high.  
That when the last loud trump shall sound,  
At Christ's right hand we may be found.”

Mr. William Shaller's is as follows: —

“ Some hearty friend may drop a tear  
Over my dry bones, and say  
They once were strong as mine appear.”

This is Miss Polly Patrick's: —

“ Praisis on tombstones are vanity;  
A good name is her monument.”

Aaron Baker's daughter is described as —

“ A lovely bud, so young and fair,  
Called home by early doom,  
Just come to show how sweet a flower  
In Paradise could bloom.”

There is a peculiarity on two stones erected to the memory of members of the Billings family which I have not noticed in any other cemetery. They begin, “ In memory of y<sup>e</sup> Ris;” then follows the name.

Mr. Jesse Wentworth's epitaph is as follows:—

“ Mourn not for me;  
Death is a debt  
To Nature due,  
That I have paid,  
And so must you.”

This is Eliza Tucker's, who died July 29, 1834:—

“ Like a good steward what the Lord gave her she left in the bosom of the church,—\$1,200.”

The following is the epitaph on the stone of Joseph Shelden, a native of Staffordshire, Old England, who was born June 13, 1804, and died Feb. 8, 1847:—

“ I was a stout young man  
As you might see in ten;  
And when I thought of this  
I took in hand my pen,  
And wrote it down in plain,  
That every one might see  
That I was cut down like  
A blossom from a tree.  
The Lord rest my soul.

AMEN.”

In 1791 the parish voted to fence the burying-place near the meeting-house, putting a stone wall on the east side; and as there were several families in the parish who “do not make use of that Burying Place,” it was agreed that “they shall have the portion of the fencing-tax remitted.”

It was also agreed that “if George Crozman, Esq., will please to grant an addition to the Burying Place on the side next to his land, as it is said he has proposed, the Parish will build the fence the entire southerly side.” This small plat of land served the needs of the town of Canton for one hundred years from the burial of Gilbert Endicott.

When the ancient place of sepulture became so crowded that it was necessary to enlarge it, the only suitable way to do this was by purchase of a piece of land on the west,—the adjoining land on the east being occupied by the meeting-house. At the beginning of the present century, this vacant

land on the west was used as a timber-yard; and the valley which a quarter of a century ago bloomed with flowers and fragrant shrubs, seventy-five years ago was used as a saw-pit. It contains about an acre, and extends from the imaginary line before referred to, just east of the tombs, until it joins the land on which the meeting-house of the First Congregational Parish now stands. Under an article inserted in the town warrant in 1815, a committee, consisting of Deacon Benjamin Tucker, Thomas French, Jr., and Ezra Dickerman, was appointed to inquire into the expediency of enlarging the old, or laying out a new cemetery. This committee deemed it advisable to enlarge the original lot, provided as much of the adjacent land as would be necessary could be purchased at a reasonable price. They recommended that a committee be chosen to inquire the cost of the land, and report. The town appointed the same committee to attend to this matter, with the exception that Ezra Tilden took the place of Ezra Dickerman. The committee was instructed to ascertain the cost of an acre of land on the opposite side of the street; the owner asking one hundred and fifty dollars for it, and Mr. Oliver Downes asking only fifty dollars an acre for the adjoining land on the west, the latter was preferred, and the committee recommended its purchase; also, that the money necessary be raised by subscription, the town to take the deed. A committee, consisting of Gen. Elijah Crane, Gen. Nathan Crane, Simeon Tucker, Samuel Carroll, and Israel Bailey, was appointed in 1816 to carry the purpose of the town into effect. They however did nothing about the matter, and subsequently the town treasurer was authorized to pay the money and receive the deed.

The deed of the land was obtained Jan. 1, 1817, when Mr. Downes, in consideration of fifty dollars, conveyed to the inhabitants of the town of Canton one acre of land bounded easterly on the burying-ground. The same year a committee, consisting of Gen. Nathan Crane, Joseph Bemis, Esq., Thomas French, William Shepard, Elijah Endicott, Ezra Tilden, Jr., and Samuel Leonard, was appointed to assign to particular families such portions or parcels of the land

annexed to the burying-ground as should be convenient, having in mind "symmetry and order in the improvement." The committee allotted the "westmost" corner in the rear of the purchase for a place of burial of foreigners and people of color, who might die in the town. The committee proposed that such of the inhabitants as might die thereafter should be buried in the rear of the new addition, beginning at the "northeastermost" corner adjoining the old ground, there extending westerly until it reached the lot assigned for foreigners, filling in the first line all the way with the deceased, leaving a space between graves, and room at the rear for the erection of gravestones. The first line being full, a similar one was to be begun, and so on, until the new addition was filled up. Fearing this arrangement for "symmetry and order" might not meet the views of some of the citizens, the committee recommended that those persons who desired might be allowed to build tombs,—the natural basin in the centre of the lot being adapted to such purposes. It would appear, therefore, that it was intended to have a circle of tombs around this basin; fortunately, few were built. A receiving-tomb was erected in 1837, and rebuilt from designs of G. Walter Capen, in 1882. In order to make a convenient passage around the basin, one rod and a half of land was purchased on the western border of the new addition, for which the town paid at the rate of sixty dollars an acre.

The first person buried in this addition to the burying-ground was Abel Wentworth, who was born March 21, 1764, and died July 9, 1816. It was known as the Meeting-House Lot, from the fact that the two meeting-houses which preceded the present one were located upon it. It is that portion of the present cemetery lying east of Central Avenue and extending to the path on the easterly brow of the hill, a few feet west from the beginning of Main Avenue. Its south-eastern corner was, within the memory of some now living, determined by a stunted oak-tree, known as "the old oak." When this tree, about 1858, had decayed, a maple-tree was planted by Mr. Charles Mackintosh on the site of the old stump; it stands near the wall at the northeasterly boundary

of the lot now owned by Nathaniel Dunbar. From this tree the line ran directly to Prospect Hill, thence turning to the north, extended in a straight line until it was intersected by the line from the old gateway, running through Central Avenue, which divided it from the original burying-ground on the west.

An attempt was made by the town, in 1829, to obtain this Meeting-House Lot by exchange; but no satisfactory result being reached, the subject was dropped until 1840, when the question of a further addition to the cemetery was agitated. The town was desirous of knowing on what terms the old Meeting-House Lot could be obtained; and at the annual March meeting, Thomas Dunbar, Elisha White, William Tucker, John Gay, Abel Wentworth, and Joseph Leavitt were chosen a committee to inquire into the matter, and also to ascertain the expense of removing the old wall, and building in its place a wall of split granite. The committee estimated the cost of a good wall, four feet high, at nine dollars per rod, and that thirty-one rods were necessary. They recommended that the old wall be removed to the back part of the yard and capped with long flat stones "to prevent thoughtless boys from rolling stones from off the top of the wall down the hill." The old Meeting-House Lot was at this time owned by the First Congregational Parish. The committee of the town reported that by a vote of the parish passed at a meeting held on the 3d of March, 1840, the parish agreed to convey the "Old Meeting House Lot" to the town, provided the latter would accept and fence the same, and that the land be improved by them for no other purpose than a cemetery; and the parish further authorized their treasurer to give a quit-claim deed of the premises. A committee was appointed by the town, in 1841, to lay out the walks, and ornament the grounds by planting trees and shrubs. This committee consisted of Elisha White, William Tucker, and Leonard Everett. In their report they said that they had laid out a carriage-way from the entrance on Washington Street to the boundary wall on the northeast rise (Central Avenue), fifteen feet in width; and eight avenues, seven feet in width, running

parallel to the street, subdividing the ground into lots fourteen feet wide. These strips the committee again divided into lots sixteen feet six inches long, by lines drawn at right angles with the street. The wall was ordered to be completed before the Fourth of July, 1841. The ladies of the Sewing Circle held a fair, the proceeds of which were expended in ornamenting the newly acquired grounds. The first person buried in this addition was the wife of Elijah Bailey.

A decade had not elapsed when the citizens again found that the cemetery was too small. Besides, a great change had taken place in public sentiment in relation to burial-places. The age had become refined. The laying out of Mount Auburn had quickened the hearts and minds of a few men, who, encouraged by the success attending the expenditure of the small amount of money on the old Meeting-House Lot, determined to bring the matter before the citizens of the town at its annual meeting, and on the 8th of November, 1847, Hon. Thomas French, Leonard Everett, and Samuel Capen, were chosen a committee to take the matter of enlarging the burial-ground into consideration. March 6, 1848, the report of the committee was accepted; and another committee, consisting of Hon. Thomas French, Rev. Benjamin Huntoon, Capt. William Tucker, Ezra Abbot, M. D., and Silas Kinsley, was appointed, with power to purchase such additional land as they might deem expedient. This committee obtained, April 28, 1848, from the heirs of Oliver Downes, a deed of nine acres, three quarters, and twenty rods of land. The rights which the Canton Aqueduct Company had in the premises were reserved to them. This land was all that could be desired; its situation was beautiful, the conformation of its surface being varied, and presenting undulations of hill and dale,—all admirably adapted for a “garden of graves.”

At the annual town meeting in May, 1848, it was voted that the same committee with the addition of two—F. W. Lincoln and Virgil J. Messinger—be a committee to grade and lay off the lots, and “that they have full discretionary powers to lay out such a part or parts of said addition as shall seem best

to their judgment, and make or cause to be made a plan of the same, and appraise the value of the same, and lodge the plan with the treasurer of the town, that the inhabitants of the town may select such lots as may please their tastes and judgment."

The following year the town voted to allow the Ladies' Sewing Circle of Rev. Mr. Huntoon's society permission to expend such sums as they should see fit in ornamenting the burial-ground, and that the care of the cemetery be in the hands of the selectmen. During the years 1850-52, \$555 was thus expended by the ladies.

The following is the report of the committee last mentioned:

*To the Selectmen and other Inhabitants of Canton, in Town Meeting assembled:*

GENTLEMEN, — Your committee, chosen May 8, 1848, to lay out the addition to the burying-ground, with full discretionary powers, also to lay out such a part or parts of said addition into lots as shall seem best to their judgment, and make or cause to be made a plan of the same, and also appraise the value of said lots, and lodge the said plan with the treasurer of the town, that the inhabitants of the town may select such lots as may please their taste and judgment, having attended to the duty assigned them, would offer the following report: —

The first and most difficult task assigned your committee was that of laying out the grounds so that they should best subserve their intended use as a cemetery for the dead, and satisfy the taste and meet the convenience of the living. For this purpose a committee of two, Hon. Thomas French and William Tucker, were chosen to obtain an engineer or some other competent person to perform this work; who at a subsequent meeting of the committee reported that the Hon. Henry A. S. Dearborn, Mayor of Roxbury, the gentleman who projected and laid out the cemetery at "Mount Auburn," and also the "Forest Hills" cemetery at Roxbury, had generously offered to come and give us his services in laying out ours also, which offer was most gratefully accepted, as there is not probably a gentleman in the country better qualified for the work, by science, taste, and experience, than General Dearborn.

The preparatory work of cleaning the grounds of brush and under-wood to fit them for the survey was assigned to the Secretary of the

Board of the committee, who immediately hired hands and proceeded to the work assigned him. On the 29th of June, General Dearborn arrived, with his assistants, inspected, and commenced laying out the grounds with appropriate avenues and paths, as a general outline, to be filled out as future convenience might require, — the principal avenues being laid out sixteen feet wide, and the footpaths six feet wide. The 30th day of June being rainy, the work was suspended. On the 10th day of July, General Dearborn and the Secretary of the Board completed the work of laying out the grounds ; and at the subsequent meeting of the committee, the Secretary was directed to proceed and mark out by cutting a trench on the side or sides of the avenues and paths, that they might be distinguished, and also to cut out the trees and brush that were within the avenues, together with all the birch-wood upon the grounds, and cause the same to be sold at auction for the benefit of the town, which was accordingly done. This closed the first section of the duty assigned your committee.

The next duty was that of laying out a portion of the grounds into lots for the purpose of family burying-places. This task was assigned to the Secretary of the Board, and Mr. Virgil J. Messinger, and confined to one tier of lots adjoining the old burying-ground, together with the plot which had been reserved for free interments in the old burying-grounds. This tier of lots, commencing at the southeast corner of the lot belonging to Mr. Nathaniel Dunbar, and proceeding northerly to the northeast corner of the old burying-ground, making nine lots in that range, each lot being sixteen and one half feet long from east to west, and fourteen feet wide from north to south, together with the lots of similar size in the common ground of the old addition, were appraised at \$5 per lot and a plan of them given to the treasurer of the town.

On the 5th of December, the committee accepted a plan offered by Hon. Thomas French and Rev. Benjamin Huntoon, who had previously been appointed a committee for that purpose, for laying out twenty lots, bordering on the easterly side of the old burying-ground ; namely, first, a walk or footpath eight feet wide ; then a range of ten lots fifteen feet wide from south to north, and twenty feet long from west to east ; then another walk seven feet wide, and adjoining that another range of ten lots of similar dimensions with the above, bounded on the east by the Main Avenue, with a walk in the centre, running from west to east six feet wide, and a space of three feet between each

lot from west to east, leaving each lot separate from the other, and that each of said lots be valued at \$10 apiece, also that the owners of lots on the west side, adjoining the walk eight feet wide, give the name to said walk, and the plan of said lots was given to the treasurer of the town. This closed the second part of the commission of your committee. The whole number of lots laid out by your committee is forty; twenty of which were valued at \$5 per lot, and twenty at \$10 per lot, making the sum of \$300 (and the whole land cost less than \$350); and the whole of the land taken for these forty lots, including all the avenues, walks, and vacant spaces, is less than one half of an acre, at which rate, throwing out three acres of waste or useless land, leaves a residue to be sold by the town for \$4,200, in available lots, as they must be wanted for the burial of its dead. Of the lots laid out by your committee, sixteen have been taken or spoken for, at the sum of \$100, which is equal, lacking \$500, to the price of three acres of the land, and not occupying one fourth part of an acre; your committee report also that the Messrs. Mackintosh, having taken three adjoining lots, have the privilege of enclosing the same in one lot,—namely, Nos. 102, 103, and 104,—as a family burying-lot, without regard to the spaces between them, as laid down on the plan.

Your committee also have surveyed the strip of ground on the back or north side of the old wall, between the wall and the brow of the hill, and find that a tier of lots, twenty in number and twenty feet long from east to west, and fifteen feet wide from south to north, passing the Main Avenue, continued through to the north side of them, and a pathway between each of the lots of six feet in width, with a sidewalk of six feet north of them, might be laid and valued at \$10 per lot, which would produce the sum of \$200, and also that of the western side of said strips, eleven lots, of sixteen feet by fourteen, might be laid out, and reserved for free burying-ground, or valued at \$5 per lot, making the additional sum of \$55, amounting to \$255, equal to the cost of seven acres of the ground. But your committee recommend that an avenue sixteen feet wide be made in the ground where the twenty lots might be laid out.

All of which is respectfully submitted. Per order of the committee.

BENJAMIN HUNTOON.

CANTON, April 2, 1849.

The beauty of our cemetery has become renowned throughout the State, and visitors who have travelled far and wide

have expressed the opinion that it is the most beautiful rural cemetery in the country. The superintendents of city cemeteries have visited it, praised its natural advantages, and admired the wide view from Prospect Hill. To our own citizens, the cemetery has become a matter of pride. Many expensive and beautiful monuments have been erected within its precincts; the greensward has been carefully attended to; and the whole ground presents an attractive and beautiful appearance.

At the April meeting in 1870 the town voted that ten acres of land be purchased for the use of the cemetery, at an expense not exceeding \$1,000; and a committee, consisting of Hon. Charles Endicott, Oliver S. Chapman, and Virgil J. Messinger, was appointed to carry the vote into effect. The sum of \$500 was also appropriated, to be expended on the cemetery, for that year. A committee, consisting of Virgil J. Messinger, Oliver S. Chapman, and J. M. Everett, was appointed to have charge of the cemetery. After the death of Mr. Chapman, Hon. Charles H. French was appointed to fill the vacancy. The original committee named the principal avenues in the older parts of the cemetery. Fourteen tablets were also erected, properly inscribed, to the memory of those soldiers who were killed or died in service during the Rebellion, whose graves had not been previously designated. The committee purchased of Mr. William Horton about ten acres of land adjoining the addition of 1848, on the east side, the ground being admirably adapted for the purpose for which it is intended.

After various consultations with Mr. H. A. May, of Boston, and after a careful topographical survey by Mr. Frederic Endicott, a plan was ordered to be prepared by the committee. On the 3d of April, 1876, the town voted to give a lot in the cemetery for the purpose of erecting a monument to Gen. Richard Gridley. A fine elevation was selected by the Gridley committee, and the bones of the old hero were in due time deposited near it. He was the first person buried in the fourth addition to the cemetery. A lot has also been

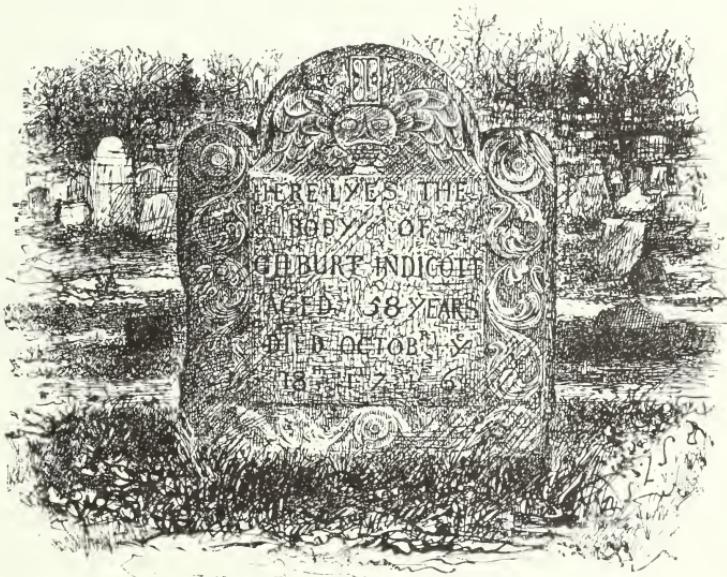
given by the town for the burial of the soldiers who fell in the War of the Rebellion.

This chapter would be incomplete without further mention of Oliver S. Chapman, who, except Benjamin Huntoon, did more to beautify and adorn this sacred place than any other. To him the town's cemetery owes much of its beauty. Here month after month he labored, directing the expenditure of the town's money, and when that was insufficient, freely drew from his own purse the necessary funds. But the last year was indeed the crown and glory of his well-spent life; and the remembrance of it will be long treasured by those who have the welfare of the town at heart. During the thirty years of his residence among us he was ever active in all measures pertaining to the improvement and embellishment of the town. He was more than a good citizen; he was an active and energetic public man, always ready to give more than his share of time and money to benefit his townspeople. He was ready to serve on any committee where the public welfare was concerned. If a schoolhouse was to be built, there was no one so well qualified to superintend its erection as Mr. Chapman. Day by day he was at his post, directing, guiding, and taking a part himself if the work flagged. During the dark days of the war he sustained the government, and by his influence induced others to do so who were disposed to be lukewarm. He was to be seen at all public meetings; and though he seldom spoke, he was ever ready to contribute his time and his money to encourage those less hopeful than himself. No one watched the course of events during those gloomy years with more interest than he, and no one was more gratified at the final result.

While the Boston and Providence Railroad was in process of construction, Mr. Chapman paid his first visit to Canton, where he was engaged upon a piece of work near the viaduct, and occupied, with his employees, the very house of which he died possessed. It was about this time that his friend and cousin, William Smith Otis, married, June 22, 1835, Elizabeth, the daughter of Deacon Leonard Everett, of this town,

Mr. Chapman being present at the ceremony; but the happiness of their wedded life was of short duration, for on the 13th of November, 1839, at the early age of twenty-six years, Mr. Otis died at Westfield, having invented and perfected one of the marvellous mechanical inventions of the age,—the Otis steam excavator.

On the 23d of March, 1845, Mr. Chapman was married to the widow of William S. Otis. In 1863-64 he was sent as Representative to the State Legislature from the Eleventh Norfolk District. In 1856 Mr. Chapman was chosen one of the directors of the Neponset National Bank. He was born at Belchertown, Aug. 18, 1811, and died at Boston, of apoplexy, Feb. 8, 1877.



GILBERT ENDICOTT'S TOMBSTONE.

## CHAPTER X.

## EARLY MILLS. — INCORPORATION OF STOUGHTON.

FORGE POND lies in a northeasterly direction from the village of South Canton. It receives its supply of water from Massapoag Brook, the confluence of Beaver and Steep brooks on the south, and Pequit Brook on the north. The outlet to this pond is near the main street of the village, not far from the Massapoag House. The early settlers called it Saw-Mill River; on the modern maps it bears the name of the "East Branch of the Neponset River." It is not a long stream; less than two miles from its starting-point it joins the West Branch of the Neponset River in the Fowl meadows. The water furnishes the motive-power for the Kinsley Iron and Machine Company, the Revere Copper Company, and the Neponset Cotton Factory.

Washington Street crosses the stream near the works of the Kinsley Iron and Machine Company. This spot is identical with the northeasterly corner of a lot which was known on the map of the Dorchester proprietors as Lot No. 11. It consisted of forty-five acres, and was laid out and assigned to one Thomas Holman, who appears to have been born in Dorchester, Aug. 6, 1641. He was by occupation a shoemaker. The exact time at which he began the erection of a dam and saw-mill on the southerly side of the stream is not known. It was standing in 1700, and was the first saw-mill built in Canton. On the 12th of May, 1703, in consideration of £30, Holman sold his mill to Joseph Tucker, Jr., of Milton, who, it would appear, was already the possessor of Lot No. 12, and also had a lease of land in the Ponkapoag Plantation on the north of the

stream, taking in the land now extending from the Massapoag House to the residence of the late William Shattuck. The deed of the mill conveys the mill-house standing near the mill, also "all the saws, iron work, running and going gear, utensils, head weirs and mill ponds, earth and soil thereof, and all streams, waters, water courses, fishings, fishing places, ways, paths, passages, easements, profits, commodities, advantages, emoluments, and appurtenances to the said mill and premises belonging." After the death of Deacon Tucker his widow married, Dec. 16, 1746, Richard Stickney; and in 1750 it was known as Richard Stickney's mill.

In 1760 there was conveyed to John Withington, Jr., by the son and grandchildren of Deacon Gamaliel Tucker and Abigail (Howard) Lyon — John and Samuel Howard — all the right in an old saw-mill and the stream and landing-place which formerly belonged to Joseph Tucker. On the map of 1785 it is put down as owned by Withington. It was subsequently, in 1788, purchased by Leonard and Kinsley. In 1794 it is designated as Leonard and Kinsley's forge, corn and saw mill.

There lived in Dorchester in 1716 two gentlemen by the names of Samuel and Elijah Danforth. They were the sons of the Rev. John Danforth, who for many years was the pastor there. They had a sister, Hannah, who married the Rev. Samuel Dunbar, the second minister of this town. Her gravestone is in the old Canton Cemetery, and bears this inscription: —

"Here lies buried y<sup>e</sup> body of Mrs. Hannah Dunbar, wife of the Rev. Samuel Dunbar, who departed this life Sept. 1st, 1746, in y<sup>e</sup> 48th year of her age."

Elijah Danforth was born Nov. 30, 1683, and died Oct. 8, 1736. In 1727 we find him a resident of Dorchester and one of the assessors. He seems to have devoted himself to the study of medicine, and quaint old Blake says, "He was a good and safe physician, and had been one of the Justices of the County of Suffolk for many years together."

His brother Samuel was born in 1696, and graduated at

Harvard College in 1715. He is denominated as "Sir" in one of the ancient documents which I shall quote, because he had not then received his degree of Master of Arts. It was in the early period of their lives that their interests for a time drew the brothers to Canton; and to their enterprise and perseverance were the early settlers indebted for the first, and for many years the only mill for grinding their corn.

On March 11, 1717, the following petition, signed by the most prominent citizens, was presented to the Dorchester selectmen with the request that it be acted on in town meeting: —

"The subscribers being informed that it is no small discouragement to such as would settle upon the Twelve Divisions in Dorchester New Grant that there is no corn mill there; when they hear such as are already settled there are forced to go so far for grinding that it commonly costs them one whole day to get one grist, and sometimes two days; being also informed that there is a good conveniency for such a needful mill on a certain stream, running from below Mr. Tucker's saw mill bridge down to the meadows between the line of said Twelve Divisions and the Indian land in said New Grant; and being informed that Elijah Danforth, Esq., and his brother, Sir Danforth, are willing to build a corn mill and a house and barn for a miller there, the cost whereof will be great, if the town will give leave and encouragement, — therefore, to show our good-will to works of such public benefit, we, for our part, declare our full consent and approbation, and it is our desire and request to the town that the freeholders and inhabitants of the town will please to grant the said Danforths, the undertakers for the said corn mill there, the said stream as above mentioned and described, to their sole use and benefit, they causing a corn mill to be erected there, together with leave and liberty to purchase some adjoining Indian land to set a house on, and to make a small tenement with accommodations to be let only to an HONEST miller. And we pray the Selectmen to insert accordingly in the warrant for the next meeting."

The following is the petition of the Danforth brothers:

Feb. 1, 1716.

We also humbly petition the Town of Dorchester for the stream and privileges mentioned on the other side of this paper, hereby

firmly obliging ourselves and engaging to the town to perform and fulfil the conditions, there also mentioned, of setting up a good, substantial corn mill there.

The petition was at once granted by the town; and the land and river at Pacomit, as the place was called in the record, was laid out and confirmed to the Danforths. The place selected for this first grist-mill was at the extreme southern boundary of the Ponkapoag Plantation, and was the site afterward used for the government powder-mill, now occupied by the Revere Copper Company.

On the 11th of April, 1717, William Ahauton, Indian preacher, in connection with Squamaug, Momentaug, Quok, Mary Pomham, and others, in behalf of all the Indians in the township of Dorchester, and in consideration of £40, paid by Elijah Danforth and his brother Samuel, and in consideration of "leave given us by the Governor, the Lieutenant-Governor, and the Honorable Commissioners of the Indians, do give and sell all our interest in the river running from Mr. Joseph Tucker's saw-mill downward to the meadows, and the soil and stones which the said water runs upon." The land was then directly opposite the land of Mr. Samuel Jones in the "Twelve Divisions," and contained about forty acres. The town of Dorchester ordered a road to be laid out in 1717 on the south side of Massapoag Brook, running from what is now Washington Street to the Revere Company's dam, at a distance of four rods from the river, and authorized the Danforths to join their mill-dams over the river to any part of the highway. It is not probable that this mill was a financial success, for in ten years we find the Danforths gone, and the property, with the dwelling-house and grist-mill, in the hands of Ebenezer Maudsley (Mosely), who conveyed it to Philip Goodwin.

For a hundred years after its settlement in 1620 Massachusetts was the chief seat of the iron manufacture on this continent. The places where the iron was melted were called bloomeries, and their owners or workmen bloomers. The bog, or swamp, ores were the only kinds obtainable. The

vicinity of Canton was abundantly supplied with this ore, and so valuable was it considered that when land was sold, in some instances rights to dig iron ore were reserved; or in case iron ore should be subsequently discovered, then the sale was to be invalid.

The Neponset Cotton Factory—a large stone building, erected in 1824—is easily seen from the viaduct of the Boston and Providence Railroad in Canton. It occupies the last water privilege on the easterly branch of the Neponset River. In 1717 the privilege now occupied by this corporation was selected by a company of gentlemen as a suitable place whereon to erect a mill for the smelting of iron ore. It consisted of Edmund Quincy, of Braintree, John White, of Boston, Standfast Foster, Samuel Paul, Thomas Tileston, Ebenezer Maudsley (Mosely), Ebenezer Jones, Timothy Jones, and Robert Royall. From the ninth lot in the “Twelve Divisions,” originally laid out by the town of Dorchester, they purchased two acres of land; and here, in connection with Timothy Jones, the owner of the property, they built a dam and erected buildings suitable for smelting iron ore. These works were the first in Dorchester and were continued for some time; but the cost of procuring iron in this manner was so great that the business was discontinued, the buildings unused, and finally demolished.

The policy of the mother country had always been opposed to the manufacture of iron in the colonies; and the law passed in 1750 prohibiting the erection or continuance of any mill for slitting or rolling iron, or any furnace for making steel, under a penalty of £200, was one of the grievances which resulted, a few years later, in the Revolution.

Kent, Suffolk, Dorset, and Warwickshire in England each has a river Stour. Like other ancient Saxon names, the original meaning of Stour has faded away; and its etymology is by no means easily ascertainable. The suffix *ton* originally meant an enclosure, a homestead, or a farm; and in Scotland at the present day, a solitary homestead, as well as a hamlet, goes by the name of a *toun*. If the *ton*, or enclosure, was situated on a hill, it was called *Hilton*; if it was noted for its

production of apples, Appleton; if it was a good place for a hunt, Hunton; if it was situated by the water, Waterton; if on the river Linn, Lynton; if on the river Stour, Stourton. We may therefore by the termination *ton* distinguish the Saxon origin of a name or place. These places gave surnames to families; and the English family of Stoughton, with a slight orthographical change, derived their name from the town on the Stour.

The town of Stoughton was incorporated by an Act of the General Court, passed on the 22d of December, 1726, one hundred and six years after the landing on Plymouth Rock. It was named in honor of Lieut.-Gov. William Stoughton, son of Col. Israel Stoughton, who in his lifetime owned many acres of land in Dorchester, and who during the Pequot War was commander-in-chief of the colonial forces, and subsequently in England was a lieutenant-colonel in the parliamentary army.

William was born at Dorchester in 1631. After graduating at Harvard, he went to England and became a Fellow of New College, Oxford, and received the degree of Master of Arts. He pursued the study of divinity, and preached with great acceptance, both in England, and on his return in his native land. Not desiring a settlement in the ministry, he interested himself in public affairs. In 1676 he went to England a second time, in obedience to a requisition from King Charles, as an agent for the colonies, to give answer to the various complaints which had been brought against them. On May 12, 1686, he was appointed governor, but refused to serve. Soon afterward he was appointed deputy president of the colony; and in the July following he was placed at the head of the courts of the colony, which office he held until he became a member of the council of Sir Edmund Andros. In 1692, on the arrival of the charter of William and Mary, he was appointed lieutenant-governor, which office he held until his death, and by virtue of which he assumed the duties of governor upon the departure of Sir William Phipps for England in 1694. He received his appointment as Chief-Justice of the Superior Court, Dec. 22, 1692, and was appointed Chief-Justice of a special Court of Oyer and Ter-

miner, constituted to conduct the trial of persons charged with witchcraft. He died unconvinced of the erroneous decisions he made at that time. Aside from this he was, says an old account, "a person of eminent qualifications, honorable extract, liberal education, and singular piety." He was liberal with voice and pen in the cause of education. His gift of land to Dorchester for school purposes, the town farm in Milton, and Stoughton Hall at Harvard College remain as memorials of his liberality. He died at Dorchester on the 7th of July, 1701.

Whom have we lost?

STOUGHTON!

Alas!

I have said sufficient. Tears press.

I keep silent.

The Act incorporating the South Precinct of Dorchester, with the exception of that portion which had been previously set off to Wrentham, as a new town, was signed by the Lieutenant-Governor, William Dummer, the office of governor being vacant, and became a law on the 22d day of December, 1726.

"At a Great and General Court or Assembly for his Majesties Province of the Massachusetts-Bay in New-England, begun and held at Boston on Wednesday, the 25th day of May, A. D. 1726, and continued by several Prorogations unto Wednesday, the 23d day of November following, and then met.

*"An Act for Dividing the Town of Dorchester, and Erecting a New Town there by the name of Stoughton.*

"WHEREAS the Town of Dorchester, within the County of Suffolk, is of great Extent in Length, and lies Commodious for Two Townships, and the South Precinct with the Land beyond it within the Bounds of Dorchester are competently filled with Inhabitants, who have made their Application to the said Town, and also Addressed this Court that the said Lands may be made a distinct and separate Township:

*"Be it therefore Enacted* by the Lieutenant Governor, Council, and Representatives in General Court Assembled, and by the Author-

ity of the same, That all that Part of Dorchester lying to the Southward of the Dividing Line betwixt the North and South Precinct, together with the Lands beyond the said South Precinct in Dorchester, be and hereby are set off and constituted a separate Township, by the name of Stoughton ; And that the Inhabitants of the said Lands as before described, excepting those Families already set off and added to the Town of Wrentham, be and hereby are Vested with the Powers, Privileges, and Immunities that the Inhabitants of other Towns within this Province by Law are or ought to be Vested with : And that the Inhabitants of the said Town of Stoughton shall have their proportional Part of the Income of the School Lands lying within the same ; *viz.* In Proportion to their Part of the Province Tax for this present Year.

“ *Provided,* That the Inhabitants of the said Town of Stoughton do, within the space of Twelve Months from the Publication of this Act, procure and settle a Learned, orthodox Minister of good Conversation, and make Provision for his comfortable and honourable Support, and likewise provide a School-Master to Instruct their Youth in Writing and Reading ; And that the said Inhabitants pay their respective Proportions of all Province Taxes and Town Taxes, that are already Levyed or Assessed upon the Inhabitants of Dorchester, for Charges hereto arisen within the said Town.

“ *And further,* It is to be Understood That the Proprietors of any Common and Undivided Lands in the said Townships of Dorchester and Stoughton, are to Hold and Enjoy their respective Rights and Properties in such Lands, as if the said Township had not been made, Any Law, Usage, or Custom to the contrary notwithstanding.”

The day after the Act incorporating the town of Stoughton was signed, Nathaniel Hubbard, commonly called Squire Hubbard, was directed to call together the inhabitants of the new town ; and in conformity thereto, on the 26th of December he issued his warrant, directed to Samuel Hartwell, one of the constables of the town of Dorchester, whose residence was in the newly incorporated town, requiring him to warn the voters to assemble at the meeting-house to choose suitable officers for the new town. The original warrant, signed in a bold and elegant hand, is before me as I write ; and on the back of the instrument is Samuel Hartwell’s return, with his autograph.

SUFFOLK, ss.

{ L. S. } To Samuel Hartwell, of Stoughton, in the County of  
Suffolk, yeoman, one of the Constables in the South part  
of Dorchester, now made Stoughton, GREETING :

In pursuance of an order of the Great and General Court im-powering and directing me, the subscriber, to summon the inhabitants of said town of Stoughton to meet and assemble for the choosing of town officers to stand until the next annual election, according to law, these are in His Majesties name to require you immediately to summons and give notice to the inhabitants of Stoughton aforesaid, qualified for voters, to assemble at the public meeting house in said town, on Monday, the second day of January next, at eleven of the clock of the forenoon, then and there to choose town officers according to the aforesaid order of Court.

Hereof fail not, and make return hereof, and of your doings herein unto myself, at or before the said second day of January. Dated at Stoughton aforesaid, the twenty-sixth day of December, in the thirteenth year of His Majesties reign, ANNOQUE DOMINI 1726.

NATHANIEL HUBBARD.

SUFFOLK, ss.

STOUGHTON, Dec. 31, 1726.

By virtue of this warrant I have warned the inhabitants of the town of Stoughton to meet according to time and place within mentioned.

SAMUEL HARTWELL.

At the beginning of the new year, on the 2d day of January, 1727, in obedience to this call, the legal voters assembled at the meeting-house, and organized their first town meeting. The following officers were chosen: —

Nathaniel Hubbard, Esq., was elected moderator. Joseph Tucker was elected town clerk. Nathaniel Hubbard, Esq., Joseph Hewins, Joseph Tucker, William Crane, and George Talbot, selectmen and assessors. Philip Liscom, constable for the north part of the town. John Hixson, constable for the south part of the town. Surveyors of highways, John Shepard, John Withington, Ephraim Payson, Samuel Bul-lard. Tithing-men, Isaac Stearns, Benjamin Esty. Fence-viewers, John Fenno, Benjamin Esty. Town treasurer, Joseph Tucker. Sealer of leather, William Crane. Hog-

reeves, Obadiah Hawes and John Kenney. Field-drivers, Bezaleel Billings and Ebenezer Healy.

As soon as the officers were chosen, it was the custom for the town clerk to issue an order to one of the constables of the town, requiring him to summon the persons elected to the various offices to appear before one of his Majesty's justices of the peace for the county of Suffolk, within six days, to be sworn to the faithful discharge of the duties of their respective offices.

The first duty of the selectmen, who were also assessors, was to make a tax list. This of course was done in 1727, and was the first tax assessed in Stoughton.<sup>1</sup> The list was divided into two parts,—one embracing the taxable inhabitants living in the north part of the town, or that part now the town of Canton, and the other taking in those residing in the south part of the town, now Sharon.

<sup>1</sup> See Appendix XXIII.

## CHAPTER XI.

## SECOND MINISTER.

DURING the latter half of the seventeenth century, a Scotchman by the name of John Dunbar, having met with misfortunes in business, resolved to leave the land of his ancestors and the place of his birth, and seek another country, where he hoped to re-establish his shattered fortunes, and better his worldly condition.

He sailed for one of the West India Islands, but soon after his arrival, becoming disgusted by the impiety, and shocked by the immorality, of the natives, resolved to embark for New England. On arriving here, he found among the denizens of the town of Boston that reverence for God and respect for the ordinances of Christianity which he had sought in vain in sunnier climes. The customs and habits of the people reminded him of "bonnie Scotland," and he was charmed with the honest and upright life of the people with whom he came in contact; but there was another influence, far more potent, that held him to these shores. He became enamoured of a young lady soon after his arrival, Miss Margaret Holmes by name, who resided in Dedham. The intimacy continued, and soon ripened into marriage. On the 2d of October, 1704, in the town of Boston, a child was born to them; he was christened by the good old Scripture name of Samuel. But the little boy was destined to grow up without the care and protection of his father, who, dying when the boy was four years of age, left to the mother the sole charge of the child. Thus, early in life, Samuel Dunbar became dependent solely upon the industry and exertions of his mother. He soon, however, attracted the attention of the Rev. Cotton Mather, one of the most learned and distinguished ministers, and the

most voluminous author of his time. Mather was then pastor of the North Church in Boston; and fortunate indeed was young Dunbar to obtain the patronage of so scholarly a man. True, he imbibed many of the austerities and popular fanaticisms of the day, along with the store of knowledge which was imparted to him by the eminent divine. To one familiar with the history of the witchcraft delusion and the prominent part which Mather played in it, it is unnecessary to say that, educated under a man holding to the strict doctrines of a severe faith, it is no wonder that the pupil, in after life, should have been somewhat distinguished for arbitrary and dogmatical inclinations. We must remember that the early ministers who were potential in influencing the minds of younger ones had the sternness and devotion, but not the gentleness and forbearance, of the Christian of to-day. Could gentleness, grace, forbearance, and forgiveness have been added to their undeviating regard for principle, they would have manifested the highest type of Christianity.

Mr. Dunbar entered the Boston Latin School at an early age, and afterward Harvard College, and graduated in 1723. Immediately afterward he accepted the position of usher in the Latin School, at the same time prosecuting the study of divinity. In due course of time he completed his studies, and received a call to settle over the church of Christ in Stoughton.

The following members of the church extended the call to Mr. Dunbar:—

Nathaniel Airs, Edward Bailey, Benjamin Blackman, William Crane, Samuel Chandler, John Dickerman, Joseph Esty, Benjamin Esty, Nathaniel Etheridge, Benjamin Gill, Samuel Hartwell, Joseph Hewins, Elhanan Lyon, Peter Lyon, Joseph Morse, Joshua Pomeroy, Robert Pelton, Isaac Stearns, Thomas Spurr, Richard Smith, David Stone, Joseph Tucker, Joseph Topliff, Thomas Tolman, George Talbot, David Tilden, John Wentworth, John Withington, William Wheeler.

The decision of the church was ratified and concurred in by the town at a meeting held on the 3d of August, 1727;

and the town voted to give Mr. Dunbar £100 in salary annually, and £200 in gratuity, if Mr. Dunbar would consent to become the minister. The town also chose as a committee to agree upon terms with Mr. Dunbar, Isaac Stearns, Samuel Bullard, Joseph Tucker, John Vose, Peter Lyon, Jr., and John Wentworth.

The following is the letter of acceptance written by Mr. Dunbar, recorded upon the town's books, the original of which is still extant. The letter bears date, Sept. 23, 1727:

GENTLEMEN,—Whereas it has pleased the Holy God, in whose hands are the hearts of all men, so to incline your hearts and affections to me and my preaching as that, in a meeting called in order to choose a pastor to watch for your souls, there was a very great and delightful unanimity in electing myself,—the youngest, the meanest, and most unworthy of all,—I would, in the first place, give all the glory to God (Not unto me, oh Lord ! but to thy name be the glory) ; and then would render thanks, and all suitable gratitude to you, who have elected me. It being a case of such great weight and concern, I, unwilling to trust to my own judgment or inclination, have, after earnest prayer to God for directions, applied myself to several, both ministers and others, for their advice, as knowing that in a multitude of counsel there is safety. The advice that has been given me is to accept of your call, provided you will come unto these conditions : In general, that you will afford me a comfortable maintenance, that I may live as a minister of Christ ought to live. In particular, that besides the £200 which you give me as a settlement, you procure some parsonage lands fit for the production of hay and corn. That besides the £100 you have offered me as a yearly salary, you will promise to find me my firewood from year to year, and bring it to my house. That if God should increase me in a family, and this should prove too little and narrow, you will make such additions as shall support me comfortably, so that I may not be taken off from my studys and my ministerial labors, through necessary distressing cares. That you will promise to afford me this maintenance if I should be carried off from my work by the Providence of God, either through sickness, or, if God should spare and prolong my life, through the infirmities of old age. If you will comply with these terms — which to me seem reasonable — and will oblige yourselves to fulfil them, I now declare to you, in the presence of the Great and Glorious God, who keepeth covenant, and his Holy angels, who are doubly concerned spectators

in such weighty transactions, that I here accept of your call, and am willing to settle among you as your minister; and promise, by the Divine help, to carry towards you as becomes a minister of Christ, and as my duty is pointed and explained to me in the Sacred Writings. I promise to take pains in my study; to prepare my sermons, that you may have the beaten oil of sanctuary; carefully and faithfully to watch for your souls; to give the best advice to you I can; to administer comfort to the disconsolate, and reproof to the prophanes; to administer the seals of the Covenant, the sacraments to you, and the censures of the Church even, if there should be occasion, which I pray God there may not be. Further, I promise to continue your minister till Death, unless some unforeseen Providence should fall out, which will make my duty to leave you.

SAM'L DUNBAR.

At the town meeting held on Oct. 9, 1727, the above letter was read, and the town voted to "come in to" Mr. Dunbar's proposals. The expenses of the council of the five churches were also ordered to be defrayed by the town. On the 15th of November following, Mr. Dunbar was ordained. The services were attended by a large concourse of people. The order of exercises consisted of an introductory prayer by the Rev. Samuel Dexter, of Dedham; the Rev. Peter Thacher, of Milton, gave the charge; and Rev. Joshua Gee, pastor of the Second Church in Boston, presented the right hand of fellowship.

Mr. Dunbar preached his own ordination sermon, as had been the custom since the days of John Cotton. His text was taken from the First of Timothy, third chapter, first verse: "This is a true saying, If a man desire the office of a bishop, he desireth a good work." Mr. Dunbar's first year was passed with much satisfaction to himself and to his people; and at the end of the year he says: "I would bless God, who has carried me through one year so comfortably, and has given me such success in my labors and ministry." During the year fourteen persons owned the covenant, sixty-nine were baptized, eleven were married, and nineteen funerals were attended; and it was not necessary to excommunicate any member of the church, nor did any fall under its censure.

The second year one person owned the covenant, thirty were added to the church, and thirty-four were baptized.

In 1731 the till of the church suffered from some undiscovered cause. At one time, thirty shillings were taken from the deacon who had charge of the money, and at another time, forty-five shillings. The church therefore called a meeting to raise money to replenish the exchequer, in order to purchase the elements for the holy sacrament. The church voted "to acquit" the deacon of the forty-five shillings, but would not "acquit" him of the thirty. The church further agreed to "acquit" him from the duty of keeping the church money any longer. It was further considered inexpedient to allow the deacons any "pension" for going to Boston to procure the elements, and it was thought wise that none of the congregation should be present at any private church meeting.

A curious custom seems to have prevailed at this time. It was voted that the bottles which were used to bring up the wine, and which were the property of the church, might with propriety be loaned to those having in charge the funeral of a church-member or any of his family, the borrower to be responsible for their safety, and to return them sound and *clean*.

On the 4th of August, 1734, the church voted to send delegates to a council to be held at Salem. A collection was taken to defray the expenses. It amounted to £3 3s.; and Mr. Dunbar remarks that the church "was not spirited to do as so large and numerous a church might do," and he resolves to try it again, but with no better success; and the entry this time is "a poor, niggardly collection." The result of this council at Salem, which we may say, in passing, created quite an excitement at the time, was accepted by the church in Stoughton; and they pronounced sentence of "non-communion with that obstinate and impertinent church, even the First Church in Salem."

On Dec. 28, 1735, Mr. Dunbar read a proclamation, on the matter of an unusual and malignant distemper in many towns of the province, which was likely to spread through the land.

This year it was voted "that this church be a professed Congregational church."

On Sept. 10, 1738, the town voted that a committee of five men be chosen to treat with Mr. Dunbar, and obtain from him a statement of what he thought would be a sufficient maintenance for him yearly, in time to come, without further demands. The committee waited upon Mr. Dunbar, who in reply wrote them the following letter, the original of which is in my possession:—

STOUGHTON, Sept. 25, 1738.

GENTLEMEN AND NEIGHBORS,— If you would be at y<sup>e</sup> pains to look back to my original contract with this town, when I accepted y<sup>e</sup> call you had given me to y<sup>e</sup> Pastoral office among you, you will find such an engagement as this to me, viz.: "That if God should increase me in a family, and this, — *i. e.*, the hundred pounds you had granted me for my yearly salary, — I say if this should prove too little and narrow, you will make such additions as shall support me comfortably." What you allow me from year to year is not sufficient for this end by reason of the low currency and little value of our money. It has for several years fallen short, as I have signified to many of you months, and I suppose I may with truth say, years ago. Therefore I signify this incompetency of what you vote and allow me yearly, for my family maintenance, to you all, now legally met together, that when you vote me my salary, you may do what is just, and according to our original covenant. Moreover, I would inform you that the meadow you allow me from year to year in lieu of hay and corn, or land fit for the production of them, is not sufficient to answer for them, according to the allowance you long since granted me.

Your loving and faithful pastor,

SAMUEL DUNBAR.

In order that the town may be satisfied, Mr. Dunbar appends an account of his expenses for the maintenance of his family for the past year:—

A true account of my expenses for the maintenance of my family from October 9th last past till this time.

To Mr. Baker for Shoes . . . . .	£6— 7— 0
To Lieut. Will'm Billings, to Sundries . . . . .	1—18— 0
To Mrs. Clap, to Sundries . . . . .	1—18— 0
To Sam'l Cummins, to Sundries . . . . .	0— 4— 0

To Mrs. Daniel, for her Powder . . . . .	£0—10—0
To Mr. Dwelle for Sundries . . . . .	0—18—0
To Indians for Cranberries . . . . .	0—4—6
To Mr. James Foster for Gravesstones . . . . .	0—16—0
To Mrs. Goodwin . . . . .	0—10—0
To Mrs. Liscom for Butter . . . . .	1—5—0
To Elea'r May, Jun'r., to mending Shoes . . . . .	0—6—6
To Mr. Tilden, to mending Shoes . . . . .	0—6—0
To Mrs. Jones for Spinning . . . . .	0—8—0
To Jemima Pope, to cutting out a garment . . . . .	0—3—0
To Dr. Thompson for medicines . . . . .	0—5—0
To Mrs. Stebbins, for Washing and Spinning . . . . .	1—7—9
To Mary Stowe for washing, etc. . . . .	1—8—0
To Benj. Smith for Pidgeons . . . . .	0—8—6
To Mr. Savel for Tayloring . . . . .	4—0—0
To Mr. Shubal Wintworth for Smithing . . . . .	4—3—6
To Mr. Endicott for Sundries . . . . .	6—0—7
To John White for Partridges . . . . .	0—3—0
To Mr. Simpson for Sundries . . . . .	22—10—6
To Sundries from Boston & Dorchester. . . . .	68—11—1
To Roasting Pigs . . . . .	0—10—0
To Beef . . . . .	6—15—0
To Tallow . . . . .	1—10—0
To Pork . . . . .	24—7—6
To 5 Barrels of Cyder . . . . .	3—15—0
To Rye, 8 Bushels, 12½ p. Bush. . . . .	4—16—6
To Indian Corn, 35 Bush., 8½ p. Bush. . . . .	14—0—0
To Potatoes, 4 Bush., 8½ p. Bush. . . . .	1—12—0
To Cloth for myself . . . . .	10—12—6
To Clothing for my Servants . . . . .	4—15—0
To Thread . . . . .	1—5—0

£198—8—11

S. DUNBAR.

The town, at the meeting on March 5, 1738-39, voted that the town shall make as good to the Rev. Samuel Dunbar his £100 as it was twelve years ago; namely, that it shall purchase as much of the necessaries of life as it would then; and that this shall not only be so in the future, but shall be retroactive for the two years last past, and a committee was chosen to decide what was a just and equitable reimbursement. The report of the committee is as follows:—

We, y<sup>e</sup> Subscribers, being a Committee chosen by y<sup>e</sup> Town to inquire into y<sup>e</sup> Differance between y<sup>e</sup> prices of y<sup>e</sup> necessaries of Life Twelve years agoe & y<sup>e</sup> three Last years, Report as followeth. We finde that y<sup>e</sup> necessaries of Life have Risen so much betwixt y<sup>e</sup> years 1727 & 1738, that that which one hundreded pounds would purches in 1727 would take in y<sup>e</sup> year 1738 one hundred eighty-nine pounds, fourteen shillings, & eleven pence ; and that in y<sup>e</sup> year 1739 it would take one hundred eighty-four pounds & thirteen shillings, and so Likewise in y<sup>e</sup> year 1740. Dated at Stoughton, May y<sup>e</sup> 17th, 1740. All which is humbly submitted by

WILLIAM CRANE,  
WILLIAM BILLINGS,  
RICHARD HIXSON, } Committee.

The deacons, as well as the pastor, were sometimes subject to annoyance. Deacon Stearns in 1739 was not pleased with an observation which fell from the lips of John Upham. The latter told the former that he was "an old, one-eyed hypocrite and a lying old sinner." But being brought before the church, he asked the forgiveness of the deacon and the church. Deacon Stearns's house was situated in what is now Stoughton, on the west side of a cross-road that leads from French and Ward's factory toward Dry Pond. On the top of a hill, commanding a fine prospect, is still to be seen the cellar-hole of a house which he erected as early as 1716,—one of the earliest in modern Stoughton. He died April 5, 1741.

On April 11, 1739, at a church meeting, the following query was propounded, "Whether married persons, who cannot live together peaceably, but are always in broils and contentions, may not, by consent, live separately, and be no whit concerned with one another?" It passed unanimously that it was not agreeable to the laws of Christ in the gospel, Matt. xix. 9.

Mr. Dunbar sums up the year 1744 in these words:—

"Through the patience and goodness of God, I have finished the seventeenth year of my ministry. It has been a year of very uncommon trial to me, but I desire with all thankfulness and humility to set up my Ebenezer, for hitherto the Lord has helped me."

In 1746 "there was a terrible fever and mortality among us."

Mr. Dunbar received three letters inviting him to accept the office of chaplain in the army at Louisburg. One was from the Committee of War, one from "the Honorable Secretary," and the third from Brother Taylor, of Milton, representing the Ministerial Association, of which Mr. Dunbar was a most distinguished member. Mr. Dunbar was willing and anxious to go, and laid the letters before the church, and asked that the church would grant him leave of absence for a while, to go into the service of his country; but only one hand was raised in the affirmative, and the pastor expressed the hope that if it was their desire that he should remain, the Lord would reward them by graciously giving success to his ministry among them.

Nov. 14, 1747, twenty years had rolled away since Mr. Dunbar began his ministry in the Stoughton First Precinct; and he tells us that during all these years he was never unable to perform his duties on account of ill health or any other cause. He exclaims, "I desire, with Samuel of old, to set up my Ebenezer, saying, Hitherto the Lord has helped me."

On Feb. 5, 1749, Mr. Dunbar preached a sermon on "The Melancholy Occasion of the Premature Deaths of Several Young Persons." From it we learn that a child of Mr. James Andrews and one of Mr. Samuel May were suddenly choked to death within the year; that four persons, Elisha Tailor, Abigail Liscom, Mary Haughton, and Mary Clapp were removed by a terrible fever within a month.

We find the following record this year. The initial letters of the name are only given. A knowledge of the dead languages was then confined to a select minority; and the confession is in such a tongue that it was undoubtedly unintelligible to any in the church except the pastor: "L. P. Coram ecclesiâ, propter vini excessum, sponte suâ confessionem habuit pænitentiale."

On the 28th of May, 1760, Mr. Dunbar preached the annual election sermon, "The presence of God with his people, their only safety and happiness."

On Feb. 18, 1762, Theodore May, *a little lad*, offered himself as a communicant to the church.

The same year Isaiah Tolman left Mr. Dunbar's church and joined the Episcopal Church in the town, called Trinity Church.

In 1769 Elijah Dunbar and Lieut. Benjamin Gill were chosen deacons of the church. Rev. Mr. Dunbar preached the Convention sermon this year at Boston.

It is related of Mr. Dunbar that on Feb. 11, 1769, he was called to attend the funeral of one who had not been an attendant at church, but who was called in those day's "a scoffer." Mr. Dunbar stood at the head of the coffin, and with characteristic frankness remarked to the surviving relatives of the deceased "that his body was before them, but his soul was in hell." We may well credit this story when we read the following selection from Mr. Dunbar's sermon on "the Premature Deaths of Several Young Persons:"—

"And will you, can you, dare you, delay any longer in settling about the one Thing needful,—the Care and Salvation of your Souls? Tho' you are in your youthful Days, yet are you not old in Sin? May it not be said truly of many of you, The Sin of the Young Men and Women is very great before the Lord? Are you not ripe for the Scythe of divine Justice to cut you down? And may not the Day of God's Patience, for aught you know, be just at an End with you? And because you have been often called upon, both by the Voice of God's Word and the Voice of his Providence, and have been often reprobated, and all to no good Purpose, may not a holy God be provoked to destroy you suddenly and without Remedy? Oh, it is to be fear'd that your Judgment now of a long Time slumbereth not! Wherefore, Oh, ye young People, who are now in a Christless Estate, and condemned already, because you believe not, and liable every Day, every Hour, every Moment, to be cut off by the Stroke of Death, and be sent down to the tremendous, intolerable, and endless Miseries and Torments of the Damned, make haste, escape for your Lives, Linger not! Should you neglect to improve the present Time to prepare for Death, you may never be favoured with another Opportunity; you may be taken away with a sudden Stroke. And the same Blow that sends your Bodies to the Grave, may send your Souls to Hell. Oh, therefore, my dear young People, be wise for yourselves, be wise for Eternity! Beg of God to bestow this Wisdom upon you."

Mr. Dunbar was a temperate man, and wonderfully so, considering the customs of the time in which he lived. Although he took a little wine for the stomach's sake, he was fond of preaching against "that cursed rum bottle." It was a favorite expression of his, and well known to all his parishioners. One day a neighbor of his was going to Boston, and Mr. Dunbar intrusted him with an empty jug, with instructions as to the "particular vanity" with which it was to be filled. The neighbor did not return until it was dark, and the parson appeared at the front door with the candle in his hand, in order to expedite the unloading of the jug. No progress being made, the parson became impatient, and exclaimed, "What are you looking for?" There was silence for an instant; then the reply rang out sharp and clear on the night air, "That cussed rum bottle!"

The church, during the latter years of Mr. Dunbar's ministry, received several gifts. Mr. Ebenezer Maudsley (Mosely), who died in 1739, gave by his will £20 to the church. The aged Widow Tolman gave £5 in old tenor bills to purchase vessels for the table. Deacon Benjamin Blackman, a little before his death, presented to the church two handsome pewter tankards; and on May 30, 1765, John Wentworth gave £50, old tenor, equal to £6 13s. 4d., lawful money, for the use of the church. John Boylston, a young blacksmith who died Sept. 8, 1775, by his will gave a legacy to the church. The year following, a committee, appointed for the purpose, reported that the Widow Anna (Payson) Boylston, whom he had married Jan. 6, 1774, "ought to receive £8 12s., and that Brother Nathaniel Fisher, executor of the will of her deceased husband, remit the same to her; and that this church expects that the executor will execute the will of John Boylston faithfully according to the tenor of it, and hereby enjoin upon him so to do, as he will be answerable to this church." It was voted that the land given by Boylston be let out, and Deacons Dunbar and Gill ordered to take care of the rent for the benefit of the church. This land was called the church land; it consisted of six and one half acres on Chapman Street.

In the Canton Cemetery stands a portion of a stone with these letters: "d Sep \* \* \* \* the 32<sup>d</sup> year of his age." From the footstone marked "I. B.," its nearness to the grave of the infant son of John Boylston, who died about a month after his father, and from the fact that gravestones were provided and paid for by the executor, we judge it to be the grave-stone of John Boylston.

During the latter years of Mr. Dunbar's ministry his record is mostly taken up with an account of the various ecclesiastical councils in which he participated; and the events of the home parish are not recorded as fully as in his earlier years. But the genealogist who desires to find the birth, baptism, marriage, or death of any person connected with the church while he was its pastor will have reason to bless him, for he was a model recorder; and were all pastors as faithful in this respect as he, the history of our towns and families, and so of our State and country, would be more easily ascertained and perpetuated.

Thus we come to the close of Mr. Dunbar's long ministry. From his sermons, his records, and from the traditions that have been handed down to us from his time, we are able to form an estimate of his life and character. Possessing the same bold, enterprising spirit which was the distinguishing characteristic of the men under whose care he had been educated, and accustomed from his youth to contend with difficulties and hardships, he was well fitted for the trying epoch in which he was called to act. The people over whom he was invited to settle were not remarkable at this time for courtesy or urbanity. Estrangements existed among families, disagreements among neighbors; and the church itself had lately been distracted by intestine feuds. This state of affairs had culminated in the ejection of the former pastor, who, being a man of mild disposition, had neither the will to command nor the strength to maintain his pastoral authority. Consequently, discipline had been neglected, church rules disobeyed, and a spirit of insubordination and defiance prevailed. To restore peace, to bring into harmony discordant natures, to heal the wounds of the past, and to curb the spirit

of the unruly and rebellious, was the earnest endeavor which the second minister of this parish had continually to bear in mind. But it was a difficult task. It required a man of no ordinary prudence, fortitude, and perseverance. For the work Mr. Dunbar was eminently qualified. "The fear of man which bringeth a snare," was no part of his character. The existing disorders he resolved to correct; and in spite of slander and falsehood he persevered with undeviating firmness in the rigid system he had adopted, nor could calumny or opposition divert him from the path of duty. Mr. Dunbar was not only a true representative of the early New England divine; he was more,—he was a leader; and upon his office the strongly marked individuality of his character was stamped.

He was a fine scholar, possessing a critical knowledge of Latin, Greek, and Hebrew. A ready composer and rapid thinker, he invented a stenography of his own, which lessened the manual labor of the pen. His sermons were in the fashion of the day,—polemical, bristling with texts from the Scriptures, and ornamented with quotations from the original text, which were none the less effective because his simple parishioners could not comprehend them. He was a man of robust health; and he boasts that for more than half a century he was not absent from his pulpit on account of sickness. He took a deep interest in municipal and provincial, as well as ecclesiastical matters, and had large influence by reason of his education, intelligence, and force of character. Nor could the narrow limits of his own town contain his reputation. His usefulness and influence were acknowledged far beyond the bounds of his own parish. His bold and persuasive eloquence obtained for him a high rank among his contemporaries; and his printed sermons on special occasions, still extant, are replete with vigor and sound learning.

One of his sermons bears the number 8,059. The Rev. George F. Piper, in a discourse preached at the meeting-house in Canton in 1867, upon the one hundred and fiftieth anniversary of the organization of the church, thus speaks of this sermon: —

“It is numbered 8,059, and as it was written in the forty-ninth year of his ministry, he must have composed, on an average, no less than one hundred and sixty-four sermons a year, or a little more than three a week. He must have gone into the pulpit twice every Sunday, every Lecture Day, on every Thanksgiving, on every Fast, and not infrequently on funeral occasions, during all these years, with a freshly written sermon.

“If there is no mistake in the number, the second minister of this parish may be said, almost without hesitation, to have written more sermons than any other man that ever lived. Five thousand sermons, or one hundred a year for half a century, has sometimes been mentioned as a prodigious number; but in the case before us we have eight thousand and fifty-nine, and are to remember that their author continued to preach, and probably to write, for seven years more. There is reason to question whether the transcriber did not mistake the number.”

For my own part, I do not believe there was any error in the count. We must remember that Priest Dunbar was a pupil of Cotton Mather, and that Cotton Mather considered his father, Increase Mather, “a princely preacher.” Of him it is related that in addition to preaching twice on Sunday, and holding his ordinary lecture every Thursday, he preached thrice a week beside,—on Wednesday and Thursday, early in the morning, and on Saturday afternoon. He also held a daily lecture in his house; and occasions frequently occurred when he would spend six hours “in the word and in prayer.” On his voyage to this country, in company with three other clergymen, they generally had three sermons a day. In Cotton Mather’s diary it is recorded that in one year he preached seventy-two sermons, kept sixty fasts and twenty vigils, and wrote fourteen books; his publications in all amounted to three hundred and eighty-two, some of them of huge dimensions. Samuel Hidden, of Tamworth, N. H., preached two hundred and sixty sermons each year for forty-five years, and one thousand funeral sermons, making twelve thousand seven hundred in all.

But the writing of sermons was not the only duty of the minister of those days. There were parochial duties depend-

ent on him: families must be visited; the sick must be called upon; confession must be made, and a time set apart for special intercession, meditation, and prayer. Again, if any difficulty arose in a neighboring parish, Mr. Dunbar's counsel was immediately sought; and it is affirmed that he was usually successful in promoting reconciliations. He sat as a member of fifty-three ecclesiastical councils, in most of which he took an active and distinguished part. A prodigious amount of labor, truly, the early divines of this country performed. During Mr. Dunbar's long ministry he baptized 1,703, married 690 couples, and attended 682 funerals; and as it was the custom of our ministers for more than a century after the first settlement to have discourses preached at marriages as well as funerals, we can well see on what occasions the 8,059 sermons were delivered.

Aside from the arduous duties which ecclesiastical matters imposed upon him, Mr. Dunbar, like most of the clergymen of his time, was a patriot. In provincial times he was a Loyalist, stanch and firm. He considered obedience to his king as a portion of his religion; and he expounded the duties of patriotism with zeal and fervor. Nor was his the cheap patriotism of words. In 1745 he asked for leave of absence from his pulpit to become chaplain in a regiment about to be sent with his Majesty's army to Louisburg. For some reason his request was denied; and he was obliged to content himself with remaining at home. But during this time his firm and steady attachment to his king, and his resolute and indefatigable endeavors for the prosperity and honor of his country, attracted the notice of the government; and in 1755 he went to the field as chaplain in one of his Majesty's regiments, commanded by Colonel Brown, of Sudbury, then going on an expedition against the French at Crown Point. And on November 18 of the same year we find him encamped on the shore of Lake Champlain, at the time "the great earthquake" visited that place.

At a later period, when the oppressive acts of the British Parliament had forfeited all claims to loyalty, we read that Parson Dunbar, by his zeal and firmness in the cause of free-

dom, and his unwavering confidence in the Divine assistance and blessing, even in the darkest hours and under the most forbidding aspects of the war, contributed much to support the hopes and sustain the sinking spirits of those who were contending in so unequal a contest.

He lived to see the war close triumphantly, and the return of peace. At the celebration held in Stoughton in honor of that event, on the 2d of June, 1783, he was present and offered a public prayer. This was his last public service. How fitting that his long and useful life should have such a glorious conclusion; that in that sanctuary where he had ministered for over half a century, he should for the last time lift his voice in praise and thanksgiving to Almighty God for the return of peace and the establishment of national freedom!

In less than two weeks, those who rejoiced with him in the priceless gift of liberty had their joy turned to sorrow to learn that he who had ministered to them in spiritual things for fifty-six years was no more. His strong faith in God, his patient resignation to the divine will under the pains of an excruciating disorder, proved that faith in the religion of Christ, which all his life he had recommended to others, was to him a sheet-anchor of the soul, sure and steadfast, a solace in the hour of death, surpassing the treasures and pleasures of this fleeting world.

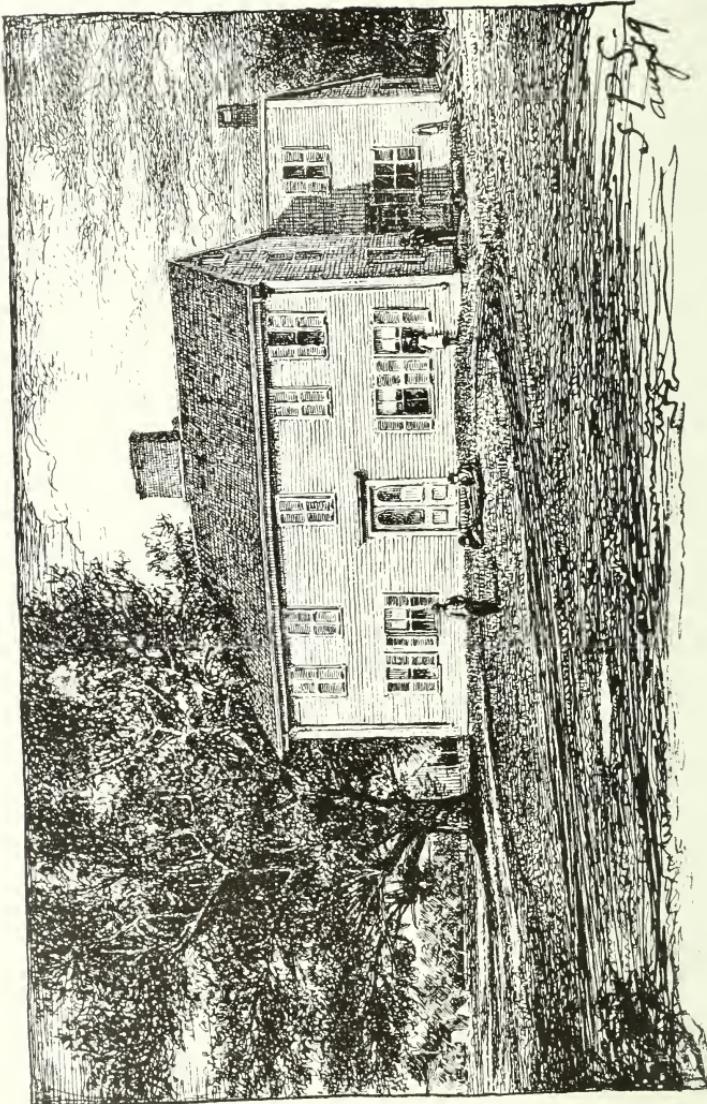
At the close of a Sabbath day in the month of June, Mr. Dunbar's relatives and friends assembled around his death-bed. As the shades of evening approached, his pulse became slower and his breath shorter; he was in the utmost distress, panting for breath, tossing from one side of the bed to the other. In answer to an inquiry by an affectionate friend, his reply was, in the words of Polycarp, "I have served a good Master, and he has not forsaken me." Thus passed from earth the second minister of this town. He was buried on the 18th day of June. Certain of his contemporaries and friends assembled at the old parsonage and from its portals bore, with reverent sorrow, his body to the grave. His friends, Adams of Stoughton, Curtis of Sharon, Robbins of Milton, Taft of

Randolph, Wild of Braintree, Chickering, Thacher, and Haven of Dedham, acted as pall-bearers. The day succeeding his death, the precinct voted that they would bear all the expense and make the necessary provision for his funeral. For this he had himself provided, "except the Parish will for my long and constant and, I hope, faithful ministry and labors among them be so generous as to do it." The Rev. Jason Haven, pastor of the First Church in Dedham, delivered an appropriate and just funeral sermon. From a copy before me I select the following estimate of Mr. Dunbar's character as given by his friend and contemporary. The reverend gentleman took his text from Num. xxiii. 10, — "Let me die the death of the righteous, and let my last end be like his."

"Though I am not fond of funeral eulogia, yet silence on the removal of one eminently pious and useful in the church of Christ might be censurable. I wish I was better able to do justice to his character and memory.

"The great Author of Nature was pleased to endow him with very good mental powers. These being brightened and improved by a learned education, united to a firm and happy constitution of body, and sanctified by God's grace, fitted him to discharge with dignity and usefulness the duties of the Christian and ministerial character. He shone with distinguished lustre in the orb in which He who holdeth the stars in His right hand was pleased to fix him. Not only this society and this town, but the neighboring ones, have seen and felt the radiance and influence of this 'burning and shining light.' He was a zealous defender of what he took to be 'the faith once delivered to the saints.' He treated much on what have been called the peculiar doctrines of grace; these he considered as doctrines according to godliness. And he constantly maintained it as a faithful saying that they who believe in Jesus should be careful to perform good works. He knew the great design of preaching too well, and pursued it with too much fidelity, to give in to the practice of which some are so fond, — the practice of entertaining people with the subtleties of metaphysics, which tend rather to amuse or perplex than to impress the conscience, mend the heart, and reform the life. As he meant always to be understood, he used great plainness of speech. A more courageous and faithful reprobator of vice, both in public and private, perhaps hath never been known among us. He complied





THE OLD PARSONAGE.

with the direction given to the prophet, ‘Cry aloud ; spare not ; lift up thy voice like a trumpet, to show my people their transgressions and their sins.’ He was, on proper occasions, a *Son of Thunder*, endeavoring, by the terrors of the law, to awaken secure and hardened sinners, to point out to them the dreadful danger of a course of sin and impenitency. But he knew how happily to change his voice, and to become a Son of Consolation, and by the soft and winning charms of the gospel to lead weary souls to Christ for rest, and to comfort those that are cast down.

“ He was diligent, laborious, and fervent in his work, and did not in his public services offer to the Lord that which cost him nothing ; but giving himself to reading, meditation, and prayer, brought into the sanctuary what he used to speak of by the term of beaten oil ; *i. e.* well-studied and well-connected discourses, adapted to the several ages, characters, and circumstances of his people, and to the present aspects of divine Providence. You of this society, I trust, are witnesses to the fidelity and tenderness with which he performed the more private parts of ministerial duty, — visiting the sick ; counselling, instructing, and comforting them ; praying with and for them ; endeavoring to speak a word in season to them, and to help them to a proper improvement of the dispensations of Providence. How he exhorted and comforted and charged every one of you as a father does his children !

“ And did not his life and conversation happily correspond to his doctrine and instruction ? Are ye not witnesses, and God also, ‘ how holily and justly and unblamably he behaved himself among you ? ’ He was a lover and promoter of peace, diligent and skilful in his endeavors to quench the coals of beginning strife before they kindled into a flame.

“ How steady a friend, how warm an advocate, was he for civil and religious liberty, and the rights of mankind ! How firm a patriot in the struggle for freedom ! And it is remarkable that the last public service he performed in character of a minister, was to lead in your devout acknowledgments to God, for espousing the cause of America, establishing our independence, and restoring to us the blessing of peace. He was a friend to the order, discipline, and government of the New England churches called Congregational. He was kind and helpful to them and to his brethren in the ministry, and often invited to counsel and advise in matters of difficulty. Though he had much warmth and fire in his temper and constitution, yet it was not

an ignis-fatuus. He could not be justly called an enthusiast in religion, as he happily tempered his zeal with meekness and prudence.

“ He was honored with long life and usefulness, and was perhaps an unparalleled instance of carrying on ministerial labors without being interrupted by any bodily infirmity, for the space of fifty-three years from the time of his settlement. But the best constitutions must fail at length. The prophets do not live forever. He, after serving God in the gospel of his Son for more than fifty-five years, now rests from his labor. He died, we doubt not, the death of the righteous,—a death attended with hope, peace, and safety. His last sickness, which was very painful, he bore with much patience and submission to the divine will. He viewed the approaches of his change with Christian calmness and fortitude; he appeared willing to depart and be with Christ. This account of the state of his mind I have from those who were with him in his last days and hours. He has gone, we trust, to receive the reward of a faithful servant; and ‘ having turned many to righteousness,’ of which we hope he hath been instrumental, ‘ to shine as the brightness of the firmament, and as a star forever and ever.’ ”

“ ‘ And Samuel died, and all the Israelites lamented him and buried him in his house at Ramah.’ ”

His grave lies on the left-hand side of Central Avenue as you enter the cemetery by the western gateway; and the head-stone bears this inscription: —

*Conditum  
hic est corpus Rev di Samuelis Dunbar  
Ecclesiae Stoughtonensis primæ  
Per L V annorum spacium Pastoris vigilantissimi  
Viri plane integerrimi  
Concionatoris eximii  
Pietate  
Paritus ac Libertali Eruditione  
Ornatissimi  
Qui obiit in Domino June XV  
MDCCCLXXXIII  
Et etatis sue LXXIX*

The old parsonage, in which three generations of Dunbars lived, was torn down in April, 1884. It stood on the north-erly side of what is now Chapman Street, formerly Dunbar’s

Lane. Its situation was pleasant, just far enough from the road to be secluded, yet near enough for the occupants to recognize distinctly the passers-by. Built in the fashion of the last century, it had two stories in front, and sloped gradually almost to the ground in the rear. The front door within my remembrance was ornamented over the top with fancifully carved woodwork, shaped like the Greek Delta; two enormous chimneys protruded from its roof, the bricks of which were made from clay found in the Pecunit meadows. Near the mansion in early days stood the roomy chaise-house; and here was stored, until the powder-house was built in 1809, the town's stock of ammunition. On the left of the house, as you faced it, was the well, over which swung the old sweep. From this well generation after generation have drunk; and the generations that will occupy the new unfinished house will continue to quaff its waters. In front of the house, and on the line of the modern highway, stands an ancient mulberry-tree, one of the largest of its kind, but now so dismantled and forlorn that its career is nearly run. The house faced nearly to the south; and the westerly side was shadowed by a willow of magnificent circumference, which grew from a rod stuck into the ground by William Downes in 1835. Entering, the visitor was struck by the quaint appearance of the rooms; the old beams, sheathed with wood, protruded through the ceiling, and one could easily reach them by raising the arm. The panels of the doors were immense. At the back of one of the closets, on the lower floor, was a sliding-door; by pushing up the slide a secret recess is revealed.

The land on which the old house stood was purchased from the Ponkapoag Indians by John Withington, who erected a house upon it, which was standing as early as 1728. This same year he sold the property to Rev. Samuel Dunbar, who a few years after erected the building now removed. It was said to be the handsomest house between Boston and Providence.

Parson Dunbar was a young man in those days, fresh from Harvard College, firm, courageous, unflinching. Look at

him! He has the appearance of one accustomed to command and to be obeyed. He is dressed as befits his profession, in the clerical manner of his day. His long black gown, his snow-white bands, his flowing gray wig, his black short-clothes, his knee and shoe buckles, bring up before us the clergymen who ministered to our ancestors in spiritual things when the Georges were on the throne.

From this house he walked to his meeting-house, and looked, as we look to-day, upon the Blue Hills, and on the Pecunit valley at his feet. Stern gentleman, patriot, priest, and soldier that he was, he passed often through trial and tribulation, but he never faltered. His heart never failed him. He walked in the rugged path of duty for fifty-five years, cheered and encouraged his flock, and helped them to carry the burdens of daily life. If the Lord crowned the year with his goodness, or if Governor Bernard sailed away; if they wept when "four persons were removed by a terrible fever within a month"—the pastor and the people rejoiced or wept together, and he always preached a sermon suitable to the occasion.

Bancroft speaks of his prayer at the Doty tavern, in Canton, where the first Suffolk County Congress was held, in 1774. When the British fleet under Lord Howe was reported off the coast, meditating a descent on Boston, he prayed that God would "put a bit in their mouths, and jerk them about, send a strong northeast gale, and dash them to pieces on Cohasset Rock." Again, in a season of great anxiety, he prayed that God would let the Redcoats return to the land whence they came, "for Thou knowest, O God, that their room is better than their company."

He died June 15, 1783. He gave to his son Elijah the old homestead, "to requite him for all his dutiful tenderness and care of me in my old age." Elijah was born on the 2d of September, 1740. He graduated at Harvard College in the class of 1760; two years later he placed an addition on the westerly side of the old house, and brought thither Sarah Hunt, his young bride. He was a different man from his father, more a man of the world; his appearance was

commanding and majestic, a trifle too portly. Some still living can remember him. He wore a drab coat, with long and ample skirts, designed by John McKendry, who was familiar with the latest Boston style; under this a long waist-coat. His legs were clothed with breeches fastened at the knees with buckles; below, stockings of home-manufacture, which, on his visits to Boston or on grand occasions, were exchanged for silk hose. I found an old shoe-buckle in the garret of the old house; it may have been one that assisted to complete his wardrobe; it may have belonged to his father. In early life Elijah wore his hair uncut; but on the 16th of February, 1773, he records in his diary that he cut it off and purchased a "bobb wig." In the latter part of his life his head was ornamented with a gray wig with puffs, still preserved as an heirloom; surmounting this was a broad-brimmed hat.

In his youthful days he skated on Ponkapoag Pond, he hunted bees, he caught trout, he shot squirrels, he went to huskings, and he went to "sings." The last were his delight; he taught the first singing-school in the town, and I believe that he started the first musical society in the country. He was for many years President of the Stoughton Musical Society. He established the first library in Canton. As he grew older he wrote the wills, the indentures, the deeds, and appraised estates and surveyed land for his neighbors. He was appointed on Feb. 4, 1768, by Governor Bernard, a justice of the peace; and he never forgot, whether he led the singing in his father's meeting-house, presided over the town meetings, or sat in the halls of legislation, that he was an officer in the service of his Majesty the King; he ever preserved, even in the days that tried men's souls, the self-poise and dignity which so distinguished the provincial gentleman. The blood of the Stoughtons and the Danforths was in his veins, and from them he received a large tract of land in the Nipmuck country; for ready money, he had only to write a deed of a farm in Charlton. During his day the old mansion was the abode of hearty hospitality, as it had been in the day of his father; but no longer did the ancient

divines come to discuss the "essentials and non-essentials." Now came the veterans of the French War. Here jovial Thomas Doty told of his adventures at the dark and dreary period of the French and Indian War, when he crossed Lake Ontario at the head of his regiment, and threw himself upon the bulwarks of Fort Frontenac, to be rewarded with victory. Here came Edmund Quincy, son of Judge Edmund and Dorothy Quincy, whose daughter was to marry John Hancock. Here also came Roger Sherman, signer of the Declaration of Independence, who made annual visitations to the home of his boyhood; and here came to unite in the dear old songs the sweetest of all singers, William Billings. Here "Master" Lem Babcock and James Beaumont sang. Here Capt. William Patrick, one of Dunbar's neighbors, sat by the open fireplace and chatted over pipe and cider-mug. Little did he dream that the savages under Brant would one day murder him with a cruelty too atrocious to describe. Another neighbor, Col. Benjamin Gill, who had commanded a regiment at the surrender of Burgoyne, came one day dressed in his blue coat, light under-clothes, and cocked hat to invite Dunbar to be present at a dinner he was to give his officers on the anniversary of the famous surrender. Here came young Aaron Bancroft, to sit in the chair of the old Calvinistic minister, and to overset in the mind of the son the doctrinal teachings of a lifetime. After the Revolution a frequent guest was Col. Jonathan Eddy. He used to walk down from Sharon, breakfast, and then ride into Boston with Dunbar to attend the sitting of the General Court. In 1758 he had raised a company for the reduction of Canada, which had been attached to the regiment of Col. Thomas Doty. In 1759-60 he was stationed at Fort Cumberland; in 1776 he was at General Washington's headquarters at Cambridge; in 1777 he was in command of the forces at Machias when that place was beset by the enemy.

Richard Gridley, well known to William Pitt, friend of Amherst, companion of Earl St. Vincent and Cook the navigator, and later, friend of Washington, Warren, and Hancock, the man who planned the fortifications on Bunker Hill, the

veteran of three wars, lived in Canton, and many a night he was a visitor at the old parsonage. The two sieges of Louisburg, the scaling of the Heights of Abraham, the battle of Bunker Hill, formed a story which, if these old walls could speak, would be as thrilling as any in the annals of our country. Here came in the flush of youth Benjamin Bussey, full of his adventures as quartermaster in the Revolutionary War. He was to live a life of gilded misery, give to Harvard College what must now amount to a million dollars, because he could not carry it with him, and to the Hollis Street Church a set of the ten commandments, because he could not keep them. Strangest of all, here came young men in search of the philosopher's stone, swearing at the midnight hour to conceal from the vulgar "such alchemical secrets as they should receive in pursuit of the Grand Elixir."

When the Revolution broke out, the old parson and his son were some time divided in political sentiments. The old man, as I have shown, was at the first meeting in the county held to oppose British tyranny. He continued active in the patriot cause, and during the entire duration of the war voluntarily relinquished one half his pay. The young man was in doubt; his career was beginning; he must weigh well the probabilities of the result. His uncle, Samuel Danforth, the short-time mandamus councillor of the king, assured him that if he acted with the rebels, he would certainly lose his office of justice of the peace, and he might lose what was far dearer to him, — his head. This was the time Daniel Leonard chose to appear on the scene. He came most inopportunely to the door of the old manse as never a man came before or since. If we may believe the description John Adams gives us, he drove up with a chariot and pair; upon his head he wore a three-cornered hat, around which was a broad band of gold lace; his cloak glittered with laces still broader, and flunkies in livery were perched on box and rumble, who alighted at his slightest word, — this was the outward show. Within that gilded luxury there sat a man of wonderful attractiveness, a man of the most brilliant intellect, but a notorious conspirator, a scholar, a lawyer, an orator,

the author, long kept secret, of those famous letters signed "Massachusitensis." To all these qualities of mind were added a most winning address and a manner which charmed and controlled a listener. Over and above all, a long and tender friendship, dating back to their college life, existed between these two men. Their tastes were similar; Leonard and Dunbar had lodged together at the Doty tavern as early as 1767; and Leonard never drove from Taunton to Boston without stopping at Canton. Once he passed a Sunday with Dunbar, and sat in the minister's pew in the old meeting-house. But the fascinations of wealth, intellect, and even friendship failed to convince Dunbar; and this short-timed mandamus councillor, this future Chief-Justice of Bermuda, who was to wander over the world banished and in exile, to die in a foreign city by the accidental discharge of a pistol in his own hand, was obliged to leave Dunbar without having won him to the cause of the king.

Possibly the arguments of Leonard and Danforth rendered Dunbar less enthusiastic in the patriot cause than he would otherwise have been. As the agitation increased, and the sentiment of province and town crystallized into a firm and decided purpose to resist, at all hazards, the unjust demands of the mother country, Elijah Dunbar cast his lot with his neighbors, and assisted his townspeople; but the hesitation and delay had injured him, and rendered him an object of suspicion. That his conduct was remembered, I learn from the opening lines of a doggerel that did not appear until the war was over:—

"A stands for Adams and Administration;  
B stands for Baker, who gave the oration;  
C stands for Capen, for Crane, and Cockade;  
D stands for Dunbar, that old Tory blade;  
E stands for Eagle, the sign of the inn;  
F stands for Federal, who went to drink gin."

This line was unfair; for his procrastination he had nobly atoned. During the ordeal of the Revolution, the occupant of the old parsonage was a zealous patriot: he was town treasurer; he procured soldiers; he built near his house a

building for the manufacture of saltpetre; he was one of the committee to carry on the salt-works at Squantum, also appointed to "take cognizance of those who had been unfriendly to the common cause." In 1782 he was one of the Committee of Safety and Correspondence, and a member of the General Court. In 1789 he was elected senator. One who knew him said of him, "He was a faithful sentinel, ever watchful of the rights and liberties of his constituents, and ready to give the alarm should any infringement of the same be attempted."

He was possessed of great mathematical talents, which he undoubtedly inherited from the Rev. John Danforth, and observed the transit of Venus on June 3, 1769. He astonished the loafers about Blackman's shop on the morning of June 24, 1778, by telling them the exact moment when the eclipse of the sun would begin; it was, said he, "as I had projected it." On the 16th of June, 1806, he writes, "Fair and serene view of y<sup>e</sup> total eclipse of y<sup>e</sup> sun,—a grand and sublime spectacle." He lies buried in the family lot in the old burying-ground, and the following is the inscription on his gravestone: —

M. S.

Here rests in the hope of the resurrection of the just the earthly remains of the Hon. Elijah Dunbar Esq. who deceased, Oct. 25th, 1814, ætatis 75. — Long known in the walks of public life, by the suffrages of his fellow citizens often elevated to offices of honor and trust, and for many years sustaining the office of Deacon in the church of Christ in this place. —

While weeping friends bend o'er his silent tomb  
Recount his virtues and their loss deplore  
Faith's piercing eye, darts through the dreary gloom  
And hails him blest, where tears shall flow no more.

Beati Domino Morientes.

Rev. 14:—13.

One morning in May, 1777, the occupants of the old house received from the post-rider a large square, folded letter, which read as follows: —

“ I condole with you on occasion of the perplexity and unhappiness of the present times ; and when they will be better, God only knows. The present aspect of things, if reports may be depended on, seem to presage times near at hand more difficult and distressing. Under an appreciation that the Town of Boston may be invaded by the enemy, soldiers are ordered to be raised for its defense, and some of the inhabitants are sending some of their most valuable effects into the country ; and I have thought it advisable to do the like with respect to some part of my goods, lest in case the town should be invaded, bombarded, and set on fire, I should lose the whole ; and whereas I do not think of a more safe and secure place whereat to lodge them than at your house, I would request of you the favor to receive two or three trunks into your house, if it may be done without incommoding of you. I will send them by the first safe conveyance ; and if you will yield to my request, I pray that you will signify it in a line to me ; and if you should know of any one of your neighbors coming to Boston with a cart, in whom we may confide for a safe conveyance, that you would be so good as to desire him to call at my lodgings in Hanover Street, near the head of Wing’s Lane, at the house directly opposite Mr. Benjamin Holloway’s great brick house.”

This letter was addressed, “ The Rev. Mr. Samuel Dunbar,” and was signed by the Tory, Samuel Danforth, who had been a member of his Majesty’s council for more than thirty-five years, and was appointed by the king in 1774 one of the mandamus councillors. On the 1st of September of the same year, an excited mob from the adjacent towns poured into Cambridge, and Mr. Danforth was compelled to announce from the Court-House steps that he had resigned, or would resign, his seat at the council-board. Whether the parsonage became a receptacle for goods that might otherwise have been confiscated, I have no information.

The first child born to Elijah Dunbar was Mary, who married John Spurr ; they removed to Charlton, where he became one of its most influential men. On the 24th of November, 1765, Samuel was born ; he married Sarah Davenport and also went to Charlton. On June 14, 1768, John Danforth was born. He graduated at Harvard in 1789, became a

lawyer, and settled at Plymouth, where he died Feb. 21, 1811. His son returned to Canton, and his grandson is still living among us.

On Dec. 14, 1769, Sally was born; and on the 25th of June, 1773, the father wrote in his diary: "27th, Poor Sally laid in y<sup>e</sup> grave; a solemn day; may I never forget it!"

On the 7th of July, 1773, a boy was born, who was baptized on the 18th by his grandfather; he bore the scriptural name of his father, Elijah. When the boy had grown to early manhood, it was decided that he should walk in the steps of his grandfather, the builder of the house. His studies were finished at Harvard in 1794, where his father and grandfather had been before him. With high aspirations he set out on the morning of his life. He was ordained in the ministry at Peterborough, N. H., Oct. 23, 1799, declaring frankly to the council his dissent from the Trinitarian creed; here he grew "old and not rich," having expended in addition to his salary a handsome patrimonial estate among his people. He often returned to the old home. One of the entries in his diary says, "Find all in health save one,—*Deo opt. max. laus.*" He died Sept. 3, 1850.

On July 25, 1775, Thomas was born. He married Chloe Bent, May 21, 1804, and took his father's place as deacon of the church, and his children and grandchildren remain in town at the present day. On Feb. 13, 1778, came Dorothy, who married Joseph Hewins; and Aug. 15, 1780, William the lawyer, who was to live in the old house, and "shut the door" of the family. On Aug. 11, 1784, Hannah was born; and she married in due time Richard Wheatly. Lastly came James, Feb. 2, 1787, who married Sarah, daughter of Adam and Sarah (Leonard) Kinsley, and resided in this town until his death, April 19, 1867,—a man of great influence, for many years filling offices of public trust, President of the Neponset Bank; a man sound and careful in judgment, of exemplary character, and during his long life universally respected.

Members of the family of Dunbar lived in the house nearly to the middle of this century.

I once found in the garret some ancient papers,—those of Jeremiah Gridley, “the Webster of his day,” as Judge Gardner calls him, Grand Master of the Grand Lodge; and of General Richard Gridley, his brother. They contained no items of great historical value.

An ancient Boston “News Letter,” bearing the date 1755, having an interesting report of the operations under Sir. William Johnson, signed by him, was exhumed by the Canton Historical Society on Fast Day, 1884, when they met in the old house to say good-by to it.

The old house, filled with so many sad and pleasant memories, has gone. What scenes of joy and sorrow its old-fashioned rooms have witnessed! Troops of children have played on the lawn in front of the mansion, or looked out with childish pleasure from its old-fashioned windows, into which the sun shone on pleasant days. Old farmers have driven up to the door and delivered their share of the stipulated winter’s firewood. Here old-fashioned quilting-bees, donation and husking parties, have been held. Only think of the eight thousand sermons that were produced under this roof! What quantities of good old rum and “Old October” have been drunk on the premises! Think of the bashful boys and blushing girls that have been united for life by the old parson! Think of the backsliders that have been admonished, the ungodly that have been threatened, by the old pastor in that room in the southeast corner of the second story which was his study! Think of the ponderous old volumes of musty theology that once stood on the book-cases, now condescending to hold “Massachusetts Reports” in place of “The Doctrine of the Saints” and “Perseverance Explained and Confirmed”! Here was the first folio published in America,—Willard’s “Body of Divinity;” here also were Fox’s “Martyrs” and Baxter’s “Saint’s Everlasting Rest;” and—mention it not to bibliophiles—this old house once contained a copy of Mather’s “Magnalia.” I have one of the gems of this now scattered collection. It is a quaint old bound volume of sermons which Rev. Samuel Dunbar bought at the auction of Rev. Nathaniel Clapp, of Newport,

in 1746. I bought it at an auction in 1882. It has autographs of both its former owners.

Within these walls was once deposited probably the best-selected and most valuable collection of music-books in the country at that time. We quote a few of the titles: "Holyoke Repository," "Massachusetts Compiler," "Royal Harmony," "Musical Magazine," "Holden's Union Harmony," "Harmony of Maine," "Harmony of Harmony," "Harmonica Americana," "Royal Melody," "Evangelical Harmony," "Anthems," "William Billing's Singers' Amusement," "Sacred Minstrels," "Robertson's Anthems," "Norfolk Harmony," "Oriental Harmony," "Dirges," "West Boston and Brattle street Music," "Select Music in MS."

The old clock, made by the best maker of his time, bears on its face the name of Simon Willard, also that it was made for Elijah Dunbar, Esq.; over the moons appear periodically a sinking ship, bearing the red flag with the conjoined crosses of Saint George and Saint Andrew. Utterly oblivious to the changes in dynasties or flags, it still keeps honest time.

Let us not forget the sainted dead that have been carried out from under the old-fashioned doorway, which yesterday was, and to-day is not, borne to the graveyard on the hill, where the earliest settlers lie, and placed with their kith and kin. The gravestones tell us they lie there in the hope of a glorious resurrection in the house not made with hands.

"We may build more splendid habitations,  
Fill our rooms with paintings and with sculptures,  
But we cannot  
Buy with gold the old associations."

## CHAPTER XII.

## TAVERNS.

THE first tavern in what is now Canton was kept by Gilbert Endicott. The house was standing in 1700, and, tradition says, was situated directly in front of the house now occupied by George F. Capen, at the junction of Washington and Chapman streets. The cellar-hole can be seen distinctly to this day, although it was called "ye old cellar hole" in 1727. This tavern was running in 1702, when Mr. Endicott had neglected to take out a license, and was obliged to recognize to the court for good behavior in the future. He continued to keep this inn until 1707, when Daniel Morey appeared as landlord, and so continued until 1710. Mr. Endicott was absent in Boston, where his brothers William and John were innholders, and where he also kept an inn on Orange Street from June, 1709, to 1711. In 1713 he was again at his ancient tavern, and entertained Judge Sewall, who baited at his house on the 15th of September, 1716, about a month before Endicott's death.

Sewall says in 1709, "From Morey's at Ponkapog to Taunton, over the new road, rode fourteen miles without seeing a house."

John Vose, who was the son of Edward and grandson of Robert, was born Nov. 20, 1676. He established his tavern on the site now occupied by the old-fashioned hip-roofed house built by Capt. John Billings, still standing at the corner of Washington Street and the private way leading to Draper's woollen mill, sometimes called Vose's Lane.

The exact time at which Vose began business in Canton is not known; but James Blake, when on Moose Hill in 1714, observes, "Punkepog via Voses, N. E. 56° and little."

That he was "purvayor" at the ordination of Rev. Joseph Morse, our first minister, in 1717, the ancient receipts bear witness. Benjamin Lynde, Chief-Justice of the province, stopped at Vose's on Sabbath Day, Sept. 7, 1718. He attended sermon, and after supper proceeded to, and lodged at, Mrs. Billings's. In 1720 he again visits Vose's, and with the landlord and Mr. "Fenner" crossed over about five miles to the Roebuck Tavern, then kept by Nathaniel Kingsbury, where the Chief-Justice treated them to a quart of Madeira. Whether the judge heard any scandalous stories about "the keeping of ninepins," or the "allowing of gameing," he does not state; but Mr. Vose was accused of such misdemeanors, summoned before the court, and honorably acquitted, but had to pay the costs of court. In 1727 Vose asserted that he "has kept a tavern in Stoughton for diverse years past without any interruption;" nevertheless, he seems to have had the weakness of other landlords, and was that year fined £10 for selling strong drink without a license; again in 1733, now promoted to captain, he sold drink without a license, and was accordingly fined.

On Sept. 4, 1730, the Chief-Justice was again at Vose's. Three years afterward he dined and lodged there, and spent the evening with the Rev. Samuel Dunbar. The next day being Sunday, he went to church and received the sacrament. Sept. 20, 1734, he supped at Vose's and dined on salmon trout. He heard Mr. Dunbar preach, noted down an extract from his sermon, contributed fifteen shillings, and the next morning departed, having paid Mrs. Hewins for his horse, lodging, etc., twenty-six shillings. Mr. Vose died this year, and probably Mrs. Benjamin Hewins, his daughter, who subsequently married Samuel Cutter, was in charge.

In 1732 the warrants for town meeting were posted at the public-house "nighest to the Meeting House."

Sarah Clapp, who on the 3d of July, 1700, became the good wife of the captain, was buried March 9, 1733; and on July 15, 1734, the captain was himself interred,—not, however, without remembering the church in his will. When he had been dead about a month, Mr. Dunbar called a special

church meeting for the purpose of informing the brethren that Captain Vose had by his last will and testament bequeathed to the Church of Christ £20, to purchase a piece of plate.

Some years ago I copied the inscription on Captain Vose's gravestone. Since then the frost has split the stone vertically, and no trace of the carving remains; the footstone, however, stands, with the initials and date upon it.

After the death of Captain Vose, his estate was purchased by Ebenezer Maudsley (Mosely), son of Thomas and Mary (Lawrence), who was born Sept. 4, 1673. In 1736, Chief-Justice Lynde, while performing his official duties, again put up at the old tavern. His lodging cost him twenty shillings, and five shillings more he distributed among the servants. It is a singular coincidence that Ebenezer Maudsley, who purchased Vose's estate, was also a benefactor to the church. Mr. Dunbar records his burial as follows: "Aug. 3, 1740.—This day Mr. Ebenezer Mosely, our neighbor, an inhabitant of Stoughton, was interred at Dorchester. In his will he has given £20 to this church."

In 1743 the heirs of Maudsley sold the estate to Capt. John Billings, who lived on it till his death, April 3, 1786, when it passed to his son Frederic, and a portion of this large farm is still owned by the descendants of John Billings.

Another benefactor of the church figures in connection with this old tavern. One Sunday morning, more than a hundred years ago, a party of young men assembled here. As the hours passed by, they drank freely, and in the course of the night reached the noisy stage of inebriation. The sound of their unseemly hilarity reached the ears of Mr. William Wheeler, who held the office of tithing-man, and whose duty it was to see that the laws against Sabbath-breaking were enforced. He accordingly procured his staff of office, and made a descent upon the tap-room of the tavern. Upon making known his errand, he was greeted with shouts of derision. He then, by the authority in him vested, ordered the Sabbath-breakers to disperse. Whereupon he was bound by the midnight revellers, and a glass of hot

toddy poured down his throat. He resisted vigorously, but it was of no use. Another glass was prepared, and he was obliged to swallow that. To this he did not object so strenuously as at the first. He was then unbound, and took the third of his own free will. Others followed in quick succession; and the consequence was that the preserver of the public peace soon made more noise than all the rest, and was obliged to be carried home and put to bed by some of the more sober of the company. Nor was this the only fall from grace chargeable to this tavern. Preserved Tucker, whose name should have saved him, was disciplined by the church for excessive drinking, "being twice overtaken at Capt. Vose's, a public house."

In 1723 James Endicott was licensed as a retailer; and as he brought in a bill in 1738 for "Rhum, sugar, and plums," it is fair to believe he continued in the business up to that time. He was licensed to sell "without doors;" that is, to persons not guests of his house or inn.

As early as 1730 there were many places where entertainment could be obtained for man and beast; and the town authorities considered these public-houses as the most appropriate places whereon to post the warrants for the annual town meetings. In 1722 Moses Curtis was an innholder. In 1745 Edward Wentworth had facilities for entertaining guests in Canton.

The question of granting licenses came up in this town; and Samuel Billings, Daniel Talbot, Eleazer Robbins, Theophilus Curtis, Benjamin Johnson, and Richard Stickney were granted the privilege to sell liquors. Several of our townsmen, however, "although they had no objection to the gentlemen above named, are still of the opinion that the multiplication of such houses has been of ill consequence to the town in general, especially to youths and the unthinking part of the town;" and they therefore prayed the selectmen that no more be licensed than had already been approved.

Deacon Joseph Tucker, one of the first settlers of Canton, appears to have kept an inn in 1742 "on the common and most general road to Rhode Island;" how long I cannot

say,—possibly thirty years, for he was living on that site that length of time, and he probably did not begin to keep an inn in the latter part of his life. It was situated very near the site where stands the Crane schoolhouse. Chief-Justice Lynde mentions stopping here at one time.

After the death of the deacon, his widow, Susanna (Pelton) Tucker, continued the business, and finding she needed assistance, took into partnership, in a business and matrimonial way, Richard Stickney, who appears to have been the landlord in 1757.

From 1767 to 1787 this tavern was kept by Samuel Capen, who was born in 1745, and died Oct. 7, 1809. The following extract from an old diary may or may not refer to the building of this house: "Sept. 3, 1757, Father at Mr. Capen's; Sam raises his house in the afternoon." In this tavern was born, May 27, 1777, his son Samuel, who was well known to the present generation, held many offices of trust in the town, and died in the house which he erected in 1849, at Canton Corner, Jan. 22, 1863.

Samuel, the landlord of the old tavern, was not only a famous singer, but a composer as well. He was the author of a book containing some exquisite tunes, entitled, "Norfolk Harmony;" and at his house were often held the meetings of the singing-club. From the tavern at South Canton he removed to Pleasant Street, and lived on the place opposite the terminus of Sherman Street. Here he resided in 1794; from here he went to Canton Corner, living in the old house built by John Wentworth, Jr., until his death. Gen. Elijah Crane took possession of the old tavern soon after Capen left it, and was landlord from 1789 to 1800. Here on the 9th of January, 1797, were decided all matters pertaining to the separation of Canton from Stoughton. In granting his license as an innholder, the selectmen declared that he was "of sober life and conversation, suitably qualified and provided for such employment, and attached to the Constitution and laws of the Commonwealth." The committee on the fish business met at his tavern in 1795, and the following year the "Proprietors of the Common Field" met on the 25th of April, and chose their officers.

We have seen that Chief-Justice Benjamin Lynde, on a hot day in August, 1720, invited his Canton friends over to the Roebuck to test the quality of Kingsbury's Madeira. Judge Sewall also mentions that he lodged there the same year. On Fast Day, 1883, the Canton Historical Society, leaving the "old Ark" in Norwood, followed the king's highway, leading to the Providence Plantations. On the site of the house where now resides Simon Gould in East Walpole, they found the cellar of the old tavern. The old walls were intact, and many of the timbers showed that they had once belonged to a much older edifice.

On the site where stands the former residence of Dr. Ezra Abbot, there once stood a large house, erected by Jeremiah Ingraham, who came to this town from Attleboro' in 1740, married Susanna, daughter of Deacon Joseph Tucker, and resided upon this farm until his death, which occurred Feb. 11, 1773, in the ninetieth year of his age. He was a man of such prominence that this part of the town was known for many years as the Ingraham Neighborhood, the school near his house as the Ingraham Branch, and the corner of Washington and Neponset streets as Ingraham's Corner. His son Jeremiah married, Feb. 13, 1755, Abigail, daughter of Joseph Hartwell; and from this union are descended some of the most famous families in the annals of Maine, the Hon. Reuel Williams, United States Senator, and Joseph Hartwell Williams, Governor, being among the more distinguished. It was one of the places of meeting of the ancient musical society, and Elijah Dunbar makes frequent mention in his diary of a "sing at Ingraham's."

Jeremiah Ingraham, after the death of his father, sold to Supply Belcher, in 1778, the "home farm," as he described it, lying on both sides of the Taunton road, containing on the west of the highway twenty-four acres, running from Billings Lane, now Neponset Street, to the land of Abijah Jones. The larger portion on the east side of the road contained over sixty acres, and extended from the Great Elm opposite Church Street to near the house now owned by Arthur C. Kollock.

Supply Belcher, the purchaser, commonly known as "Uncle Ply," appears soon after he bought it to have opened a tavern, which on the map of 1785 is designated as Belcher's tavern. It probably was not kept by Belcher very long after this date. He was the son of Clifford Belcher, who was taken in such "a surprising manner" on the 23d of April, 1773, and died on the 26th. Supply was born on the borders of Canton, April 10, 1752. He removed to Augusta in 1785, thence to Farmington in 1791, which town he represented in the Legislature in 1798, 1799, 1801, 1802. He had a son, Hon. Hiram Belcher, who was a member of Congress. Supply Belcher was a prominent member of the Stoughton Musical Society; often we see mention in old diaries of a "sing at Belcher's" while he was "mine host" of the tavern. In 1782 he and Elijah Dunbar, another famous singer, went to Commencement at Harvard, and enjoyed the musical part of the exercises. Nor was it alone as a singer that Supply Belcher was noted. He was a composer of no mean ability; and in 1794, when he issued his "Harmony of Maine," the pieces contained in it were so excellent that they gained for their author the title of "The Handel of Maine." He died June 9, 1836.

After the removal of Supply Belcher to Maine, the house was occupied by Capt. Thomas Crane, who resided here until his death, May 5, 1787. He was a brother of Major-Gen. Elijah Crane. The selectmen were accustomed to meet at Crane's and Smith's alternately during this period; and a well-worn path existed from what is now the town farm to this tavern, crossing Pequit Brook near the bridge on Sherman Street. In 1788 Eunice Crane, the widow of Captain Thomas, advertised the house for sale, and said that it "has been improved for a tavern for many years." When Dr. Abbot purchased the place in 1836, the old tavern was demolished, and such portions of it as were sound, used in the erection of the present house.

Jonathan Leonard, commonly called "Quaker" Leonard, was a member of the Society of Friends. He built the southerly portion of the present Massapoag House in 1789, and occu-

pied it as a private residence for many years; unsuccessful, however, in his business affairs, he was obliged to surrender the old house to his creditors. After he left town, the house was occupied by David Spaulding, who kept a public-house. In front of the tavern was the sign of a stage-coach with four horses attached. It was during his day that the Canton Lyceum flourished, and at his tavern their meetings were held. Spaulding left the tavern in 1834. He died June 12, 1838, aged thirty-eight years, and was buried in the Canton Cemetery; and James Bent, the son of Capt. William Bent, the landlord of the Eagle Inn, took charge of the house. The old sign was replaced by one bearing the legend, "James Bent, 1834." A stage driven by the "Bent boys" made regular trips to Boston. Mr. Bent continued as landlord until his death, which occurred Feb. 3, 1847, on which occasion Mr. Elijah Crane wrote from Savannah, "I regret to hear of the sudden demise of our old friend Bent. He was an honest man, which is the noblest work of God. Peace to his ashes!" and Mr. Crane adds, "I am in better health than I was when I carted wood from Canton to Boston barefoot." We have pleasant recollections of this old tavern and Mr. Bent's kindness to little boys. The year following the death of Mr. Bent the tavern was in charge of his twin sons, Nathaniel and Elijah. Shortly afterward the old hostelry was altered by Mr. Lyman Kinsley. He remodelled the old house, raised it a story, and on the northerly side built a new hall. This hall was considered a very fine one in its day. Well do we remember its dedication, which took place Feb. 3, 1848, when the following gentlemen acted as the managers of the ball on that evening: F. W. Lincoln, Lyman Kinsley, James S. Shepard, Vernon A. Messinger, Ezra Abbot, Charles H. French, William Tucker, C. W. Marden, Uriah Billings, Oliver Deane, S. B. Noyes, Ellis Tucker, William Tucker, 2d, A. O. Sinclair, Alonzo Kinsley, J. Mason Everett. The name "Massapoag," which was given to the hotel at this time, has been retained to the present day. For some years, under the care of Mr. Stetson, it was a first-class country hotel. Many families came from Boston to spend

the summer here; but after Stetson left it, it deteriorated, the smoke from the forge was in certain directions of the wind disagreeable, and it gradually descended from a second to a third class house of entertainment.

In the old hall have been held some of the liveliest political meetings that have been seen in a country town. For many years it was our only dance-hall; and here were witnessed the last of those old-time contra-dances, now gone by. No more the vision of Mrs. Sinclair as she "took the steps," or Nathaniel Bent as he cut the "pigeon's wing," will gladden our eyes; but the recollections of the happy nights passed in the old hall will linger in the memory till time with us shall be no more.

At the southeast corner of Washington and Pleasant streets stood, during the Revolution, May's tavern. The old well, sixty feet deep, now covered by a large flat stone, may still be seen under the catalpa-trees, which were brought from Georgia. Before the days of the Aqueduct Company this well was used by the whole neighborhood, and a great trough furnished water to the thirsty horses. No trace of the house exists to-day; but its site is approximately fixed by a large black-heart cherry-tree, which still produces luscious fruit. To the traveller from Taunton and beyond, journeying toward Boston, May's tavern was a convenient stopping-place. There was no turnpike built until the first quarter of the present century; consequently nearly all travellers passed this house. As early as 1735 Nathaniel May was fined for travelling on the Sabbath Day; and as early as 1740 Samuel May had a shop on this corner. In 1747 Nathaniel May furnished the motive-power at the raising of the third meeting-house. In 1766, in the month of October, the selectmen dined there. Five of them paid for their dinner at five shillings per man, and four of them had "boles of tody" at five shillings per bowl, old tenor. Two years afterward Joseph Billings was fortunate enough to kill fifty-eight rattlesnakes; overjoyed at his success, he invited his friend, Joseph Hewins, to dine with him. The landlord of May's tavern presented him with the following bill:—

To 2 Dinners . . . . .	0	9	0
“ Rum . . . . .	3	4	
“ Flip and other liquors . . . . .	7	0	
“ Rum . . . . .	1	8	
			£1. 0. 12.

The flip was delicious; and for fear the secret should be lost, we will reveal the mystery of its decoction. Four pounds of New Orleans sugar, four eggs, and one pint of cream were thoroughly mixed and allowed to stand two days; then when the anxious customers appeared, a quart-mug nearly full of beer was drawn, and four large teaspoonfuls of the compound put into the beer; then the loggerhead, well heated, was applied to each mug, then one gill of rum added to each mug; and the work, as far as the landlord was concerned, was completed. All that remained was to uncover, and drink the king's health.

Years passed by; the old sign still swung listlessly on its hinges.

“ Oh, the days are gone when the merry horn  
 Awakened the echoes of smiling morn,  
 As, breaking the slumber of village street,  
 The foaming leaders' galloping feet  
 Told of the rattling, swift approach  
 Of the well-appointed old stage-coach.”

The easy times of peace passed away; and as the selectmen met at the tavern they had other matters to discuss than the larder or cellar. Nathaniel May was now “mine host;” and his tavern was designated by Captain Endicott as the place of meeting of the men of Canton who were willing to answer the alarm. Nor only this; but troops from the towns beyond stopped at the old tavern, and night after night every floor was covered with the recumbent forms of young volunteers.

In later years a singular incident happened in this old tavern. The house was at one time occupied by a lone woman, who, hearing some noise in the night, got out of bed, lighted a candle, and made a thorough search, as she supposed, for robbers. Finding no one, she went to bed and went to sleep.

A few weeks afterward, a man was arrested for an offence committed in another town, and while confined in Dedham jail, confessed, among other matters, that he broke into May's tavern on that very night; that he heard the woman descending; that he saw the light, and at once climbed up the yawning kitchen chimney and sat upon the crossbar until all had become quiet.

In 1777 an advertisement in the "Continental Journal" informed the Stoughton friends of the soldiers in the army to the southward that if they would lodge their letters either at Mrs. May's tavern, in Stoughton, or at Mr. Randall's, in Stoughtonham, on the 8th day of January, 1777, and pay three shillings per letter, they would be duly forwarded to their destination by William Shurtleff, post-rider. When the news of the first alarm reached Stoughton there was as much excitement as at Canton. The men procured their arms and started for May's tavern, from which they marched to Boston.

This tavern was the resort of the early musical society. In 1766, on account of some difficulty, "the Singing Meeting at May's was broke up;" but the next year, March 9, 1767, there was a meeting of the singers at May's, "all differences were made up," and there seemed to be "great love and harmony." Here also were held meetings where great love and harmony did not prevail; such as meetings concerning the building of the schoolhouse in 1770, the draft in 1776, and the meeting of the Committee of Correspondence in regard to the Tories, and their trial, where Squire John Kenney presided.

After the death of Nathaniel May, April 18, 1774, his widow sold out her household effects, and Capt. William Bent became landlord in 1780. Luther May appears to have kept the tavern from 1800 up to the time when the nightmare carried him off, on the 12th of April, 1812. In 1807 a singing-school was kept at Luther May's, but "there were so few pupils that were like to make singers that they flung it up." The material consisted of Adam Morse, A. Kinsley, A. Upham, E. Pitcher, T. Wentworth, George Downes, Charles Taunt, Gideon Mackintosh, Dr. Stone, D. Leonard,

Eliza Carroll, Mary Billings, Sally Wentworth, Eliza Downes, Ruth Fisher, Polly and Ruth McKendry, Avis, Elizabeth, and Polly Wentworth.

From 1796 to 1812 all the school-district meetings of the Corner were held at May's.

In 1822 the old tavern was unoccupied. The following account of it at that time has been preserved:—

“ I have been and examined Mrs. May's, and find it bad enough, in all conscience. The kitchen is poor and miserably old, with an antique fireplace, with the oven in the side, hard by the back. In one end is a place they call the bar ; but it is not unlike a small sheep-pen. The door opens into it directly from without, with a wooden latch ; the cracks on each side are sufficient to let in wind and weather ; one of the chambers is painted with skim-milk and Spanish brown, which gives it a very unique appearance. There are two small bedrooms under the roof, for I forgot to mention that it was a back lean-to house, in the style of sixty years since. These chambers are so near the roof that there would be no danger of falling out on the back side. Besides, I presume the house is not destitute of inhabitants, though human beings there were none.”

About 1824 the old building was occupied as a tavern by John J. Wood. The exact date of its demolition is unknown to me ; it was between the years 1837 and 1840. One gentleman informs me that he remembers when the sign represented a bell, and it was called the Bell Tavern. I am informed that a portion of this old tavern was moved to Chapman Street, opposite the terminus of Sherman Street, and converted into a tenement-house by that indefatigable preserver of ancient buildings and friend of our early days, Elijah Bailey.

On the site where stands the house known as the Huntoon homestead there stood, in the latter part of the last century, a large old-fashioned mansion which was used as a tavern.

Capt. Amos Upham was the landlord ; and he was a member of the Masonic fraternity. There was a hall in this old mansion on the northwest side, and here the Masonic brethren were wont to meet on winter evenings. They had no charter, but held what are known as sodality meetings. The honest landlord took the east ; Jesse Downes, the father

of the commodore, the west; John Capen the south; and George Jordan acted as Tyler. In 1814 Cobb's tavern, on the Sharon border, was substituted as a place of meeting. Jonathan Cobb was evidently a lover of the craft, for on the walls of the old tavern can still be seen blazoned the symbols of the Masonic order.

In 1807, after the ordination of Rev. William Ritchie, the ministers and council were entertained at Mr. Upham's tavern. The same year the hall was used for a dancing-school.

Mr. Upham sold his house of entertainment to Mr. George Downes; and on Sept. 16, 1819, the hall was used for the last time, when Mr. Joseph Lancashire delivered an address on education. On the 21st of November the house took fire. The people at the meeting-house first discovered it, and rang the bell. Samuel Capen's hatter-shop was torn down, and the old Capen house, built by John Wentworth, Jr., was with great difficulty saved, to last until 1879, when it was demolished. The house of Dr. Jonathan Stone, at the corner of Ragged Row, commonly called the Withington house, or English Cottage, was also in danger, having been in flames many times, but was finally saved.

In 1820 Mr. Downes erected the house now standing. It contained perhaps the only hall in Canton in those days. Here came all the shows; and either in the hall or on the grounds were exhibited "two bisons and a catamount," and sometimes an elephant. In 1825 the hall was used for religious services while the new meeting-house was being built. The same year a grand ball took place. Here, in 1824 and 1833, performed the celebrated magician, Robert Potter, son of Dinah, slave of Sir Harry Frankland. One who saw him says, —

"I ne'er shall see another show,  
To rank with the immortal Potter's;  
He's dead and buried long ago,  
And others charm our sons and daughters."

On training-days the floor of the room in which these lines were written was so covered with the refuse of punch that the lemon peel floated about upon it. Here, also, met the select-

men to transact their business, and the "Proprietors of the Common Field Meadows." Here was held the annual meeting of the Norfolk Universal Society in 1827. From 1822 to 1829 the post-office was kept in this house.

Mr. George Downes was a leading man in town. He was the son of Oliver Downes, and was born Sept. 3, 1790, and died Feb. 6, 1861. "He was," says one who knew him, "a most useful citizen,—one who sustained and filled with affectionate assiduity the tenderest relations of domestic life; one whose sound mind, candid judgment, mature experience, and sterling common-sense were frequently appealed to in business affairs and highly appreciated by all who knew him." Mr. Downes left the house in 1840, and removed to the farm now occupied by the family on Pleasant Street.

On the 27th of October, 1845, after this house had become a private residence, there occurred in it one of the most tragic events that ever took place in this town. Mr. Huntoon's wife had died on the 2d of October, 1844; and he, with his son, was living in the house with a housekeeper named Eliza Baker. It was when Porter's burning fluid lamps, as they were called, were in vogue; and Eliza had often been cautioned never to fill them when lighted. On this day she went into the dining-room, and bolting the doors for fear of interruption, took the can containing the fluid, unscrewed the top of the lamp, which was lighted, and tipped the can to pour out the fluid. The moment the fluid reached the outlet of the can, a flash ignited it, and there was a terrific explosion. Mr. Huntoon, who was writing in his study, heard the noise and fearful screams. He tried the door and found it locked, then retreating a few paces, he rushed with all his force and burst it open. The impressions of the moment are thus described in his own words:—

"I had written thus far when I was attracted by a noise in the dining-room, whither Eliza Baker had just gone with her lamp. And, oh, what a scene followed! In a moment what a change came over me! From a quiet, calm, and still room instantly the sounds of confusion, fire, and death are heard. What a display of mortal weakness, insecurity, and frailty is here, when the transition from the active

career of life to the insensibility of the grave has been so awfully rapid! One moment she was breathing freely the invigorating air of life; the next, the suffocating flames of death. No warning, no admonition. With the suddenness of a flash of lightning enveloped in the devouring flames and without the reach of mortal assistance or relief, what an awful moment, what an age of agony must have been crowded into that single moment when she saw that blazing room and fastened door! Upon such a scene of mortal agony I never before looked, and I pray God I never may again. Language has no words to express it; the mind has no power to conceive the horror of it. I cannot realize the scene I then beheld. Its image in my memory is like the awful vision of a frightful dream. I can hardly be persuaded that it is not a delusion."

When Mr. Huntoon entered the room, the woman stood in the centre of it, enveloped in the flames. He threw her on the floor and wrapped some woollen article about her. She was then taken out of the room. In the mean time the flames had communicated to the woodwork; and it was only by the activity of the neighbors that the house was saved from burning. The blisters on the panels are still visible. Miss Baker died on the following day from her injuries.

On the 23d of September, 1846, the pastor of the First Parish gave an "old folks' party" at this house. The united ages of twenty of the participants amounted to 1314 years, as follows: Mrs. John Sherman, 84; Mrs. Jesse Downes, 85; Mrs. Nathan Gill, 77; Mrs. Draper, 80; Mrs. Thomas Dunbar, 65; Mrs. Avis Leonard, 60; Mrs. Abigail Lewis, 75; Mrs. Eaton, 47; Mrs. Fisher, 52; Mrs. Turner, 60; Mrs. Elisha White, 52; Mrs. Billings, 80; Mrs. James Endicott, 64; Mrs. Samuel Capen, 66; Mrs. James Bent, 54; Mrs. Davenport, 55; Mr. Elisha White, 56; Mr. Thomas Dunbar, 71; Mr. Ebenezer Turner, 60; Major Samuel Leonard, 71.

Many of those who attended this party I well remember, and now they are all gone. Truly —

"Life 's like an inn where travellers stay;  
Some only breakfast and away;  
Others to dinner stay, and are full fed;  
The oldest only sup and go to bed;  
Long is his bill who lingers out the day;  
Who goes the soonest has the least to pay."

Friend Crane, the son of Elijah and Sarah (Haughton) Crane, was born in Ponkapoag, on May 20, 1764, in the old-fashioned gambrel-roofed house his father raised, and which still protrudes into the street. In 1801 Mr. Elijah Fisher sold to his brother Abel "the dark colored stage" which he had himself built, together with a full set of harness tipped with brass; also the box, slate, and all privileges of which he was owner at Major King's tavern in Boston. Abel sold them to Friend Crane, who took the house known as the Stearns house, near the railroad bridge, and resided there. In 1812 he built what is now known as the Everett house, and for more than twenty-five years he continued to drive his stage into Boston. King's inn was situated in Dock Square, and was a famous coaching-house. Crane left there for Canton on every Tuesday and Saturday at three o'clock; but he had so many parcels to deliver that it was often ten o'clock before he reached Canton. At one time the stage left from Daggett's in Market Street. In 1823 it was advertised to leave from Barnard's on Elm Street every Tuesday, Thursday, and Saturday. From 1826 the stage was driven by Ozias Gillett, who sold out to James Dunbar. Ezra Swift, Elijah and Nathaniel Bent subsequently drove the stage.

Mr. George Hollingsworth, in writing of Mattapan in his boyhood, thus describes Friend Crane's stage:—

"Twice a week and later every day the stage driven by Friend Crane to and from Canton would halt here to water the horses and take in perhaps a passenger or two. The stores dealing in refreshment for man and beast were the natural resting-places, and from them intelligence was conveyed."

Friend Crane subsequently resided in the house opposite Neponset Street in South Canton. He was a stanch Baptist in his religious belief; and a tablet has been placed in the Baptist church which bears the following inscription:—

"In memory of Deacon Friend Crane one of the founders and early supporters of this church, died March 27, 1847."

Mr. Leonard Everett came to Canton about the year 1815. He was the son of Edward and Hannah (Leonard)

Everett, and was born Sept. 26, 1787, on the old Everett homestead in Sharon, which the Canton Historical Society passed on their way from Sharon Village toward Moose Hill, on the Fast Day walk of 1880. Mr. Everett began business in the Upham tavern, and for a year or two remained in that house; the firm was Johnson & Everett. He then removed to the house we are describing. It is not probable that Mr. Everett had many lodgers at his house, but it seems to have been an excellent place for dinners. On Nov. 15, 1822, when the Crane Guards turned out for the first time in their new uniforms complete, they started from Everett's, marched to General Crane's, took something to drink, fired nine times a six-pounder belonging to Captain Revere, then marched to Thomas Dunbar's, then to Colonel Lincoln's, where they had victuals and drink of good quality, where, after firing a salute, they marched off to the north part of the town. The performance ended by "A splendid Ball in Everett's Hall."

The deacon appears to have been something of a military man, as he is designated as quartermaster. The members of the Ancient and Honorable Artillery Company residing in Canton — namely, Capt. A. Kinsley, Jonathan Leonard, Charles Leonard, Franklin Bisbee, John Gay, and Frederic W. Lincoln — dined in 1823 at Quartermaster Everett's. On the 23d of March, 1826, a military ball took place in the hall of this house. On the 28th of October, 1831, the house and store were burned. It was the day of the ordination of Rev. Mr. Edes, and Hon. Thomas French writes, "Mr. Everett's house was nearly destroyed by fire yesterday afternoon, soon after the services; goods and furniture mostly saved." As I remember this place, it was the very embodiment of a country store. Here congregated all the loafers and idlers in the vicinity, who sat on boxes covered with buffalo-skins, around the stove, and continually spat tobacco-juice upon it. Here were discussed the politics of the town; and the man who could hold his own in argument for the space of a year was looked upon as a village wiseacre.

The store was for many years open on Sundays at noon;

and between the services crackers, cheese, and gingerbread were sold to such as did not carry their luncheon to meeting. Singing meetings were often held here; and in 1839 the committee decided in this house what tunes should be printed and what excluded from the forthcoming collection of the Stoughton Musical Society, to be printed by Marsh & Capen.

Mr. Everett was an active man in the affairs of the town, parish, and church, and held offices of trust and responsibility in all these various organizations. He continued keeping this country store until his death, which occurred March 21, 1852.

In the old Canton Cemetery there stands an ancient stone, which bears this inscription: —

“Here lies y<sup>e</sup> body of Dea’n Stephen Badlam, who died March 20th, 1758, in y<sup>e</sup> 38th year of his age.”

And near it is another stone bearing this: —

“Here lies y<sup>e</sup> body of Mrs. Hannah Badlam she died March 16th, 1758, in y<sup>e</sup> 34th year of her age. She was y<sup>e</sup> wife of Dea’n Stephen Badlam.”

Thus they sleep, — they who kept the old tavern on Ragged Row a hundred and forty years ago. Deacon Badlam was the son of Stephen and Elizabeth (Billings) Badlam, and first saw the light in Milton, May 18, 1720. In 1742 he purchased from Roger Sherman the old farm now owned by the town of Canton, and here he kept until his death a well-ordered hostelry. He was elected to the office of deacon, Feb. 15, 1749. He appears to have been a cabinet-maker, for in 1754 he receives payment for “making a sort of a desk for y<sup>e</sup> town books.” In 1767 Asahel Smith, a brother-in-law of Deacon Badlam, came from Dedham and purchased the farm. He was active during the Revolution, and was captain of the second company that marched at the Lexington alarm. It is said that he paid for his farm by the sale of wild pigeons, which he caught in a swing-trap, carrying them to Boston and selling them at the market, and that his income from

this source was one hundred dollars a year. This may appear an exaggeration; but we are informed that the pigeons were so numerous in the vicinity of Pigeon Swamp that one man caught with a net one hundred dozen lacking one. He tried to catch one more, but could not, and would not shoot one. We can well understand how this swamp came by its ancient name.

Capt. Asahel Smith died Sept. 18, 1779, at the age of forty-six years. He also lies buried in the old cemetery, and the lines following are cut upon his stone: —

“ My children dear, this place draw near  
A father’s grave to see;  
Not long ago he was with you,  
And soon you ’ll be with me.”

During Smith’s occupancy of the tavern, the old singing society frequently made the roof ring with their melody; but on Sept. 21, 1767, they met at Smith’s, and the report was, “ samone very poorly.” Here William Billings kept his singing-school, and the exercises were held in the afternoon, as the roads were so bad that it was inconvenient to drive after dark.

During the Revolution the selectmen and the Committee of Correspondence met often at Smith’s. Here they regulated the prices of goods and merchandise, or decided on the distribution of supplies to the families of soldiers.

In 1776 the question was discussed in this old tavern as to what should be done with those citizens who refused to take the test oath. In 1778 Captain Smith’s bill for hiring soldiers for the town, amounting to £10 18s., was approved; and on the 14th of June, 1779, the committee discussed the question as to the best way and manner in which the men for the nine months’ service could be secured.

Captain Smith was succeeded by his son Joseph, who kept a public-house until 1792. On March 12, 1793, the heirs sold the farm to Andrew Capen, father of Nahum Capen, LL.D., the author of the “ History of Democracy.” Andrew Capen was very fond of music, and lived to be present at the fiftieth anniversary of the Stoughton Musical Society, held in

1836. It was during his occupancy that the old tavern was finally closed, although it was allowed to remain standing until within the memory of persons now living. It was situated a rod or two south of the present building; the old well still remains. In 1808 the present building was erected, and from Mr. Andrew Capen it passed into the possession of the town. In 1842 an addition was made to it, and in 1881 a new building was joined to the almshouse.

Between the old Blackman house and Carroll's tavern, on the southerly side of Washington Street, stands an old-fashioned house with a lean-to roof, and projecting therefrom an enormous chimney. It has within a few years been curtailed in its proportions and reduced to the size of an ordinary house; but in spite of paint its appearance indicates age. It has been called the Dunphe house of late years, because it was at one time occupied by a family of that name. But at the close of the last century it was the resort of the Federalists of that time. From 1785 to 1800, and how much earlier we cannot say, it was known as the Eagle Inn. It was the house referred to in the "Alphabet Song," which appeared soon after July 4, 1798, in the words:—

"E stands for Eagle, the sign of the inn;  
F stands for Federal, who went to drink gin."

The principal patrons of this inn were courteous and bland old gentlemen, who had saved from the levelling influences of the Revolution the traditions of English elegance and good cheer, which they or their ancestors had brought to this country. Capt. William Bent, who lies buried in the old burying-ground at Ponkapoag, came to Canton in 1763. We are not at present able to assert that he occupied this old house for the succeeding twenty years; but that he was engaged in furnishing refreshments, if not in keeping a tavern, would appear from the following entry in an old diary, under date of "Sept. 27, 1769, finish husking; supper at Bent's." Again, in 1771: "Two days at Bent's to meet Dr. Stevens."

In the list of taverns which appear in a series of old almanacs

in our possession, beginning in 1752, we find no mention of our Canton Bent; but this may be because his residence was not at that time on a stage route.

The almanac of 1767 mentions Doty's as two miles beyond Bent's; but this was Capt. Lemuel Bent, whose tavern stood under the large elm-tree near the present Atherton tavern in Milton. The old almanacs further record that May's is three miles beyond Doty's; and Noyce's in Sharon four miles beyond May's.

Capt. William Bent, whose services during the Revolutionary War will be narrated elsewhere, was landlord of the Eagle Inn at the time of the July Fourth celebration. Here he put up such travellers as chance threw in his way, and retailed to the village loafers grog at threepence per glass. The well-to-do farmers purchased West India at three shillings a quart, and the parson always got a drink free.

It was at Bent's that Moses Hartwell, the brother-in-law of Roger Sherman, boarded when he kept the school at Canton Corner in 1766. He had taught the school a decade before, but since that time he had been to Yale College, from which he graduated in 1762. He was the son of Joseph and Mary (Tolman) Hartwell, and was born July 24, 1735. The melancholy news of his death reached Canton, Sept. 6, 1769, and is thus recorded: "Tidings came that Moses Hartwell was taken ill in New York on the 8th of August, and was brought home to his brother Sherman's house at New Haven sick of y<sup>e</sup> nervous fever, and died y<sup>e</sup> twenty-fifth of y<sup>e</sup> same month. Sic transit gloria mundi."

From 1786 to 1796 all the school meetings pertaining to the Canton Corner School were held at Captain Bent's. During the piping times of peace, Bent had leisure to devote to town affairs and to parish matters. He attended to the first painting of the meeting-house; on Sundays he took charge of the boys in the gallery; the supply of the pulpit was in his hands, and the candidates were well entertained at the old inn.

During the war, when not out in service as captain in the Continental army, he purchased and distributed supplies to

the families of the soldiers. He was away from this house between the years 1781 and 1785, when he kept the May tavern. He was appointed one of the committee of the Canton parish to prepare a bill for the separation of Canton from Stoughton; and many were the meetings held alternately at this tavern and at Drake's in Stoughton to adjust the details of the separation. Here, also, were held trials for small offences. About 1800 the sign of the eagle was removed from the inn, and the figure of a horse substituted. In 1805 the committee appointed by the Court of Sessions met here to consult about widening and straightening the post-roads.

Captain Bent kept this tavern until his death, Oct. 16, 1806. It was then taken in charge by his son William, who also in later days kept the May tavern. About 1824 the Eagle Inn was purchased by Gideon Mackintosh, who learned the trade of a hatter of Capt. Benjamin McKendry. He was a genial, gentlemanly man, the father of Adam, and purchased subsequently the farm on which Adam resided at Packeen. Gideon Mackintosh married, Nov. 5, 1812, Nancy, daughter of John and Nancy (Tucker) Sherman, grand-daughter of Roger Sherman. Gideon Mackintosh died Sept. 19, 1859, aged seventy; she died Sept. 19, 1836.

The old tavern, standing just west of Aunt Katy's Brook, was erected April 14, 1798. It contains a hall for dancing; and a piazza on the second story, opening from the hall. Here was held the preliminary trial of Jack Battus. Here Baptist, Universalist, and Catholic clergymen have held the services of their respective organizations, but the old people who were young a half-century ago will best recall the days of sleighing parties, and the merry dance that followed. It was kept by mine host Samuel Carroll, who married a daughter of Adam Blackman.

Mrs. Maynard was fond of describing the old-fashioned "sings" that took place at Carroll's, about 1800, when old Deacon Elijah Dunbar led the singing, and when he called for an old-fashioned pewter platter, for fear of dulling his knife on the new-fangled china that had been placed before him; but most to be remembered was the grand "sing" of 1815, when

the return of peace was announced, and the timbers shook with the ancient melody. Mr. Nathaniel French subsequently taught a singing-school in this tavern, and psalm tunes were sung over and over again.

It was in the hall of this tavern that the first Baptist minister preached, on the 4th of September, 1806. Here the Rev. William Ritchie boarded before his settlement, and here were adjusted the preliminary articles regarding his pastoral office. Here also were the meetings held to oppose the building of the Turnpike in 1806, and also to prevent its completion.

After the death of Carroll, which occurred Oct. 25, 1820, the tavern was kept at one time by John J. Wood; and here Universalist meetings were held. It was subsequently owned by Larra Wentworth, who was born Sept. 6, 1800, and died Dec. 13, 1858. It is now owned and occupied by Edward Cotter. The irregular shape of the doors and windows, and the piazza on the second story, give to the building a peculiar and picturesque aspect.

Capt. John Tucker resided until the beginning of the present century on the farm now owned by Ellis Tucker. He was born in 1748. In 1772 he married Rachel, daughter of Robert and Margaret (Smith) Thompson; she died Oct. 18, 1830, and he Dec. 11, 1826. He was the son of Capt. Samuel Tucker, from whom all the Tuckers in Canton are descended. He came from Milton and settled on the easterly side of the York road; the old cellar-hole and well are still to be seen opposite the residence of the late Nathaniel Tucker; for some reason Captain John was styled "Governor." He married, Dec. 3, 1747, Abigail, the daughter of Major John and Rebecca (Fenno) Shepard. One of his sons, Jedediah, graduated at Harvard College in 1782, became a clergyman, and was settled at London, N. H., in 1789. He died in 1818, and was found by the roadside with his horse standing beside him. Another son, Samuel, resided at York, and married Olive Hartwell, Nov. 30, 1780. Simeon also lived at the Farms near him, and Oct. 23, 1788, married Milla Hartwell. Daniel married Bethiah Gill, Oct. 16, 1777, and resided on

Farm Street in the house now owned by Phineas Tucker. Samuel the father died March 17, 1796, in the seventy-seventh year of his age, and Abigail, his wife, March 23, 1792, aged sixty-four.

The Redman farm was purchased by Capt. John Tucker, in 1803, who formerly resided at the Farms. The old Redman house, built in the earliest days of the settlement, was then standing, and was called the "small old house." Mr. Tucker erected the present house, and here opened a tavern, which was for many years to have a reputation unsurpassed. Within its walls, while it was a new house, on the 3d of April, 1813, the veteran soldiers of the Revolution had a reunion, and afterward enjoyed a fish chowder under the shade of a large button-wood that stood about where the modern avenue crosses the old Ponkapoag Pond bank. Captain John died Dec. 11, 1826, aged seventy-eight.

In 1823 Capt. William Tucker purchased the property from his father, and erected upon a pole about sixteen feet high a gilded ball about one foot in diameter, which about 1827 disappeared and gave place to a sign with "Ponkapoag Hotel" painted upon it.

A number of Boston gentlemen were in the habit of coming out to Ponkapoag to pass the day; and from 1830 to 1850 the hotel was mostly patronized by them and the scores of their friends who were fond of a day's recreation. Captain Tucker erected a shelter on Puffer's Neck, which was known as the Sheep Shore; and here celebrated chowders were made by the landlord, who was well versed in the mysteries of the culinary art.

The Ponkapoag Hotel differed in one respect from other country taverns. There were no boarders and few transient lodgers. The guests mostly confined themselves to a day's sport, driving from Boston early in the morning and returning in the evening. On the 4th of July, 1826, the military company took dinner at Capt. William Tucker's. Pigs were roasted whole, and a fine repast was furnished in a pavilion in the rear of the house. After dinner, the company went up Blue Hill. The Crane Guards, commanded by Capt.

William Shaller, turned out on the occasion. Here, in 1820, Rev. Mr. Huntoon put up when he came to Canton for the first time; and here the council which ordained him met on the 22d of January, the following year. In 1825, a circus ring was constructed in front of the house, and drew the attention of the younger residents of Ponkapoag of that time. There was a bowling-alley connected with the house which has long since disappeared.

Captain Tucker at one period of his life took an active part in town and parish affairs. He was very fond of hunting. A good picture of the jolly captain with his favorite setter is still in possession of his daughter. After the death of the captain, the hotel was occupied, in 1863, by Mr. William Lord, and subsequently by DeForrest Lewis; but with the death of the old landlord Tucker, the old glory departed. In 1869 the property passed into the possession of Hon. Henry L. Pierce. He has added to its area, built a delightful avenue from the house to the pond, and made the Redman farm one of the best in Norfolk County.

The land on which the Cherry Tavern stands was originally a part of Lot No. 5 of the "Twelve Divisions." It was owned in common by David Jones, Samuel Paul, and Daniel Preston. In 1700 it was owned by William Bennett, who sold it to Charles Salter. In 1714 Salter's widow sold the southern third of a sixty-acre lot to Jonathan Kenney. At his death in 1724 it came into the possession of his son, Jonathan, Jr., who sold it to his brother John.

John, the son of John and Abigail (Wentworth) Kenney, was born Feb. 9, 1729, and died March 9, 1805. He was a prominent man in the history of our town. Although not a lawyer by education, he did much of that kind of business which has of late fallen into the hands of lawyers; and many of the deeds, bonds, leases, and indentures in old times were written by him. He was a good bass singer, and went to Boston to buy books for the singing-club as early as 1766. During the War of the Revolution he was active and energetic in the patriotic cause. He was at the outset one of the five sent to the adjournment of the Doty Tavern Congress, which

was held at the tavern of Richard Woodward, at Dedham, on the 6th of September, 1774. The following year he was a minute-man and one of the Committee of Inspection, and again in 1776. He listened to the evidence against the Tories in 1777; and the expression, "This is what I call doing business, as Squire Kenney said when he wiped his mouth and sentenced a Tory," comes down in folk-lore as evidence of his zeal. In 1778 he was selected by our townsmen to bear a message to General Washington, and in 1783 was sent as Representative to the General Court. He gave his property to his son, who agreed to support him, but disregarded his agreement; and the old gentleman who had been considered worthy to clasp the hand of the father of his country died a town pauper.

In 1753 he erected a small gambrel-roofed house on the site where stands the Cherry Tavern. It now forms the southeast corner of the lower story of the present building; and we are informed that the only cellar this large mansion now has is the old cellar of the original house. This house remained in the possession of the Kenney family until 1818, when it was sold to John Gerald, the son of William Fitzgerald, the first of the name in Canton. William lived in 1785 in a house which formerly stood back of the Ponkapoag schoolhouse, on a deserted lane running to Green Lodge Street, on the line between Lot No. 5 and the Indian land. The Canton Historical Society identified the cellar-hole on the Fast Day walk of 1885. This house was afterward purchased by Laban Lewis and removed to his father's farm opposite the Ponkapoag schoolhouse. William Fitzgerald died Sept. 17, 1802. His descendants have dropped the Fitz.

In 1823 the cherry-trees planted by Squire Kenney were in their prime, and persons who were fond of this fruit began to go to John Gerald's; but it was not until 1826 that the old house was raised to a two-story house and extended toward the north. Seven or eight years later the back was raised to correspond with the front.

Before the house was a pole, from which hung a swinging sign on which was represented a cherry-tree and the legend,

“John Gerald, Cherry Tavern, 1827.” In 1839 landlord Gerald informs his patrons that “he still retains the well-known stand called the Cherry Tavern, where he will continue to receive and entertain his customers with the choicest fruits and viands of the season.”

But landlords are not without their troubles. Now, Captain Tucker of the Ponkapoag Hotel had a fine road across his farm to the pond, a good landing-place with boats, and opportunities for a fish-fry, so that many persons drove by the Cherry Tavern and patronized the rival tavern. In order to divert a portion of this custom and to make his place of equal attraction, Gerald had a canal dug in 1831 from the old pond bank near where the house of David Talbot stood, through the bogs to the pond, placed upon it a boat, and announced that boats were in readiness for those who desired a sailing or fishing excursion on Ponkapoag Pond; but the scheme was not a success.

The long house on the opposite side of the street was formerly connected with the Cherry Tavern. The lower part was used as a shed for horses, while in the upper story was a bowling-alley. It was removed to its present site in 1839. Under its roof the old canvas-covered baggage-wagons from Leach’s furnace at Easton used to pull up.

Mr. Francis Sturtevant purchased the place in 1841. He was born April 2, 1779, and died at Canton, March 18, 1863. He continued to keep the tavern until his death. The house subsequently was purchased by Samuel Cabot, M.D., of Boston, who converted it into a private residence. The open yard was filled with trees, the old pump with its ample trough denied the public, the bar removed, and man and beast pass it now with thirst unquenched.

Philip Liscom, Jr., who kept a hotel in 1769, was the grandson of that Philip Liscom who married Charity Jordan, of Milton, Dec. 24, 1701, who was living at York in 1716, and may have lived there in 1708, when he was warned out of Dorchester. He owned our church covenant in 1718, and the same year held the important position of constable; and two years later, when his neighbor, Jonathan Jordan, under-

took to resist his authority, he was forced for his audacity to pay forty shillings to the king. One of his sons, Benjamin, who was born Nov. 4, 1720, is recorded as having been killed by the Indians in 1746. He died "in the twentieth year of his majesty's reign, leaving no wife nor child nor any legal heir." His brothers, Philip and John, immediately began a law-suit for a seventh part of his estate, consisting of a house with seven acres of land, bounded west by the road leading to Bear Swamp. This Philip had a son Philip, born June 23, 1731, who married Miriam Belcher, Nov. 16, 1752, and died Feb. 8, 1774. He was the innkeeper of 1769. His inn was situated, according to the old almanacs, "one mile south of Doty's and two miles north of May's." It occupied the site at the corner of Washington and Sassamon streets, and preceded the house built in 1848, still standing, and owned by George B. Hunt. The original house was probably built about 1767, for Squire Dunbar mentions it as the place where, on Sept. 16, 1767, they had "Fine singing at Liscoms New House." But though Liscom was a good singer, he could not keep a hotel; and after running it two years, he could not pay his taxes, and could not pay the fine for not paying his taxes, so to jail he went.

From 1760 to 1768 Henry Stone styles himself "inn-holder." He resided on his father's homestead, now occupied by Thomas Bailey Aldrich. He was the son of Daniel and Thankful (Withington) Stone, and was baptized by the Rev. Joseph Morse, Feb. 19, 1721. In 1756 he was out in the French War, and the following year was at Crown Point. In 1760 he was at home again, and occupied the estate of Samuel Vose. In 1762 he administered upon his father's estate, and the same year desired to purchase the town's right in "The Landing Place at Milton." In 1765, in connection with Edward Wentworth, he erected at Milton the first chocolate-mill in the country, which has been doing business ever since. He had a mill on Ponkapoag Brook, on the "upper mill pond," the remains of which are still to be seen a few rods below the bridge at Ponkapoag, and are worth a visit for their picturesque beauty. He married, about 1742, Lydia

Wadsworth. To his house to woo his daughters came Joseph Bemis, Nathaniel and Lemuel Davenport, Elisha Crehore, Capt. Thomas Crane, and Thomas Allen, and were successful in their suits. From 1766 to 1774 he was on the committee of the First Parish. He died June 7, 1784.

Another tavern kept by Mr. Kinsley is mentioned in 1798. Here the committee chosen by the town of Milton met the committee of Canton on the 19th of March.

From its intimate connection with the Revolution, an account of the Doty tavern will be found in the history of that struggle.

Williams's tavern was not properly in Canton, but just over the Sharon line, opposite land owned in 1803 by Jonathan Cobb. It was in existence and frequently mentioned about 1788.

In 1830 Mr. Francis W. Deane kept a tavern at the corner of Washington and Neponset streets, in the house built in 1828 by Dr. Simeon Tucker, but it was only for a year or two.

On the opposite side of the street from the Eagle Inn stands the old Blackman house. Rev. Theron Brown says this house was for many years known as the Baptist Tavern. It was evidently not a public-house; the only event of any public interest which has taken place within its walls was the meeting on the 22d day of June, 1814, when the Baptist Church was organized, and when the dinner served must have equalled that of any hotel. When Mr. Porter preached here on Sept. 12, 1783, he boarded at Blackman's, as did also Rev. Mr. Ritchie in later days; for boarding these and other candidates, Mr. Blackman received £22 15s. 1d.

“ The moss-grown dome where first they met,  
By the old road is standing yet;  
And near the landmark mountain high,  
The small brown schoolhouse, where in days  
Of strengthening hope they sung God's praise,  
Waits while the years of time go by.”

In 1840 Zadock Leonard had a tavern at the junction of Church and Neponset streets. The hall is known as Union Hall.

## CHAPTER XIII.

CIVIL HISTORY, 1726-1750.

WE have thus far traced the history of the Dorchester South Precinct from the time it was a wilderness until it became incorporated into the township of Stoughton.

The records of the town from its incorporation principally consist of the names of the town officers chosen at the annual meetings, of the perambulation of the boundary lines between Stoughton and the adjoining towns, of the amount of money yearly raised to defray expenses of the town and the minister, of the presentation of petitions, of the manner of notifying legal meetings, of the bounds of highways, of the choosing of a representative to the General Court, of the right of swine to go at large, of the bounty on crows and squirrels, of the remitting of rates, of the mending of the highways, and of the appointing of a suitable person "to inspect y<sup>e</sup> boys on y<sup>e</sup> sabbath."

From the year 1700 the inhabitants of the "New Grant" increased very much in population and material prosperity. Twenty-seven years after, the number of ratable polls was one hundred and eighty, and one hundred and twenty-one houses had been erected. Seven hundred and sixty-three neat cattle and horses were owned by the cultivators of the soil, and the land had been redeemed to a certain extent from the wilderness. Lands lying between the modern towns of Stoughton and Canton were still called Mount Hunger Fields; but no settler need starve to death on his land.

The settlers, aside from their natural increase, received large accessions from strangers. The streams had been utilized; six or seven saw-mills and two grist-mills were in active operation. On Ponkapoag Brook, Robert Redman had built

a saw-mill; and near the road leading to "Mashapogue," Ebenezer Maudsley (Mosely) owned the "corn mill." Philip Goodwin and William Royall had also mills.

Again the manufacture of iron implements had become a business; and at this time there were four iron-works engaged in smelting ore from Massapeag Pond, which was obtained by purchase from the "Proprietors of Dorchester." In the year 1724 Ebenezer Jones and others, "y<sup>e</sup> owners of y<sup>e</sup> iron works," purchased three hundred and seventy tons of ore at three shillings per ton, and Capt. Ebenezer Billings one hundred tons at the same price; and the total amount sold to all purchasers during this year alone was seven hundred and seventy tons.

One of the articles in the warrant, March 4, 1728, was to see "if the town would purchase some lands of the Indians for pasturage lands, if liberty can be had of the Council so to do; *i. e.* the two pieces formerly petitioned for." This would appear to be land which it was desirable to purchase for the use of the minister. It consisted of two pieces, of fifty acres each,—one on Pleasant Street, west of the almshouse, and one adjoining land of George Wadsworth and Edward Capen, near Indian Lane. It would appear that the council did nothing about it, for in 1729 an article appeared in the warrant "to see if the town would pay for the piece of land near Mr. Dunbar's, which the town voted to purchase, that was, or is, Mr. John Withington's, for the benefit of the town, or if said land is not purchased, to see what salary will satisfy Mr. Dunbar without purchasing any land at all." This land was bounded on the east by land of Capt. John Vose, and on the west by land of James Endicott and Daniel Stone.

This year £80 was voted "by way of rate for the use of the ministry in this town," and a committee was appointed to provide for the council attending the coming ordination of Samuel Dunbar.

On the 9th of October, 1727, a petition was received by the town, from Nathaniel Hubbard, Richard Williams, James Draper, Jeremiah Whiting, and John Eaton, all of whom lived on the northerly side of the Neponset River, in the part of

Stoughton now Dedham. The petitioners said that they could not possibly attend the public worship of God at Stoughton, although they had cheerfully and constantly borne their portion of the charges of the ministry when it was a precinct, and they desired that they, with their estates, might be freed from the ministerial rate. This petition was granted.

In 1737 Ebenezer Woodward said: "About nineteen months ago I removed from Dedham to my house and farm in Stoughton, on the west side of Neponset River, about two miles and a half from the meeting-house in Dedham, and eleven or twelve from the Stoughton meeting-house as the road goes." Hubbard purchased his farm at Green Lodge, in 1719, from Capt. John Nelson,—one of the Stoughton heirs by right of his wife.

In 1730 the town refused to send a representative, and was accordingly fined.

An article was inserted in the warrant in 1727 "to see what action the town will take in regard to procuring a free passage for fish up the Neponset River."

Thus was opened a fight between the towns of Canton, Stoughton, and Sharon, and the mill-owners on the Neponset River, which was to be fought with bitterness and great expense to both parties, and to continue nearly a century.

The alewives are accustomed in the spring to leave the salt water and pass, with the incoming tide, up the rivers and brooks to the fresh-water ponds. Before the coming of the white man, the Indians had learned that these fish, placed upon the corn-fields and allowed to decay, rendered them more fertile. The number of fish that annually journeyed to the brooks of Canton was enormous. Before any obstruction existed to their passage, Ponkapoag and Pecunit brooks were so filled with fish that a traveller, riding through one of these brooks, destroyed numbers of them with the trapping of his horse.

The migration of these fish was a great source of income to our ancestors. Whether they were made proud with the coming, and humble at the going of the alewives, like our neighbors of Taunton, we cannot say; but it was a great

source of trouble to our people when the manufacturers on the Neponset put in dams so as to prevent the passage of fish, and deprive them of one of their sources of income. If they did not eat them, they sold them to the poor "French Neuters" in 1758, and charged two shillings a hundred for them.

The only course open was to appeal to the General Court. A petition was accordingly prepared by Elhanan Lyon, "the great troubler of the church," setting forth this grievance.

In 1766 the matter was again discussed. The mill-owners at the lower or first dam demanded that the towns should make and maintain a passage-way six feet wide, which should remain open one month in the year, and that they pay £100 per year to each of the two owners. The towns did not see the fairness of this proposition, and refused to accede to it.

In 1783 Hon. Elijah Dunbar was appointed to present a petition to the General Court that the obstructions in the Neponset River should be removed, the towns of Sharon and Walpole joining. Daniel Vose and David Leeds agreed that if they were subject to no expense, they would open a sluice-way four feet wide, to be open only when the tide came in. The committee of the towns were in the habit of sending emissaries to spy out the obstructions; and it is asserted that Daniel Vose, finding one of Canton's myrmidons looking about his dam one dark night, threw him into the pond.

In 1788 the inhabitants of Stoughton and Sharon were in high glee; for the lower dam gave way and let the fish pass in great plenty, some going as far as "Ponkapogue and Massapoag." The brooks were cleared as far as Colonel Gridley's mill, but whether beyond that or not I am not informed; and the expense for one year alone was £89 15s. In 1789 Mr. James Endicott was employed in work at the Lower Mills connected with the fish-ways.

In 1793 Mr. Benjamin Gill attended the General Court for the purpose of obtaining some redress, and an important suit against Leeds and Vose was decided in favor of Stoughton and Sharon the following year.

In 1794 Hugh McLean petitioned for leave to close his

sluice-ways; and the town again sent Benjamin Gill to remonstrate. In 1796 a joint committee from the towns of Dorchester and Milton represented to the General Court that great damage was done to individuals in the most valuable season of the year, by stopping from work the numerous mills on the Neponset, many of which were important manufactories, and the inconvenience to which the inhabitants were subject to, by stopping the grist-mills; and that they believed that the quantity of fish which passed up the river was so inconsiderable that it was not a matter of much consequence.

The Act of incorporation of the town of Canton, passed on Feb. 23, 1797, continued to the inhabitants of modern Stoughton the same rights that had been enjoyed by both towns; but on March 10, of the same year, a new Act was passed, whereby Stoughton was debarred from the privilege of choosing a committee to join with the other towns referred to, for the purpose of regulating the fisheries.

In 1802 John Billings offered to pay for the exclusive right of taking the fish in Ponkapoag Brook, five dollars for the first, ten dollars for the second, and eighty dollars for the fifth, years.

In 1803 the towns again petitioned for sufficient sluice-ways through the dams on the river; and Paul Revere and others were notified not to shut their gates until the 20th of June, agreeable to an order of the Committee of the Court of Sessions.

In 1805 the Committee of the General Court desired that three disinterested persons repair to the dams on the Neponset River, and take into consideration the whole interest, order such alterations to be made as should allow the fish to pass, see that the gates should be hoisted and continue open thirty days, and require the expense to be paid by the mill-owners. Edmund Baker, who owned one half of a dam, refused to pay his assessment, and a suit was instituted, which was decided adversely to the town. The expense attending the fish contest amounted in the year 1806 to \$78.98; and Mr. Jabez Talbot estimated the expense that the town of Stoughton had been at, in order to get free passage for the

alewives, from 1730 to 1800, at \$182.93. As late as 1809, I find "the mill-owners are to be opposed by all lawful means by this town."

Finally, modes of obtaining a livelihood increased with the growth of the town; and the benefit derived from the alewives was not equal to the expense of fighting the mill-owners of the Neponset.

By referring to the Act of incorporation of Stoughton as a town the reader will observe that a certain section beginning, "And further it is to be understood" provides that those persons who were the owners of the common and undivided lands in Dorchester or Stoughton should have the same rights that they had always possessed, provided no Act of incorporation had ever been passed, any law or custom to the contrary notwithstanding. Now, one of these rights was immunity from taxation. Three years after the incorporation this matter which was "to be understood" seems to have been the very thing that it was advisable should not be understood. The inhabitants of Stoughton were desirous that wealthy land-owners should assist them in paying a portion of the town, county, and State taxes, thus lightening their own burdens and adding to the material wealth of the town. The matter was proposed for the town's consideration in 1728; but nothing was done until the 18th of May, 1733, when a committee was appointed, consisting of Capt. Isaac Royall, Lieut. William Crane, and Elhanan Lyon, to petition the General Court, through their representative, Moses Gill, for liberty to tax the non-resident proprietors. The matter of drawing the petition was referred to Elhanan Lyon, who says he was seven days composing it and six days transcribing it. This memorial set forth that the inhabitants of Stoughton "have been at great expense in settling and supporting a minister; that the charge of supporting their poor is very great; and that within a short time nineteen or twenty families have been released from the town and annexed to Dedham, and that sixty or seventy acres of meadow land have been lost by such transaction." To contest this petition, a committee of the proprietors was appointed under the lead-

ership of Edmund Quincy. He was born in 1681, graduated at Harvard College in 1699, was subsequently a judge of the Supreme Court, and commander of the Suffolk Regiment. He was sent to England in 1737 by the General Court to arrange the boundary line between New Hampshire and Massachusetts Bay; while there, he was attacked by the small-pox and died. His remains were interred in Bunhill Fields, where the remains of John Milton and John Bunyan rest, and over his grave the General Court erected a monument, which was subsequently destroyed, when the ground was ploughed, as it was customary to do every fifty years. In answer to this petition Mr. Quincy said that —

“in the first place, the inhabitants of the town of Stoughton have been at no more expense in supporting the institution of religion than formerly; they are not a young people, and the minister now settled over them is not the first one they ever had; that from 1707 until the present time they have maintained the ministry without taxing the non-resident proprietors, and cannot possibly stand in need of it now, when they are four times as numerous and able as they were at first. To the second allegation the non-residents reply, That had they remained a part of Dorchester, they would have had their poor supported at the town’s charge, to which they contributed less than their actual proportionate share; but to pray the town of Dorchester first to set them off, and then to pray the Court that they may have liberty to tax the unimproved lands belonging to the inhabitants of the town of Dorchester, for they are the owners, the proprietors deem without reason or precedent. To the plea that they have lost some families lately, the proprietors reply that the court judged Stoughton to be strong enough to support themselves without the aid of these families, or they would not have set them off.

“To the assertion in the petition of the town of Stoughton that there is a considerable quantity of land that belongs to the non-resident proprietors, that has never yet been rated towards the support of the ministry or other charges, although the land has greatly risen in value, the non-resident proprietors reply, That the statement dates back too far; that it refers to the time of the settling of the people in the place, ‘which is supposed to be about thirty years,’ and also to the upholding of the Gospel among them, which is supposed to be about twenty years back, when the fact is they have only been a township about six

or seven years, and until that time they were encouraged and assisted by the town of Dorchester. The building of their Meeting House was assisted by the subscriptions of the Proprietors. Their writing and reading school was often in part or in whole maintained by Dorchester, and Mr. Morse, their minister, was allowed to draw his salary from the town treasury. The proprietors further assert that the value of the land has scarcely risen at all, for the reason that the town of Stoughton is a very large tract of land, consisting of about sixty thousand acres, lying in an irregular form, being about twenty-two miles in length upon the road ; and the most settled part thereof, where the Meeting House stands, is upon the six thousand acres of land formerly called Ponkapoag plantation, with some lands circum-adjacent ; that this land is owned and occupied by actual residents, whereas the land of the non-residents lie at a great distance from the settled part of the town, eight, ten, fifteen, and some twenty miles from the meeting house ; that the rise in the value of this land, if risen at all, is not owing to the settlement of this, but to the settlement of other towns to which it is contiguous, such as Wrentham, Braintree, and Walpole, when there are meeting-houses within three miles of these unimproved lands, and the towns of Norton, Easton, and Attleborough also lie adjacent to and border on said lands ; the statement is further made that in the year 1724, the inhabitants of the further end of said tract of land next to Attleborough and Wrentham, consisting of some twelve or fourteen families, by a petition to the General Court, were with their farms annexed to the town of Wrentham, which would plainly indicate that they were too far removed from Stoughton. Now, the lands of the non-resident proprietors at this very place consisted of eight or nine thousand acres, and the proprietors cannot see any reason why they should pay a tax to Stoughton."

The General Court decided that the town of Stoughton should not be allowed to do that which in the Act of incorporation it was distinctly understood they should not do.

There are only three slaves recorded as being owned in Canton in 1734. They were owned respectively by Capt. John Shepard, Isaac Royall, Esq., and Ebenezer Maudsley (Mosely), the latter gentleman's chattel being valued at £150. In 1741 the number had increased to eleven, Nathaniel Maudsley (Mosely) and Deacon Joseph Tucker having one female slave each, Ralph Pope and Isaac Royall, of Medford,

having been added to the list of 1734. The value of a young slave is shown by the following document:—

MILTON, June 9th, 1747.

I, the subscriber, Elizabeth Wadsworth, of Milton, have received of Mr. Timothy Tolman, of Stoughton, the sum of one hundred pounds, old tenor, in full for a negro fello a bought, eighteen years of age, named Primas. I say received by me.

her

ELIZABETH X WADSWORTH.  
mark.

In presence of BENJ. WADSWORTH.

In 1734 there were in Canton 141 houses, 10 orchards, 200 acres of mowing land, 101 pastures, 152 acres of tillage land, 4 mills, 3 slaves, and 59 ratable polls. The taxable live-stock consisted of 60 oxen, 126 cows, 50 horses, and 119 sheep. Seven years later the number of mills had increased from the four of Royall, Redman, Maudsley, and Goodwin, to eleven, owned by William Royall & Co., Philip Goodwin, Capt. John Shepard, Ebenezer Jones, Jedediah Morse, Ebenezer Man & Co., Deacon Joseph Topliff.

In 1737 the descendants of those who had served in the ill-fated expedition to Canada, under command of Capt. John Withington, in 1690, were granted, by the General Court, rights in a new township called Dorchester Canada, now Ashburnham. Some of these persons were connected with Canton. Major John Shepard received his portion in the right of his uncle, John Shepard, who served under Major Wade; Humphrey Atherton in the right of his father, Consider; Ebenezer Hewins in the right of his brother, Benjamin; Robert Redman in the right of his father, Charles; Philip Goodwin in his own right under command of Major Wade; Joseph Warren, of Roxbury, in the right of Elias Monk; William Royall in the right of Hopestill Saunders.

In 1737 Eleazar Rhoades and others were set to Walpole and freed from ministerial charges until they should have a meeting-house nearer to them than the one at Stoughton.<sup>1</sup>

<sup>1</sup> See Appendix XXIV.

In 1738 a petition was presented to the General Court that the line between Dedham and Stoughton be changed, the reason urged being the difficulty of perambulation; and it was suggested that the Neponset River in future should divide the territory of the towns.<sup>1</sup>

At a town meeting held at Dedham, Oct. 2, 1738, after consideration and considerable debate, the petition, with a proviso, was consented to; and that a part of Stoughton be taxed to Dedham, and "that Neponset River be made the bounds between Stoughton and the first parish in Dedham." Stoughton also consented, reserving their property known as the "school farm." Until this time the Stoughton line ran about one mile west of the river. The Neponset River, from the Milton line to its junction with Traphole Brook, thence up that stream, was made the line; and the lazy perambulators have since simply recorded it as "a wet line."

In 1740, so great had been the increase in the prosperity of the town that petitions came in from all sides for separation from the mother town.

March 10, 1739-40, the inhabitants of Stoughton voted that the town be divided into two precincts; and at a subsequent meeting the committee reported as follows:—

It is y<sup>e</sup> opinion of us y<sup>e</sup> subscribers that if y<sup>e</sup> Town see cause to Divide into two precincts, that it be Done as followeth, Viz. by a Line parralel with Brantrey Line at y<sup>e</sup> Distance of five miles and a half from S<sup>d</sup> Brantrey Line, and whereas there is a small Tract of Land in the Southeast Corner of this Town, Set off to y<sup>e</sup> north precinct in Bridgwater, that there be half so much Land as there is Set off to Bridgwater as above said taken off to y<sup>e</sup> Southwest of y<sup>e</sup> above mentioned Line at y<sup>e</sup> Southeast end thereof to Ly to y<sup>e</sup> North or Northeast part. March y<sup>e</sup> 24th, 1739-40.

ELKANAH BILLING.	RALPH POPE.
WILLIAM CRANE.	SILAS CRANE.
GEORGE TALBOTT.	SAMUEL BILLING.
JOHN SHEPARD.	CHARLES WENTWORTH.

Jeremiah Fuller and others, inhabitants of the southwestern part of Stoughton, in a petition to the General Court in 1740

<sup>1</sup> See Appendix XII.

alleged that in the part of the town where they lived one third of the rate-payers desired to be set off by themselves. This petition was opposed by William Royall, Elkanah Billings, Silas Crane, George Talbot, and Simon Stearns, a committee in behalf of the town.

Edward Curtis, Theophilus Curtis, Nathaniel Hammond, and others residing in that part of Stoughton adjoining Bridgewater, petitioned to be set off to the latter town in 1741. To this the selectmen replied that the land which they represented as worthless, and which they called a "gore," was valuable land; that the school farm of the town of Stoughton was situated in that part of the town, and that the annexation to Bridgewater would not only enrich a large and wealthy town, but would "deform" and cripple the town of Stoughton; moreover, that it removed the school farm not only into another town, but into another county. In regard to the distance which Curtis and others were obliged to send their children to attend school, the answer was that it was no uncommon thing for children in Stoughton to go three miles to school.

When the war with Spain had been continued for two years, about four hundred and fifty young men of Massachusetts had perished from the unhealthiness of the climate. From our town James Hodge, aged twenty-one, Ebenezer Warren, aged thirty-seven, and Josiah Briggs, aged forty, enlisted in the company of Capt. Stephen Richards; and in Capt. Thomas Phillips's company went David Kenney and Edward Downes. The expedition commanded by Admiral Vernon, although not mentioned by Hutchinson, has had much light thrown upon it by our townsman, Ellis Ames, Esq. The "Proceedings of the Massachusetts Historical Society for 1881" contains an article entitled "Expedition against Carthagena." So dark and discouraging was the prospect that our people assembled at their place of prayer in obedience to the call for a public fast, and listened, both forenoon and afternoon, to such comfort as the good parson could draw from Deut. xxiii. 9, and Ex. xvii. 9-13.

On the 3d of June, 1744, at fifteen minutes past ten in the

morning, the people were attending public service; Mr. Dunbar had just begun the long prayer, when suddenly the meeting-house began to rock and pitch in a terrible manner. There was great excitement; some of the congregation ran out, and one or two were so alarmed that they went into fits. Mr. Dunbar stood unmoved through the terrible excitement, and kept his presence of mind; and God graciously assisted him "to improve the providence." The day on which this earthquake took place was very hot, and the weather had been hot and dry without rain for some time.

On July 8, 1757, about two o'clock in the afternoon, our town was again visited with an earthquake, and again on Oct. 24, 1843. The first sound was like a heavy explosion, and then continued like the rumbling of thunder for upwards of a minute, then died away; the houses were sensibly shaken, and the dishes on the breakfast tables rattled. Nothing like it had occurred since 1727, when the Rev. Mr. Prince says, "At Dorchester the most terrible noise seemed to be among the Blue Mountains, which some then abroad concluded were sunk."

Nathaniel Hubbard, our first moderator and one of our first selectmen, touches for a very short period the history of our town. He was the grandson of the Rev. William Hubbard, the historian of New England. His father was a prominent merchant of Boston, where Nathaniel was born Oct. 13, 1680. He graduated at Harvard College in 1698. His first appearance in Dorchester, as far as we know, was in 1708, when he applied for permission to dig iron ore in the undivided lands. He received his commission of justice of the peace, April 29, 1713. He removed to the South Precinct of Dorchester, and was moderator of our precinct meeting in 1718. He purchased of Capt. John Nelson the same year 310 acres of land at a place then and now known as Green Lodge, which from 1726 to 1738, when the river became the line, was a part of Stoughton. His wife was the daughter of that Captain Nelson famous as one of the Council of Safety to whom Andros surrendered. Her mother was a sister of Governor Stoughton, and this was a part of his country-

place. Judge Sewall records in his diary under date of Dec. 15, 1725, "Mrs. Elizabeth Hubbard, of Dorchester, is buried lamented." Her husband subsequently married Rebecca Gore. In 1723 he was a trustee of the Ponkapoag Indians. On May 8, 1729, he was appointed by Nathaniel Byfield his "Deputy Judge of Admiralty for the County of Bristol, The Province of Rhode Island, The Narraganset Country." In 1741 Hutchinson says of him that "he was the oldest counsellor for the County of Bristol." He further adds "that he was a gentleman of amiable character, and filled the posts he sustained with applause." It is fair therefore to suppose that as he had been moderator of the town meetings at Dorchester, he brought to our first meeting not only all the knowledge requisite to the position, but that grace and dignity which distinguished the gentlemen of the provincial era. He held the position of Judge of the Court of Common Pleas until Jan. 24, 1745, when he was promoted to be Judge of the Supreme Court, which office he held till his death. He erected across the Neponset a bridge, which was called Hubbard's Bridge. In 1759 this bridge became a public one, and was rebuilt by Dedham and Milton.

Judge Hubbard removed to Rehoboth, where he died in 1748. He was a man of marked ability and sound judgment, of commanding presence, and lived in a style of great magnificence for his time.

## CHAPTER XIV.

## SOME OLD CUSTOMS.

NO New England town was complete without stocks and a pound. We have no means of fixing definitely the location or the time of the erection of the first stocks. It is probable that they were erected on Packeen Plain soon after the first settlers came here. In 1737 they had from exposure to the weather fallen into decay, and the selectmen employed Preserved Lyon to make a new pair. He was dismissed from Milton Church, Nov. 9, 1735, and with Joanna Vose, whom he had married July 12, 1711, removed to Canton. He was a resident of Packeen; his house stood near the junction of Elm and Pecunit streets. He was so small on the day of his birth, Sept. 10, 1688, that his parents put him into a quart tankard and shut down the cover; and he lived to be ninety-six years of age, dying July 14, 1785.

Tradition informs us that he was an excellent workman, and the fact is substantiated by his being employed to erect the first schoolhouse, and also in 1747 the third meeting-house. Mr. Lyon obtained the plank for the new stocks at the saw-mill, framed them at his home, and carted them to the place assigned, paying to Mr. Josiah Kenney—whose blacksmith shop stood on Cherry Hill, between the schoolhouse and Cherry Tavern, near to his one-story gambrel-roofed house—“fifteen shillings for y<sup>e</sup> irons.”

Lyon’s stocks lasted until 1759, when they became decayed, and new ones were made by William Cunningham, who arrived in town with his wife and three children, Nov. 7, 1749. He purchased five acres of land with an orchard, from John Withington, and in 1764 fourteen acres from the minister

Morse estate, all of which was situated west of the Catholic Cemetery. It is probable that his house was partially framed from the timbers of the old meeting-house when it was pulled down. A portion of this land still goes by his name, though pronounced in the old-fashioned way, as if spelled Kuinecum; and the land owned by him is to this day known as Kuinecum.

The Cunningham stocks lasted to the time of the Revolution. A new pair were erected in 1775, when William Wheeler, Jr., furnished the woodwork, and Samuel Blackman the irons.

Sir Henry Maine says that there is nothing of greater antiquity in England than the village pound; it is older than the King's Bench, and probably older than the kingdom. The first thing that our ancestors did as soon as they became incorporated, if not before, was to erect a pound. An article was inserted in the warrant "to consider and act upon the building of a pound." The town voted to build one, and in 1727 it was finished. Its location is not a matter of record, but it probably stood with the stocks, near the meeting and school house. It did its duty until 1742, when Joseph Esty built a new one on the land of James Endicott; this site was selected by the selectmen as the most convenient, and Mr. Endicott received for the land, or the use of it, £7 10s. Again, in 1760, there are indications of another pound, which was situated in the centre of the village, and for which William Wheeler provided the timber.

The next pound stood on the right-hand side of Pleasant Street as you drive toward Stoughton, just south of Beaver Brook, between that and the driveway that now leads to Charles Draper's factory. It was erected in 1789, the land having been purchased from Abijah Upham; and Joseph Bemis was requested by the town to draw up the specifications for its construction. Its wall extended forty feet in each direction, and was six and one half feet in height; the stones gradually widened from eighteen inches at the top to a width of four feet at the ground. These stones, all procured within a few rods of the site, were capped with stout pieces of chestnut timber ten inches square. The en-

trance was three feet in width and covered at the top with a large cubical stone.

It must have reflected great credit on Lieut. Lemuel Gay when it was completed, for he was well skilled in the art of manipulating stone.

The site of this pound had been selected when the towns now known as Canton and Stoughton were one, and it was used by the inhabitants of both villages. Eight years after the erection of the pound, when the first precinct desired to become a township and take upon itself the name of Canton, it was proposed that the Act of incorporation should contain a clause to the effect that the inhabitants of Stoughton should have liberty to impound cattle, horses, sheep, or swine as long as should suit their pleasure, and when they should no longer desire to drive their strays four miles to pound, — or in other words, when they should erect a new pound at their village, — the town of Canton would pay to the town of Stoughton their proportionate part of the value of the pound at the time the latter should cease to use it. There is no evidence that this was done. In the division of the common property of the towns, the pound remained with Canton; but its situation was as inconvenient to the new town as it had been to ancient Stoughton, and, April 8, 1835, it was torn down, the stones used as the foundation for a factory in its immediate vicinity, and a new one was erected at Canton Corner, on Dedham Street, opposite the Leeds house. This was built by Capt. William McKendry, who built the meeting-house in 1824. It was completed in September, 1835, and he received for his labor forty dollars. This pound remained until February, 1841, when it was removed to its present site in the rear of the old Town-House.

Among the curious old customs was the bringing of wolves, blackbirds, squirrels, and wild-cats to the selectmen, in conformity to an Act passed by the General Court in 1740, to prevent damage to Indian corn and other grain, which provided that "whoever shall kill any crows, blackbirds, gray or ground squirrels, shall bring their heads to any one of the selectmen, who shall cut or deface the same, and give a re-

ceipt to the party bringing them, which shall be duly allowed by the town treasurer at the rate fixed by law; viz., for blackbirds unfledged, twelve pence per dozen; for grown blackbirds, three shillings; for each crow, sixpence; and for each squirrel, fourpence." In 1741 the town paid this bounty as follows: on thirty-two young blackbirds, on one hundred and seventy-five old blackbirds, and on five hundred and thirty-five squirrels. Ebenezer Bacon received ten shillings for killing a young wild-cat, which in the judgment of the selectmen was under the age of one year. In 1744 Charles Wentworth received £5 13s. 8d. for blackbirds and squirrels, Joseph Hewins £2 11s. 4d., and Moses Gill killed five hundred squirrels. For killing a wolf the sum of £1 was allowed; and in 1733 Thomas Ahauton received that sum for a full-grown wild-cat, and John Shepard £2 for two. Persons were also appointed to inform against the breaches of an Act passed in 1698, to prevent the killing of deer between January 1 and August 1. In 1741 Robert Redman and Elkanah Billings performed this office; and the custom appears to have been continued into the present century, when it became a matter of ridicule and was given to the oldest man in town.

A curious custom existed among our ancestors of "warning out." In 1692 an Act was passed that any person who sojourned or dwelt in a town three months without being warned out, thereby became an inhabitant, unless they were imprisoned or lawfully restrained or had come for the purpose of medical attendance or education. By the Act of 1700 and 1739, the time was extended to twelve months. In 1767 an Act was passed that no person could gain an inhabitancy by length of time, unless admitted at general town meeting; but in 1789 it was again necessary to warn out persons within a year, in order to prevent their gaining a residence. The town, acting under the authority of the General Court, took the precaution to warn out all strangers from the town, in order that if they were poor, or likely to become so, the town would not be responsible for their support; and it was the duty of all heads of families to immediately inform the selectmen of a town of the name, age, occupation, and pre-

vious residence of the new-comer, whether he or she were married or single, and whether he or she were in good circumstances.

The following is one of these letters of information: —

STOUGHTON, Dec. 21, 1736.

*For the Selectmen of the Town of Stoughton:*

GENTLEMEN,— These are to inform you that Parruk Maden, a young man by trade a nailer, is come from Dorchester to live with me, as also Hezekiah Meroh, a lad to live with me as a prentice, and have been with me about a fortnight.

ISAAC ROYALL.

We may observe in passing that this Irish lad, whose father was a fisherman at Savin Hill, subsequently married, Feb. 8, 1753, Mary Tolman, and had a son Amariah Meroh, who was born May 14, 1757. He was in the Revolutionary service about six years, chiefly in short enlistments. He went to Sorel, Trois Rivières, Montreal, Ticonderoga, and was subsequently at West Point. He was with the detachment at Cambridge guarding the troops of Burgoyne, but was never in any engagement. Being of a practical turn, he sold his rations of rum to the Indians for bear-skins. In 1784 he left Stoughton, and purchased a farm in Union, Maine, on which his son was living in 1825. Amariah was for many years chairman of the selectmen of that town.

Sometimes these notifications were not complimentary. In 1734, when James Phillips arrived in town, the selectmen are informed that "he has several hundred acres of land in Connecticut, but that a glass of good liquor stands a very narrow chance when it lies in his way. Yet it quickly gets the mastery of him when they come to close ingagement."

If the fathers of the town thought there was any danger of the new-comers becoming a public charge, they immediately issued their warrant, directed to one of the constables of the town. The following is one of these warning-out warrants: —

STOUGHTON, ss.

*To Either of y<sup>r</sup> Constables of Stoughton in y<sup>r</sup> County of Suffolk,  
Greeting:*

Whereas, the Selectmen of Stoughton have been informed that there is one Scipio Lock and his wife, two free Negros, at a house belonging to Mr. Benj. Everenden in Stoughton, which came Sept. from Brantree in s'd County to resid in this Town,—these are therefore to require you in His Majesty's name to warn y<sup>r</sup> s'd Scipio and wife to depart this Town within fourteen days after warning gave them, or they will be delt with as to Law and Justice belongs. Dated at Stoughton afore s'd September y<sup>c</sup> 28th. A. D. 1759, in y<sup>c</sup> 33d year of His Majestys Reign. Make Return hereof and of y<sup>r</sup> doings herein to myself, as soon as may be. Per Order of y<sup>r</sup> Selectmen.

W.M. ROYALL, *Town Clerk.*

This warrant was placed in the hands of one of the constables, in this case of Isaac Fenno, Jr., who a few years after was to have his brains dashed out by falling from the tower of the meeting-house. Fenno, having seen the party described, writes on the warrant his attestation of the fact:—

SUFFOLK, ss.

STOUGHTON, October y<sup>c</sup> 8th, 1759.

By Virtue of this warrant I have warned the within named Scipio Lock to depart out of this Town with his wife within fourteen Days warning given them, or they will be delt with as Law and Justice belongs.

ISAAC FENNO, JR., *Constable.*

An article also appeared in the town warrant “to see if the town will maintain a negro man, Scipio Lock, or try to get rid of him by standing a lawsuit.”

Another custom of old times was to apprentice the children of the poor to some person willing to instruct them in a trade, thereby relieving the town of the burden of their support, and at the same time fitting them for the duties of life when they should attain their majority.

The following is a copy of an old form of an apprentice indenture:—

This Indenture Witnesseth that we, Elkanah Billings, William Royall, Herekiah Gay, Joseph Billings, and Daniel Richards, Selectmen, and

overseers of the poor, of the town of Stoughton, in the County of Suffolk, in New England, by and with the consent of two of His Majesties Justices of the peace for said County, have placed, and by the said parents do place and bind out, Alexander Loghead, a poor child belonging to said Stoughton, unto John Sumner, Tanner, of the same town and County aforesaid, and to Hannah his wife, and their heirs. And with them after the manner of an apprentice to dwell and live from the day of the date of these presents, until the 19th day of January, which will be in the year of our Lord one thousand seven hundred and sixty-three, at which time the said apprentice, if he survive, will arrive at the age of twenty-one years. During all which said term, the said apprentice his said Master and Mistris, &c., well and faithfully shall serve, their secrets shall keep, their commands Lawful and honest everywhere he shall gladly obey. He shall do no damage to his master, nor suffer it to be done by others, without giving reasonable notice thereof to his said master, &c. He shall not waste the goods of his said master, &c., nor lend them unlawfully to any; at cards, dice, or any other unlawful game or games, he shall not play; fornication he shall not commit; matrimony he shall not contract; taverns, ale houses, or places of gaming he shall not haunt nor frequent; from the service of his said master, &c., by day nor night, he shall not absent himself. But in all things and at all times he shall carry and behave himself toward his said master and all theirs as a good and faithful apprentice ought to do, to his utmost ability during all the time and term aforesaid. And he, the said John Sumner, doth hereby covenant and agree for himself, his wife and heirs, to and with the said Elknah Billings, Wm. Royall, Herekiah Gay, Joseph Billings, and Daniel Richards, or their successors in said trust, to teach or cause the said apprentice to be taught the trade of a tanner, or else in the lieu and stead thereof to deliver and pay to him one yoke of steers three years old, and six pounds thirteen shillings and four pence in money, at the expiration of the aforesaid apprenticeship. And to learn said apprentice to read and write; also that they shall and will well and truly find, allow unto, and provide for the said apprentice, sufficient and wholesome meat and drink, apparel, walking and lodging neat and convenient for such an apprentice during all the time aforesaid; and at the end and expiration thereof shall dismiss their said apprentice with two good suits of apparel fit for all parts of his body, and suitable to his quality.

IN TESTIMONY whereof the parties to these present indentures have hereunto interchangeably set their hands and seals the eighteenth

day of February in the year of our Lord one thousand seven hundred and fifty four and in the twenty-seventy year of the Reign of His Majesty King George the Second, &c.

Signed, Sealed, and Delivered in the presence of

JOHN SUMNER.

RICHARD HIXSON.

JOHN RHOADS.

Consented to by

ISAAC ROYALL, *Just. peace.*

ROBERT SPUR.

The custom of verifying the accuracy of weights and measures is of very ancient origin. It was an old English custom; the government of England made regulations in regard to weights and measures, long before the time of Magna Charta; and as early as the time of Henry VII., Parliament introduced the system of sending weights and measures to the chief officers of the town, to be proved.

In 1761, according to the order of Jeremiah Ingraham, sealer of weights and measures, all persons were required in his Majesty's name to bring their weights and measures, both great and small, to the dwelling-house of the sealer, and there have them tried, proved, and sealed, as the law directs.

In early days the inhabitants were much troubled by rattlesnakes, of which there were very many in town. In Sharon there is a hill still called Rattlesnake Hill, and on the old Bay road is Rattlesnake Plain. In 1743 Rattlesnake Rock at Packeen is mentioned; it is still to be seen near the junction of Pecunit and Elm streets. It is asserted that the burning of the woodlands from time to time has exterminated them. The Blue Hills have always been noted as an especial haunt of the snakes, which, to this day, are sometimes killed in the vicinity. Young Stowbridge was bitten by a rattle-snake, July 27, 1791. Dr. Puffer, who was reputed to have a sure remedy against the poison, was sent for; but before he arrived, the boy was dead.

In 1807 Polly Billings was bitten in Randolph Woods. She was unable to reach home, but walked three quarters of a mile to the Widow Jerusha Wentworth's in great distress.

I often lamented in my boyish days, when the story of the

Strowbridge boy was related to me by my father, that so efficacious a remedy should have been lost to the world, more especially to the boys of Canton; but twenty years after, among my collection of old almanacs, dating from 1747 to 1883, I found in that of 1771 the following:—

A sure and certain cure for the bite of a Rattle-Snake made Public by Abel Puffer, of Stoughton.

As soon as may be after the Person is bit, cut a Gash or Split in the Place where the Bite is, as the Teeth went in, and fill it full of fine Salt. Take common Plantain and pound it, add a little Water to it, then squeeze out the Juice, and mix it with clean Water; then make a strong Brine with fine Salt and the Juice, till it will not dissolve the salt; then make a Swath or bandage with Linnen Cloth, and bind it around just above the swelling (but not too tight); then wet the Bandage with the before-mentioned Brine, and keep it constantly wet with the Brine,—for it will dry very fast,—and keep stroking the Part with your Hands as hard as the Patient can bear, towards the Cut you made, and you will soon see the Poison and virulent Matter flow out of the Cut; and it will often flow so fast that it will swell below the Cut, and if it should, you must cut below the swelling to let out the virulent Matter, and it will not leave running till it is discharged. You must keep the Bandage moving downwards as the Swelling abates. It is proper to give the Patient something to defend the Stomack, as Sweet Oil, Safron, or Snake Root. It very often bleeds after the Poison is out; but be not surprised at that,—it is Good for it. It will run some time after the Poison is out; there must be Care taken that none of the poison that runs out gets to any sore, or raw Flesh, for it will Poison the Person.

I expect that some will slight this Publication, for the Remedies being so simple a Thing; but I hope no one will so slight it, if he is bit, as to neglect trying the Experiment, and the Effect will prove what I have said to be true. I should not have published this had I not been certain of its performing the Cure by my own Experience; for I have cured two Persons dangerously bit, and a Horse and Dog, with no other Thing but what is mentioned in the before Direction, and make this Public for the Benefit of Mankind, tho I have been offer'd a considerable Sum by some Persons to make it known to them, but then it must be kept as a secret.

ABEL PUFFER.

STOUGHTON, Oct. 4th, 1770.

In 1757 Shubael Wentworth, Isaac Fenno, Adam Blackman, William Wheeler, Paul Wentworth, and others, having been much annoyed and alarmed at the large number of rattlesnakes in the town, desired that a premium, or bounty, be offered by the town for each one killed. The town voted that it would give one shilling for each rattlesnake killed in the town, the person claiming the bounty to bring "the rattle and an inch of y<sup>e</sup> tail joining y<sup>e</sup> rattle." William Royall killed twelve, and John Atherton five. In 1771 William Shaller killed sixty-four snakes; and in 1793 the selectmen were requested to write letters to the adjoining towns in which there were dens of rattlesnakes and see what action might be taken to destroy them.

In 1808 appears this record: —

"March 7. Voted to pay a bounty of one dollar per head or tail for every Rattlesnake absolutely taken & killed within the town in the months of April, May, & October the present year."

Hon. Charles Endicott, in his centennial address in 1876, said: —

"Practically this was very much like offering a bounty of two dollars for each snake killed, and very likely it was found to be so, for the next year the town voted the same sum for rattlesnakes' *tails*, and cautioned the treasurer 'to guard against deception when he is applied to for such bounties.'"

As late as 1834 a bounty of fifty cents was offered by the town for every rattlesnake's tail.

Another link in the chain which binds New England to Saxon England was an officer who was partly constable and partly a corrector of public manners and morals. He was called a tithing-man, not because he collected tithes, for he did not, but he seemed to exercise his duties only on Sunday. It was his business to prevent all driving, except of those who were going to church or could give a "life or death" reason for their profanation of the Lord's Day. All persons who walked out on the Sabbath, and especially those who were turbulent, fell under the ban of his displeasure, and re-

ceived from him, except in aggravated cases, patriarchal counsel and fatherly guidance. He looked into the meeting-house to see who was absent, and then went into the byways and the fields to find the erring wanderers from the fold.

An ancient custom of distinguishing cattle and sheep by artificial marking was in vogue in this town in early times. We have never seen a list of owners with the marks attached, but the following will show the method pursued: —

“A white ram, with a half penny cut out of y<sup>e</sup> under side of y<sup>e</sup> left ear, with three strokes of tar on his right side.

“A white ram, having two small horns. One of them bends towards his right eye. He hath a swallow tail cut out of his left ear, and two half penny; to wit, one on y<sup>e</sup> upper side, y<sup>e</sup> other on y<sup>e</sup> under side of y<sup>e</sup> same ear.

“A white ram. No horns. He hath a small black spot on the tip of his right ear; he hath no artificial marks.

“A white ram, having a cross cut out of y<sup>e</sup> right ear, and a half cross off y<sup>e</sup> left ear.

“A white ram, having a deep slit in each of his ears and the under side of each ear cut off about half way from y<sup>e</sup> tip of y<sup>e</sup> ears to y<sup>e</sup> bottom of said slits. No horns.”

Perambulation, or beating the bounds, is another 'old custom that has come down to us from our English ancestry; and to this day the law requires that the town lines be reviewed at stated times. The English custom since the time of Elizabeth made it obligatory once a year; and the substantial men of the parish, and the boys of the parochial school, turned out and walked over the bounds, while the parish beadle and the curate in his cossack read from the psalm, “Cursed be he which translateth the bounds and doles of his neighbors.” The days allotted to this work, or pleasure, were called Gauge Days; and at certain parts of the boundaries the village boys were “bumped,” — that is, swung against a tree or stone or post, — that the location might forever remembered be. Sometimes the boys were flogged, in order to impress the precise locality of the landmark on their memories.

In early days the boundaries were defined in a simple and primitive manner. The General Court considered that a great

heap of stones, or a trench six feet long and two feet broad, were sufficient indications of a boundary.

The following is a specimen of the manner of procedure. The oldest town informed the adjoining town of its purpose to perambulate the line in these words: —

*To the Selectmen of the Town of Stoughton:*

GENTLEMEN,—These come to desire you, by yourselves or agents, to meet with Lieut Richard Thayer and Lieut John Adams, agents for the selectmen of the town of Braintree, at the house of Mr Benjamin Crane, of Milton, on Monday, the thirteenth of April next, at nine o'clock in the forenoon, in order to perambulate the line and renew the bounds between the said towns of Braintree and Stoughton, as the law directs.

Gentlemen, we are your humble servants,

JOHN QUINCY.

WILLIAM HUNT.

EBENEZER ASPLEND.

The return of one of these perambulations is as follows:

We, the subscribers, being met by appointment upon the third day of September, 1740, to perambulate the line between the towns of Dedham and Stoughton,—we began at y<sup>e</sup> bridge at y<sup>e</sup> north of y<sup>e</sup> Roe-buck Tavern in Stoughton, and followed the northermost branch of Traphole brook until we came to Walpole line, near which we erected a heap of stones, at y<sup>e</sup> root of a black ash tree, which we marked with a letter D on y<sup>e</sup> north side, and S on y<sup>e</sup> south side. But inasmuch as y<sup>e</sup> bounds between said towns is a wet line, it admitted of no renewing.

JOHN EVERETT,      } *Agents for*  
RICHARD EVERETT, } *Dedham.*

GEORGE TALBOTT,      } *Agents for*  
JEREMIAH FULLER,      } *Stoughton.*  
JOHN SHEPARD,

About 1830, stones were erected to designate the boundaries.

The drinking customs of Canton were not unlike those of other towns. The sideboards were ornamented with decanters of rum, brandy, and gin; the latter was considered the ladies' drink. The first question a visitor was asked on enter-

ing the hospitable mansion of a Canton farmer was, "What will you take?" If the visitor refused to drink,—which was an almost unheard-of occurrence,—he was suspected of slighting the kindness of his host. Not to offer wine to all guests was an insult. Mrs. Abigail Maynard, who died at the age of ninety-two years, on June 19, 1882, informed me that having called with her mother on a neighbor, and no drink having been offered them, she, although a child, noticed this breach of good manners, and remarked afterward: "Mother, they did n't offer us anything to drink." The Canton boy of seventy-five years ago was almost at birth initiated into the mysteries of alcoholic mixtures. If he cried as a baby, a little rum with sugar was administered; and if his trouble amounted to a pain, a teaspoonful of brandy slightly diluted with water was given to quiet him. Should he survive all these doses and with health and vigor arrive at years of discretion or attain his majority, his freedom-day was the occasion of a grand entertainment, when liquor flowed copiously. When the intention of his marriage was droned by the clerk on Sunday in the meeting-house, the happy man was in due time called upon by his companions, and all drank in anticipation of the happiness in store for him; and when the day of his wedding arrived, the house of the bride was filled with friends and guests, who drank to his future health and happiness. The birth of each child furnished an excuse for treating his friends.

In 1809, when the schoolhouse was raised, much liquor was consumed. When the old meeting-house was raised in 1747, Nathaniel May was chosen on the committee to provide for the raising; and when it was pulled down, rum and brandy were provided for the rope-pullers; but more astonishing than all is that at the visitation of schools during this century it should have been thought necessary that liquor should be furnished.

My father, who came to Canton in 1822, has told me of the drinking habits of the people in his day. He determined to refuse all invitations to drink while making his parochial visits. One clergyman from a neighboring town was so overcome

by the hospitality of Canton friends that he and his wife went away, leaving their baby behind them.

Thus our old townsmen lived; and when the last bowl of toddy had been emptied, the last glass of flip taken, and the sympathizing friends and neighbors met at the house of the deceased to pay the last sad rites, a table was spread, upon which liquors of all kinds were placed.

In 1830 Hon. Thomas French writes: —

“It is doubtful if there are any licensed houses in town after September. I expect the town will vote not expedient to have licensed houses.”

In 1833, according to Deacon Jeremiah Kollock, the first attempt was made to bring about some reformation in these customs. They had become a disgrace; liquor was no longer pure; and delirium tremens, which had been unknown among the early settlers, began to show as a result.

About 1834 a number of gentlemen met at Everett's Hall. Deacon Kollock thus describes the condition of affairs at that time: —

“The use of wine, beer, cordials, and cider were considered harmless, and in many cases actually useful. The leading men in this organization were Thomas French, Esq., who was the president, Deacon Ezra Tilden, Leonard Everett, Esq., Theodore Abbott, Jonathan Messinger, Elisha White, Elijah Spare, Dr. Simeon Tucker, and many others I cannot now recall. I think they held meetings once a month and talked over the subject. The ideas then advanced seem to us at this day very peculiar. They thought the drunkard could never use the milder drinks for the purpose of intoxication, and by discountenancing the use of rum, brandy, and gin, and trying to stop the sale of these, we should break down the tide of drunkenness that was ruining some of the best men, never thinking that drunkards formed the appetite in the use of wine, beer, and cordials. Thus things moved on until 1837, when those who had taken an interest in the discussions of the old society, and the young men, from the light that dawned in upon them, began to feel it was time to take a step forward. After much discussion this resolution resulted in the organization of the Young Men's Temperance Union. We met weekly in the vestry under the Baptist church, and discussed the subject, obtained lecturers, etc. After the passage of the Fifteen-Gallon Law in 1838,

we commenced prosecutions, and tried every means in our power to stop the sale without success ; we were branded as a set of young fanatics. All the plans laid to get evidence against those who sold, would leak out before they could be executed. At this juncture a proposition was made that the whole business of prosecutions be left to a committee of nine, to be chosen by the society, and that said committee should keep its own secrets. The result was that after much labor by the committee, both by day and night, we obtained a large number of cases against some of the prominent traders and all the hotel-keepers in town (these hotel-keepers were among the leading men in town), and had them all arraigned before Judge Leland at Ellis Ames's office the same day. We proved all our charges ; and they were all heavily fined. This was managed so quietly that the society had no knowledge of what was going on until the trial came off. This came like a thunderbolt on the rum traffic, and put an entire stop to the sale for a longer period than has been since. I cannot recall all the names active in this society, there have been so many changes, but I will give those that recur to me at this moment : Ezekiel Capen, V. J. Messinger, V. A. Messinger, Abner T. Upham, A. E. Tucker, Charles K. Whitney, Charles F. Hard, William Bullock, Rufus S. Preble, Theodore Abbott, Timothy Kaley, Uriah Billings, Charles W. Marden, and many others which I might recall on further reflection."

In writing of the Washingtonian movement, Rev. Edwin Thompson says : —

“ In 1840 the Bolivar factory was destroyed by fire, and Jonathan Messinger was its agent and one of the principal owners. He was always friendly, and a cordial welcome in his family was always given. He and his sons, Virgil and Vernon, were among the early friends of temperance in the town ; also Abner T. Upham, an overseer in the mill, was equally interested. In 1840 there was a temperance excitement in which Hon. Nathan Crosby of Lowell, agent of the Massachusetts Temperance Union, was the principal speaker. The same year we had a popular Lyceum course, and Rev. Charles Kimball, Rev. M. Clark, Mr. Walworth, of the firm of Walworth & Nason, were among the speakers who kept up a lively interest. It was at the house of my friend Simeon Presbrey that I first learned of the Washingtonian movement. Mr. Presbrey said, ‘ There is a new movement in Boston among the reformed men.’ I shall always remember Mr. Presbrey as a warm, sincere, and genial friend. Among the old

friends of temperance, other than those I have already mentioned, are Elisha White, Leonard Everett, Hon. Thomas French, Deacon Capen, Deacon Kollock, and James White."

The following composition was sung during the Washingtonian days; it was composed by a gentleman then residing in Canton.

“ Fallen is thy throne, O Alcohol !  
Thy reign is passed and gone ;  
Thy ruined halls are desolate ;  
Thy slaves to freemen born.  
Where now those fires that fed thee  
Thro’ sorrow’s blighted home ;  
Those flames, from hell that led thee  
O’er misery’s path to roam ?

“ Once thou didst boast o’er Canton  
That we were all thine own ;  
Thou claimed us as thy heritage,  
Liege subjects to thy throne.  
But Temperance’ torch has lighted  
The deadly upas-tree ;  
And Canton’s shrines are lighted  
For other gods than thee.

“ Come forth, ye Washingtonians ;  
Raise all your voices high ;  
Sing down those rum establishments,  
Whence come the mourners’ sigh.  
Come, Canton’s sons and daughters,  
Let Love your efforts crown,  
Till Alcohol, in all quarters,  
Is banished from your town.”

On the 13th of August, 1849, the Rev. Theobald Mathew, the distinguished Irish apostle of total abstinence, visited Canton. The Massapoag Division, Sons of Temperance, met him at the station by a committee; and the carriage of Lyman Kinsley with its famous “silver manes and tails” was placed at his disposal. Father Mathew was escorted to Endicott’s grove by a procession of citizens, where an address of welcome was delivered by Rev. Benjamin Huntoon. Father Mathew then delivered one of his characteristic speeches, after which many persons signed the pledge.

## CHAPTER XV.

## THE THIRD MEETING-HOUSE.

THE first indication we have that the town of Stoughton was dissatisfied with its old meeting-house, either on account of its size or condition, was evinced at a meeting held on Nov. 1, 1739. It was voted that the article in the warrant which had reference to the building of a meeting-house, and granting money therefor, be continued until the next March meeting. The matter was thus disposed of. It was often discussed in town meeting, and as often voted down; nor was it until October, 1745, that a vote was obtained in favor of building a new meeting-house. Having determined to erect a new house of worship, the inhabitants in the first precinct decided that it should be placed near the old one, on the land owned by the parish. Preserved Lyon, James Endicott, and Silas Crane were chosen a committee to procure the materials for building the house; and it was decided that the building should be fifty-four feet in length, thirty-four feet in breadth, and twenty-four feet high. It was originally intended to have a steeple, after the manner of the Dorchester meeting-house. Money to the amount of £1,500, old tenor, was granted by the precinct; and it was deemed advisable to add three more gentlemen to the building committee, to provide for raising the meeting-house. The house was raised on the 4th of July, 1747. After the building was completed, and had been in use for some time, some of the inhabitants wanted a porch erected at the east end of the church; but it was not looked upon favorably by the precinct. Thomas Shepard, Ezekiel Fisher, and Stephen Badlam offered afterward to build this porch at their own expense. A request to build four pews in the two south

corners of the meeting-house was received with better favor, and assented to. Two committees were chosen to see in what manner the pews in the new meeting-house should be disposed of; but neither of the two reports appear to have been satisfactory to the parish, the first report advising that the pews be disposed of to the highest bidder, provided he be a free-holder and an inhabitant of the parish, and that those who stand the highest on the real-estate valuation list have the preference. The report of the second committee recommended that the pews be settled upon those that were rated the highest last year for real estate,—the man rated the highest to have his first choice by paying the price of the highest pew, and so on until all the pews were disposed of, the parish finally deciding that the twenty-nine persons whose valuation was the highest were to draw the pews, the two highest to have their choice, paying the highest prices; and so on until the pews were all taken up. The money obtained from the sale of the pews was appropriated toward paying for the erection of the house, and the money received from the sale of the old meeting-house was devoted to the same purpose. The house was not finished for some years. In 1750 the parish voted to do something toward finishing it; and yet in 1752 it was not done, and the building committee were forbidden to do anything more toward finishing the meeting-house until further orders.<sup>1</sup>

On the 26th of October, 1747, although the meeting-house was by no means completed, the ceremony of dedication took place. Mr. Dunbar, then in the twenty-second year of his pastorate, preached the sermon from Isa. lx. 7,—“I will glorify the house of my God.” The following Sabbath, services were held in the new meeting-house for the first time. This meeting-house was the third erected by the town. It was located within what is now the town’s cemetery. It stood about forty feet from the modern street, and forty-four feet nearer the street than its predecessor of 1707-47, about ten feet intervening between the rear of the one and the front of the other.

<sup>1</sup> See Appendix XIII.

The house did not differ materially from the other meeting-houses of its day. Its exterior was pierced with a double row of windows. The snows of winter and the rains of summer gave it a color which, innocent of paint until 1790, was not peculiar to itself, but uniform with most if not all of the houses in town. It had entrances on three sides,—on the southeast, facing the street, on the southwest, and on the northeast. The appearance of the house on the outside was very plain; no ornamentation was visible. It had not the golden pineapple, with its green leaves, to delight the children of that generation, which was once so conspicuous on the present church, and which, long years ago, we gazed at with infantile delight, although of late years this golden pineapple has been painted like the rest of the house. The roof was a common pitch-roof, not unlike that of the present meeting-house. Near it was a row of sheds, or stables, capable of holding one horse and wagon each. The liberty to erect these sheds on the parish property, "nigh the meeting-house," was granted in 1749 to Joseph Esty and others. In 1764 the same privilege was granted to John McKendry, Elijah Crane, John Davenport, Jr., Elijah Dunbar, and Seth Pierce, the sheds to be on the back side of the meeting-house; and again in 1765 sheds adjoining the "buerael" place were erected by Benjamin Gill and William Crane. There were also two horse-blocks for the assistance of the ladies in mounting the pillion. Here they awaited the arrival of their husbands or sweethearts. From the entrance, which faced on the modern street, a central broad aisle ran directly to the pulpit; on either side were oblong pews, while a row of square pews extended around the walls, broken only by the pulpit and the entrances. These wall-pews were raised one short step above the aisle. The pews, backs and partitions, were so high that but little except the heads of the sitting occupants could be seen; and a part of the congregation were obliged, from the shape of the pews, to sit with their backs to the pulpit. The seats in these pews were a curiosity in their way. The seat was a board lid, hung on hinges, which were attached to the side of the pew; and the seats, when in

use, were kept in position by a movable support in front. The seats were turned up when the congregation rose in prayer, and let down again when the prayer was ended. It was a delicate matter to adjust these seats, and was always provocative of more or less noise; and it sometimes happened that an unlucky tyro, unaware whether the lid-seat had been let down or not by another in the pew, near the conclusion of a long and solemn peroration, came to grief, and found himself seated upon the floor, with a clatter and a bang, much to the amusement of the boys and the horror of the elders, especially those who were appointed to keep the boys from playing in time of meeting. On the northwest side stood the pulpit, high up against the wall. It was reached by a flight of steps, which were placed on the minister's right, and protected by a balustrade. Beneath the pulpit, and directly in front of it, were the deacons' seats, the occupants of which faced the congregation. In 1769 these seats were brought out as far in the alley as the lower step of the pulpit. Over the head of the minister was the old-fashioned sounding-board, not suspended from the ceiling, as the one in the "Old South" at Boston is, but attached to the side of the meeting-house. Directly behind the pulpit was an oval window. The galleries were on three sides of the house; in these were five long seats. Those persons who had no pews sat there,—the men in the southwest gallery, the women in the northeast. There were no seats in the galleries until 1754. In 1787 thirteen were added in the front gallery. The gallery directly opposite the pulpit was devoted to the singers, who stood around a table; and after singing, the singers turned and faced the minister.

In the meeting-houses early in the last century we hear nothing of pews; in fact, the first church had no pew except for the minister's family, but was furnished with long seats, and the males and females sat respectively on the left and the right hand sides. The older persons occupied the front seats, the middle-aged the next; and in the west gallery were the boys, under the charge of some competent person or persons. After the new church was built, families sat in

the same pew; and the pews nearest the pulpit were considered the most desirable, and were occupied by those who laid claim to the highest standing in the parish, the wealthy and influential having the best seats. The men all sat nearest to the door of the pew, in order to be ready to start upon an alarm,—a custom which, said to have originated in Indian times, has continued long after the occasion for it has been forgotten. The pew-doors were panelled with something of elaborateness. The following are the names of those persons who met on the 10th of October, 1748, and selected twenty-nine of the pews:—

	Old Tenor.
Isaac Royal Esq. & William Royal . . . . .	No. 12 at £44
John Davenport . . . . .	No. 11 at 44
Majr. John Shepard . . . . .	No. 13 at 42
Cap. Charles Wentworth . . . . .	No. 14 at 42
Joseph Hartwell . . . . .	No. 22 at 40
John Billing . . . . .	No. 17 at 40
James Endicot . . . . .	No. 16 at 40
Robert Redman . . . . .	No. 4 at 40
D'n Silas Crane . . . . .	No. 2 at 39
Joseph Fenno . . . . .	No. 15 at 39
John Fenno . . . . .	No. 6 at 39
William Billing, Junr. . . . .	No. 5 at 39
Lieut. William Billing . . . . .	No. 20 at 37
Thomas Jordan . . . . .	No. 8 at 37
Joseph Jordan . . . . .	No. 28 at 37
Timothy Jones . . . . .	No. 21 at 37
Philip Liscom . . . . .	No. 10 at 35
Joseph Billing . . . . .	No. 3 at 35
John Wentworth . . . . .	No. 23 at 35
John Puffer, Junr. . . . .	No. 27 at 35
Ebenezer Clap . . . . .	No. 30 at 32
Sion Morse . . . . .	No. 9 at 32
Richard Stickney . . . . .	No. 26 at 32
Michael Shaller & Stephen Billing . . . . .	No. 25 at 32
Jeremiah Ingraham . . . . .	No. 1 at 28
Edward Baily . . . . .	No. 29 at 28
Lieut. John Puffer . . . . .	No. 18 at 28
John Pierce . . . . .	No. 19 at 25
William Wheeler . . . . .	No. 7 at 25
Ministerial Pew . . . . .	No. 24 —

In 1783 the back seats in the body of the meeting-house were sold to build pews, and were purchased by Adam Blackman, William Bent, George Jordan, and Isaiah Bussey.

Over the porch which supported the belfry was a second small gallery, which was protected by lattice-work. This was at first intended for the use of the Indians, and was so placed in accordance with a vote of the precinct "that there should be a convenient seat or seats for the Indian inhabitants of Stoughton to sit in on the Sabbath." Very few, however, of the Ponkapoag tribe availed themselves of the opportunity; and in course of time, about 1788, these seats were occupied by colored people. The church must have been very cold in winter. Stoves or furnaces were not known in those days, and there was no way of heating such a large building. In 1799 the town refused a stove for the use of the meeting-house, but in 1818 agreed to accept one as a gift from the ladies. With its forty-five pounds of old funnel, it was sold to Gideon Mackintosh when the building was pulled down. In cold weather it was the custom of our ancestors to fill a small tin box, called a foot-stove, with live coals from the open fireplace, before starting for church. The foot-stove was then placed in the wagon or sleigh, under the feet of the occupants. On arriving at the church, it was lifted by its bail and transferred to the pew, where it kept the feet of the worshipper warm. Twenty-five years ago I remember seeing many of these foot-stoves in the present church; but in all probability they were not much used. The steeple, or bell-tower, was not placed upon the meeting-house at the time of its erection; but fifteen years later, on the 6th of October, 1762, it was framed and joined on to the main building. It was like a porch, and stood against the southwest end of the house, thus constituting a new entrance, in which were situated stairs leading to the gallery above. A porch, similar, but without a bell-deck, was constructed against the northeast end of the house. When this belfry was raised, a sad accident occurred. While the workmen were engaged in adjusting a rope attached to a crane, the rope broke, and Isaac Fenno, Jr., was precipitated to the

ground and instantly killed, having fallen a distance of sixty-one feet. The Boston "News Letter," of October 8, thus alludes to it: "On Wednesday last a sorrowful accident happened at Stoughton. As a number of persons were raising the spire of the new meeting-house there, some of the scaffolding gave way, when Mr. Isaac Feno, Jr., fell to the ground and was killed in an instant. He left a widow and four children."

In 1805 the steeple had become so rotten that the town repaired it.

On the 15th of October, 1764, the precinct voted the sum of £48 to purchase a bell, the weight of which was to be four hundred pounds or upwards. The committee, however, thought that fifteen pounds would not matter much, and contracted for a bell weighing only three hundred and eighty-five pounds. The precinct, not being satisfied with this, voted on the 22d of July following to purchase a bell weighing six hundred and sixty-nine pounds, and "to pay the odds."

In July, 1766, the first bell was placed in its proper position in the belfry, and for many years, until it was cracked by careless usage, sent forth its varying tones of joy or sorrow. It sounded many an alarm when the house of some early settler was in flames; it rang joyfully on that August morning in 1769 when the news came that the hated Governor Bernard had left our shores; and it rang the loud and sharp call to arms when the redcoats were marching on Lexington. Old Parson Dunbar heard its vivacious clamor, almost for the last time, when its tongue joined in the glad tidings of peace; its joyous peal again resounded when George Washington was proclaimed first President of these United States. Again its voice, sad and doleful, has pierced the heart of some mourner, as from the ancient church all that was mortal of a dear friend has been borne away; and it continued, as its successor does to-day, to strike the age of the dead on the morning after death,—a custom dear to the people of Canton from the fact that it is the last perpetuated by us of the customs brought to this country by the early English settlers.

Our mother town, Dorchester, continued until the middle of the last century, possibly later, the ringing of the curfew, and I was in hopes to find that her daughter, Canton, had stuck to the good old English custom; but I never heard mention of it, nor have I seen bills for the payment of the ringer. Mr. Aaron E. Tucker writes me as follows:—

“ It was a custom about 1840, and I think for a number of years, to have the Orthodox bell rung at sunrise, noon, and at nine o’clock in the evening. The expense was paid by subscribers; and Mr. Royall T. Kollock, a deaf mute, was employed to do the work, who, although he lived a mile away, was always on time.”

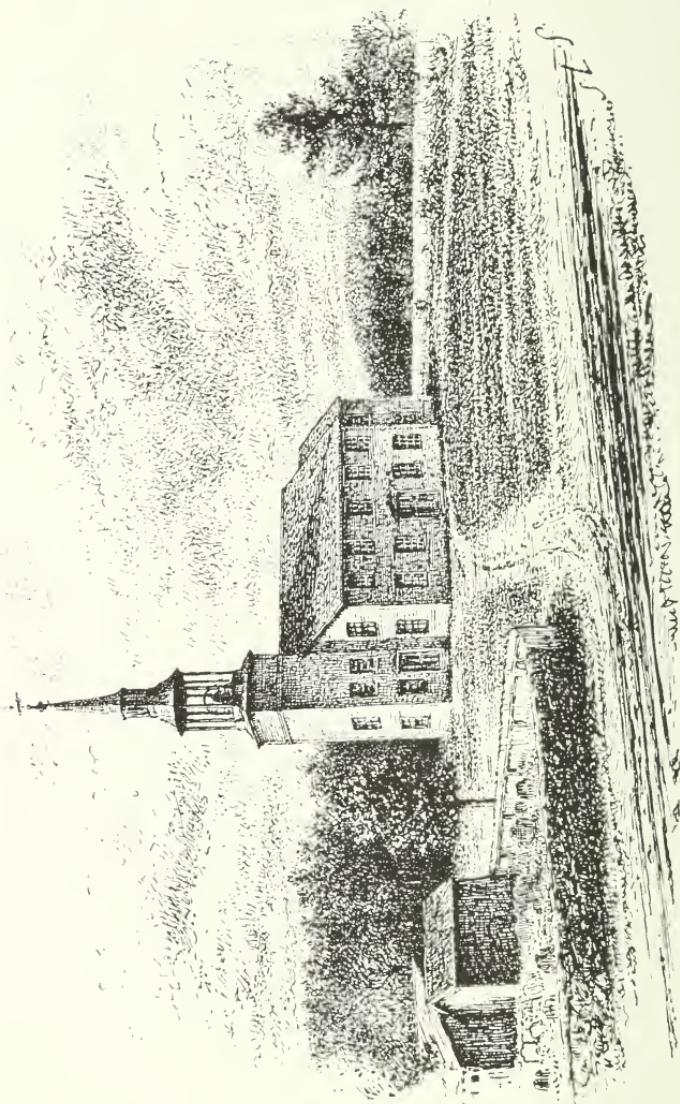
The first bell was in use until 1790, when it was carried to Colonel Hobart’s foundry at Abington by William Wheeler and Adam Blackman. The sum of £4 10s. was paid for recasting it. It was ordered that the bell be rung at nine A. M. and one and a half P. M.; and in 1803 that it be tolled on application of the friends of the dead, “ expressive of their decease.” In 1810, from excessive wagging, the tongue of the bell became demoralized; and it was even a question of procuring a new bell in exchange for the old one. Ten years more passed, and I presume the tongue of the old bell was repaired, till in 1820 the matter was again agitated. Simeon Tucker, Thomas Kollock, and Frederic W. Lincoln were appointed a committee to get the bell recast whenever the expense should be borne by individuals. The following year it was voted that a bell weighing one thousand pounds be procured in exchange for the present one, and a committee appointed to put it up at the expense of the parish. This bell was made at the foundry of Paul Revere. It was heavier than the old one, and was hung Dec. 21, 1824, in the belfry of the present meeting-house, where it still remains.

In very early times it was the custom for the men and women to have separate seats in meeting, and the children were placed by themselves. Juvenile misdemeanors were sometimes so conspicuous in the midst of divine service that it was often necessary to take some action in town meeting in reference to the disturbances in meeting. Thus, in 1732, a

committee was appointed "to inspect y<sup>e</sup> boys on y<sup>e</sup> sabbath." In 1734 the town voted that there be four men appointed whose duty it shall be "to take care of y<sup>e</sup> boys in our meeting house in time of publick worship on Sabbath days, to restrain them from play." In 1739 a committee was appointed "to inspect y<sup>e</sup> youth on y<sup>e</sup> Sabbath in time of public worship in our meeting house, to inform against or moderately correct them as they should see fit." In 1744 Ezekiel Fisher and Nathaniel Stearns were appointed "to take care of and prevent playing at meeting on the Lord's day." In 1747 John Pierce was "to seat himself in the middle of y<sup>e</sup> hind seat in y<sup>e</sup> front gallery and watch y<sup>e</sup> boys." Nathaniel Adams and Samuel Stowbridge helped him to perform that pleasant task; and two years later the burden was thrust upon Nathaniel May, James Andrews, Enoch Lyon, Elihu Crane, and George Talbot, Jr., of keeping order over the boys on "Sabbath" days. In 1750 Thomas Tolman sat with the youngsters, and was succeeded by Thomas Spurr and Paul Wentworth. In 1752 it was voted that those that were chosen to take care of the boys should bring them to the seats where they were ordered to sit, and George Talbot and Henry Crane attended to the matter. Under Capt. Abner Crane in 1767 the boys were subject to stricter discipline than ever. William Patrick, afterward killed by the Indians, took care of the young people in 1774. As late as 1803 it was necessary to post notices in the porch calling on the young people not to make a tarry after public worship had begun.

Dogs were no less troublesome than boys. It seems to have been the custom to allow the dogs to follow the family to the meeting-house on Sunday. In 1749 an article was inserted in the warrant for the town meetings "to consider and act on some proper method to prevent 'Doggs' coming to y<sup>e</sup> house of public worship in this town on y<sup>e</sup> Lords day," and the selectmen were desired to draw up some proper order or bylaw touching the matter. In 1809 the town voted to restrict dogs from frequenting the meeting-house, as "it was a disturbance to social worship," and the owner of any dog making such disturbance was to be fined fifty cents and pay the same to the sexton.





THE THIRD MEETING-HOUSE.

Attempts were made at various times to adorn and beautify the grounds by the planting of trees near the meeting-house. In 1794 Gen. Elijah Crane set out some trees, and his example was followed the next year by Col. Benjamin Gill. In 1796 Colonel Gill, Captain Bent, and Elijah Dunbar set out trees. In 1802 the town appointed a committee to procure "Lombar de Poplar" trees, and "place them in such order around the Meeting House as shall tend to ornament and convenience." Twenty-four trees were accordingly planted, under the direction of the selectmen, and so well watered by Luther May that, thirteen years after, their growth had been so rapid that their tops were ordered to be cut off. When the ground was abandoned, all the standing wood was sold.

In the days of which I am writing, two services were held on Sunday, both by daylight. The services consisted of extemporaneous prayers, sometimes fearfully long; the psalms were sung in metre, and it was considered sacrilegious to have any instrumental music. The sermon was divided into heads; sometimes it lasted an hour, and sometimes an hour and a half. An hour-glass stood on the pulpit by the side of the minister, which sometimes regulated the length of the sermon. As the distance from home was great, the worshippers were in the habit of bringing their dinner or luncheon with them; and after the morning service, the intermission furnished an excellent opportunity to discuss the news of the week, the weather, the state of the crops, the girth of oxen, and possibly the morning sermon. Groups were formed; some sat beneath the shadow of the meeting-house, some loved to linger among the old gray stones of the burying-ground and contemplate the stone willows that were never in foliage; while others enjoyed the grateful shade of the "old oak." Returning from across the way to get his flip at the May tavern, the goodman drew from his breeches-pocket a short-stemmed pipe, and if the sun shone brightly would adjust his spectacles so as to bring the rays to a focus and furnish fire to all. Both men and women enjoyed the luxury of tobacco; and the noon-day smoke prepared the mind and heart for the tranquil enjoyment of the afternoon discourse.

While this meeting-house stood, it was the only place where the annual town meetings were held. This is also true of the meeting-house that preceded it. The notifications for the meeting were posted "on y<sup>e</sup> east porch;" in later days, "on y<sup>e</sup> frunt."

Many of the timbers of the old church building were used in the framing of the present house; the vane and indicator are also on the present building; the lock on the front door, and its immense key, served the old church; and the sills of the sheds back of the meeting-house are part of the old building.

On the 24th of April, 1824, the Rev. Benjamin Huntoon preached the farewell sermon in the old meeting-house, from Haggai ii. 3. The church was filled with a very large audience, many from the adjacent towns being present. Mr. Huntoon gave a brief historical review of the parish, from the ordination of Rev. Joseph Morse. In speaking of his own ministry, he says:—

"Since my ordination the church has enjoyed an unusual degree of harmony and concord. We have not had a single church meeting on account of difficulties and animosities. For these blessings I would be devoutly thankful to God, the Author of all goodness; and while I know not what remains concealed for me behind the veil of futurity, I would confide in the unchanging kindness and protection of the Almighty Father, who rules in the armies of heaven, and does His pleasure among the inhabitants of earth. 'Except the Lord build the house, they labor in vain that would build it.' The circumstances under which we have this day assembled, and the view which we have taken of the past, forcibly remind us that the rapid wings of time are sweeping from the earth the perishable monuments of human art, and collecting the successive generations of men into the icy arms of the oblivious grave. It becomes us, my brethren, to pause for a moment and reflect on the changes and vicissitudes of this fugitive state. Who is left among you that saw this house in its first glory? And how do you see it now? Is it not, in your eyes, in comparison to it, as nothing? While the wasting hand of time has been despoiling this temple of its glory, the numerous crowd of delighted worshippers who were present at its dedication have, one after another, fallen victims to the unrelenting stroke of death; none

who assisted in laying its foundations remain to be witness of its fall. Do you ask where they are to be found? *There*,—in yonder silent house, where we shall all soon be assembled with them. And he that can look for the last time on these walls, these seats, this altar, hallowed by their devotions, and not feel his heart swell with tender and melancholy emotions, is formed of sterner stuff than ought to enter here. Who can forbear to drop the silent tear as he departs, never again to pass the threshold of the religious home of his fathers? Where is the man whose sensibility is so blunted that he can feel none of the melting sympathies of humanity on bidding adieu to that sacred place which has been the witness of his purest joys and the sanctuary of his keenest sorrows? These feelings are too strong to be resisted. They are awakened by a thousand mournful associations of kindred and parents and children who have long since slumbered in forgetfulness. But this season is too precious to be all occupied in unavailing regret. The hand, writing our fate, is visible on these ruined walls. Its characters are too legible to need an interpreter. The occasion calls us to serious thought, to manly resolution, to vigorous exertion. Our time is short, our duties great, our labors arduous. This world is not our home; these houses of clay in which we now dwell are not our only residence; the horizon that bounds our mortal vision marks not the limitations of our existence; yet a few years, or days perhaps, and death will be open to our view. With what energy and perseverance should we labor to erect a temple of virtue on the Rock of Ages, against which the winds shall beat, and the storms of time shall rage in vain! Farewell, thou sacred sanctuary of our fathers! The angel that is to make the record of our improvement *here* is about to take his departure to the courts above. And oh, when Time shall have finished his allotted pilgrimage on earth, and all his cycles have mingled with eternity, may we, with the blessed multitude of the redeemed, of every nation, and kindred, and tongue, and people, be admitted to that temple not made with hands, that house eternal and in the heavens; which God grant, for Jesus Christ's sake!"

A few days after the delivery of the farewell sermon, the parish voted to authorize the building committee "to take down the old house, on the first Tuesday in May, provided the weather will admit; and that they be directed to give a general invitation to the inhabitants of Canton, with a *view*

*to have the same done gratis.*" This general invitation was as generally accepted, and a large crowd of men and boys — some of the latter of whom are still living — at the appointed time took hold of the rope, and with a long pull and a strong pull and a pull all together brought the old meeting-house to the ground. While the present church was in process of building, the society held services in what was then known as Downes's Hall, and here they continued to meet until the new church was ready for occupancy.

## CHAPTER XVI.

## THE ENGLISH CHURCH.

THE house which was consumed by fire at Canton on Sunday morning, Sept. 13, 1874, possessed a history totally different in its aspect and bearings from any other building in the town. Its history was almost complete a hundred years ago; its work was nearly accomplished before the breaking out of the Revolutionary War; and when that great political storm arose, the first mutterings of which were heard within the walls of Doty's tavern, growing in strength as it proceeded, it swept across the country like a tornado and overthrew in its irresistible progress very many of the early Episcopal churches then existing in the country. The Canton Church was among the first to fall. The reasons for its dismemberment were twofold: first, its own inherent weakness; secondly, the unwillingness of most of its members to approve the popular measures taken by the mass of the inhabitants to procure a separation from the mother country,—in other words, they were Tories. Of course this assertion does not apply to all. There were individual members of the Episcopal Church in New England who were bold and outspoken in the cause of independence; but the communicants, as a body, deemed their allegiance to Great Britain paramount to any other political considerations. In this they were a peculiar people. No other sect gave the patriots of the Revolution so much trouble as the "church" people, and in no denomination were there so many Tories.

Nevertheless old things have passed away; old prejudices have worn off; and it is pleasant to recall some facts connected with the past long after the heat of the controversy and the battle are over. The animosities of our great-grand-

fathers and great-grandmothers are buried with the dust that covers them. The dutiful servants of the king were in many cases driven from their homes and firesides, and sought in some more congenial clime a refuge where their opinions would be respected and their past sufferings looked upon with tenderness and sympathy.

Near the village of Ponkapoag stands a deserted burying-ground. It is very small, -- not more than four and one half rods on the road; and it runs back to the brow of the hill. You open the iron gate, enter, and stand within the enclosure known as the English Churchyard. The path, if path there ever was, has long since been choked with weeds; and the rank grass grows in profusion over the graves. The stones are half covered with ivy and creeping vines, and you discern through moss-covered letters the well-known names of those who were once connected with the busy life of the old town.

One portion of this lot has been in use, or, as the old record has it, "improved for a burying ground," much longer than the rest. For nearly fifty years before the part nearest the public way was deeded as a site for the church, the back part, or the portion nearest the brow of the hill, had been owned by certain proprietors having no connection with the Church of England. Persons were interred here as early as 1705, and it is the oldest place of burial in Canton. When the church people came into possession of the adjoining lot, the two graveyards were merged, and hence here sleep side by side patriots and Tories; there is no division now. The stanch patriot, Capt. William Bent, long proprietor of the Eagle Inn, reposes in the same yard with Edward Taylor, the notorious and loud-mouthed Tory of Ponkapoag. The good old deacon of Dunbar's church lies near the warden of the English Church. Here in the northeast corner is a rough stone with no inscription, and not far away is a monument of modern workmanship with this inscription: —

"Near this spot lie the remains of Samuel Spare and wife who came from Devonshire, England, in 1735, and was the first settler of this name known in New-England. He was active in the church formerly near this lot. He died July 5, 1768, aged 85 years."

Directly north of this monument there is a slight depression; apparently no graves have been made here. Tradition points to this as the exact spot where stood "ye Englishe Churche."

The first attempt to gather an Episcopal church in Canton was undertaken by the Society for the Propagation of the Gospel in Foreign Parts. The work was of a missionary nature. The Rev. Timothy Cutler, the first rector of Christ Church, Boston, was an authorized missionary of the society, and he was indefatigable in his exertions to build up churches throughout Massachusetts. Among others, the sister church, St. Paul's, then known as Christ's Church, Dedham, was founded by him in 1758. Mr. Cutler preached in Canton; and the tradition, erroneous though it is, that the fee-simple of the land on which the church stood was formerly in possession of Christ Church, Boston, would go far to establish the fact of Mr. Cutler's early connection with the enterprise.

On April 22, 1754, a good pious soul, Jonathan Kenney by name, of Stoughton, "in consideration of promoting the honor of Almighty God, and in the interest of the Church of England as by law established, and for the better accommodation of the professors of that holy religion," deeded to the "Society for the Propagation of the Gospel in Foreign Parts, incorporated by a royal charter, and to their successors forever," the plat of ground upon which the church formerly stood, to be used "for a situation for a church for the worship of God according to the laws and usages of the Church of England by law established, and for a cemetery or burying place for the dead." This deed was signed and sealed in the presence of Ebenezer Miller, among others, which leads us to believe that whatever advice or encouragement Dr. Cutler might have given, far greater credit belongs to the Rev. Ebenezer Miller, D. D., of Braintree, who, if not the framer and designer of the work, supplemented and encouraged it, and during his life was its warm and zealous friend, aiding it by his wise counsels and defending it with his vigorous and powerful logic from the assaults of its enemies and the machinations of its foes.

The building of the church was begun soon after the passing of the deed of the land, and was completed about 1758. Previous to its erection, the church people, who desired to worship God in their own way, were obliged to go over rough roads either to Boston or Braintree, thereby making themselves liable to arrest by the tithing-man for going to a meeting "not allowed by law."

Dr. Ebenezer Miller was the second son of Samuel Miller, of Milton. He was born on Milton Hill in 1703, was fitted for college by the Rev. Peter Thacher,—the good old parson of his native town,—and graduated at Harvard College in 1722. He began the study of divinity immediately after leaving college, and was anxious to become a minister of the Church of England. The vicinity of Braintree, now Quincy, to his home gave him the advantages of an acquaintance with the churchmen of that place; and when he saw that here, in the very spot where the first missionary labor in Massachusetts Bay had been begun by the Venerable Society, nearly a quarter of a century before, the work was failing, he was easily induced by his brethren to proceed to England and to procure ordination, there being at that time no bishop in America. He accordingly went to England, and in due time was ordained as deacon and priest by Edmund, Lord Bishop of London. The same year, 1727, he received the degree of Master of Arts, and in 1747 that of Doctor in Theology, from the Oxford University. While in London he was chaplain to the Duke of Bolton. Several members of the church in Braintree wrote to General Nicholson during the latter part of the year 1726, and represented that they had met with many hardships from their independent neighbors and from the government. They desired that the Rev. Mr. Miller might be sent over as soon as possible, and, until he came, they saw no prospect of relief from their sufferings. They said, "He is well beloved in these parts, and we believe that if he will come back to us we shall have a numerous congregation." Mr. Miller accordingly went to Braintree and settled there, and continued preaching to the people until his death, which occurred in February, 1763.

He was well educated and well versed in the history and doctrines of his church, and not afraid to meet, in public polemic discussion, Parson Dunbar of the First Church, who accused him of having been sent by his superiors to "foment disturbances" and "cause divisions" among the churches of New England, and "by promoting Episcopacy to increase the political influence of the Crown." We have every reason to believe that Mr. Miller was well qualified to build up a poor and tottering church in the wilds of America. His death was a great loss to the little congregation at Canton. Being geographically nearer them than any other ordained clergyman, he divided his parochial labors between them and the worshippers at Dedham; and when he died, Feb. 11, 1763, St. Paul's also suffered. "He feared God and honored the king."

After the death of the Rev. Mr. Miller, the Rev. Henry Caner, D. D., rector of King's Chapel, Boston, became interested in the Canton Church. At this time the church was very small, consisting of only eighteen families; but Mr. Caner was so pleased with the appearance of the congregation and their worth and honesty, that he did all in his power to assist them, and highly recommended them to the Society for the Propagation of the Gospel in Foreign Parts, as deserving of its aid and compassion.

In 1764 Edward Wentworth and Samuel Spare were elected wardens; the latter, as appears from the inscription upon the monument, was the first of the name in New England, but subsequent investigations have shown that he was here as early as 1728. He removed to Canton from Boston in 1738, and erected, in 1758, a house on Green Lodge Street, and removed to Cherry Hill, owning the place where the old milestone reads, "Thirteen miles to Boston, 1786. John Spare." He was born in 1683, and died July 5, 1768. "He assisted," says Mr. Winslow, in a funeral sermon preached at the English Church, "in laying the foundation of this building." In his will he gave the interest of £13 6s. 8d. for the use of the English Church in this town forever. His son John was one of the wardens of the church in 1767, and a constant

attendant upon its services until its dissolution, when he became a worshipper at St. Paul's, Dedham.

In 1765 the number of the families in Canton in the church "profession," amounted to about twenty, the communicants eighteen. In Dedham and its neighborhood there were not more than ten families that belonged to the church, and only eleven communicants. Statistically, then, it would appear that the Canton mission was in advance of that in Dedham.

The Rev. Edward Winslow succeeded the Rev. Mr. Miller at Braintree in 1764, and the mantle of the latter fell upon him. He was dissatisfied at the small congregations which greeted him at Dedham and Canton on Sundays, and devised a plan by which he could secure a good audience. He preached alternately at both places. The distance was not great, and the attendance, especially in Dedham, was mortifyingly small. He therefore advised the members of the two churches to unite and attend together as one congregation. This proposition was readily consented to, and immediately put in practice, and by this device a good congregation was obtained in both churches. Services were held in each place once a month, as long as good weather permitted; but during the winter months the travelling was so bad that service was entirely discontinued. The salary the worthy man received was barely enough to pay his expenses; but he had every reason to believe that the numbers of the congregation would increase, and hoped that their abilities and dispositions to continue a regular service would enlarge correspondingly.

When the Revolution broke out, Mr. Winslow, not being able with safety to pray for the king, and unable conscientiously to forbear to pray for him, resigned his charge at Braintree, and removed to New York; on his return from a funeral, while ascending the steps of his house, he fell down and died. His remains were buried beneath the altar of St. George's Church.

In 1767, through the influence of Mr. Winslow, a lay reader was procured for the two towns. This was the Rev. William Clark. He was born in Danvers, August 2, 1740, O. S., and

received his degree at Harvard in 1759. His father, the Rev. Peter Clark, was a Congregationalist clergyman; and young Clark studied for the ministry in the same denomination. On July 19, 1767, having conformed to the Church of England, and become a candidate for Holy Orders, he performed divine service in Canton for the first time, but his residence was still in Dedham. Mr. Winslow occasionally preached. Mr. Clark officiated alternately in Dedham and Canton until Oct. 23, 1768, when he sailed for England. In London, December 17, he subscribed to the Articles, the following day was ordained to the office of deacon by the Bishop of London, and on the 21st of the same month he was ordained priest. He was appointed by the Venerable Society to go to Dedham; thence he came to Canton to reside, Nov. 29, 1770. This young gentleman entered upon his labors under great difficulties. In the first place, he was only twenty-seven years of age; he had recently offered himself as a candidate for Holy Orders; and here his first labor in the Episcopal Church was to begin. To this youth and want of experience was added a physical infirmity. He was very deaf, so deaf that it was believed to be impossible to cure him.

He came up to his work manfully. "He bore," says one who knew him, "an amiable character, both in respect to his piety and abilities;" and he had need of both, for his predecessor had left him as a legacy an old quarrel with Parson Dunbar, who had exhibited an unfriendly temper toward the English Church, for which Mr. Winslow says he had long been remarkable. Mr. Dunbar had taken exceptions to the number Mr. Winslow had reported as belonging to his church; and the latter was obliged to make out a certificate, and with his wardens attest the exact number of those professing his faith.<sup>1</sup> We may believe Mr. Winslow when he says that "it had been his endeavor to lead his members to cultivate a friendly, as well as cautious temper toward their Dissenting neighbors, but he had not succeeded;" and the burden de-

<sup>1</sup> See Appendix XIV.

scended on Mr. Clark. His people were obliged to pay rates to support preaching at the Congregational church in the same proportion as if they had attended that worship. From one reason and another, his congregation began to drop away. On June 24, 1771, he moved his household goods back to the parsonage in Dedham, but continued to preach here until the 13th of December, 1772. On that day he preached what he supposed at the time to be his farewell sermon; but the Venerable Society in London disapproved of his suspending his usual attendance upon the church in Canton, and he continued to preach here one Sunday in a month, and as late as 1775, administered the sacrament after three years' intermission. In 1773 the Canton Church was disconnected from the church in Dedham, and three years after, on the 11th of June, 1776, it being the festival of Saint Barnabas, the members of the Stoughton Church met for the last time, and having been reminded of their duties by their pastor, elected Mr. John Spare and Mr. Henry Crane to serve them as wardens until the following Easter.

The following extracts from a letter written by Mr. Clark in April, 1774, to the society in London, will throw additional light upon the closing years of his work in Canton: —

“ And now I am able to acquaint the society that I have used my utmost endeavor to bring the Stoughton people to their usual attendance on my ministry in the church there, according to command laid on me to attend my duty there. I have visited several, and wrote to them all in the most condescending and constraining terms, offering my services there as usual, if they would but attend their duty and drop all matters of contention, though I have not received a farthing of their ministerial taxes for more than two years past. I think I might in justice have insisted on their making payment; but as I have never made any difference about that in all my converse with that people, I have not thought it proper to begin now.

“ My offers above mentioned have been treated with neglect and contempt. Those few whom I have represented as better disposed to peace and good order, yet refuse to attend in that church, as they say it gives greater occasion of *obloquy* to those without, because the schismatical and refractory behaviour of their brethren in withdrawing

becomes more open and notorious. But they promise they will attend on my ministry at Dedham, as often as they possibly can ; nor, upon the whole, is it practicable, in the present situation of things, for me to resume my duty at Stoughton, as the church doors are shut against me, and the keys in the hands of the disaffected members ? who meet together at a private house, and have set up a Reader of their own, being equally disaffected to the Rev. Mr. Winslow, whose church is next nearest, as to mine.

“ In a few words, then, this difference began in a dispute between two of my Parishioners, there being the misapplication of a trifling sum of money, committed from one to the other for a public use. As I certainly knew which was in the wrong, I spoke of it with the most honest and upright design, in hopes my word would have put an end to the dispute (as it certainly ought to have done) ; instead of that, I undesignedly and quite unexpectedly offended the person against whom my evidence went, who from that time forward has treated me with great abuse and malignity, and the first time I had opportunity to discourse with him I endeavoured with meekness to convince him that he had been mistaken, as he is generally known to be a very forgetful man, but he flatly gave me the Lie, and treated me with reviling language, which I pass over.

“ This man soon got a number to join him ; and the enemies of our church around us, who are very numerous, were busy to foment the difference, and so the contest began, and proceeded from one thing to another which would be very mortifying to mention. . . .

“ I wish never to have anything more to say upon so disagreeable a subject. . . .

“ In the year 1767, I was called to officiate among them as a Reader and a candidate for Holy orders, where I continued till the middle of October, 1768, when I sailed for England, in which time I saw the great need they had of a resident minister ; their unanimous importunity prevailed with me to pass by better offers. I collected money for my expenses to England from my own little patrimonial estate, with which I paid the whole expense of my voyage and residence in London, without a farthing’s assistance except the Royal Bounty and one moiiture from a person unknown. In London, being the winter season, I was obliged to stay just five months, when, soon after my ordination, I was seized with the small-pox and brought to death’s door, which was very distressing as well as very expensive to me. I recovered and returned home in June, 1769, the whole ex-

pence of my voyage being about £80 of my own personal property: and though my people received me kindly, I soon found I had all the malevolence of fanatical bigotry to encounter (and indeed a young man must have much courage who enters on a new mission in this country), but I carefully avoided the shafts of mine enemies. But they soon found means to warp the affections of some of my people, and laid the foundation of some private grievances, in which few know how great and unjust a sufferer I have been. In short, I met with some striking instances of ingratitude and unkindness from those whom I had most obliged. I have continued here now almost five years. My income is small,—scarcely able to procure for me the necessities of life."

From this it appears that the closing years of Mr. Clark's ministry were fraught with anxiety and trouble. He endeavored conscientiously to discharge his duty through many hardships and trials. Twice he came over from Dedham and found no one to join with him in the service. Many a bitter cold morning he waited for over an hour alone in the church, before any one came who would unite with him in the exercises; sometimes he read the service with one, sometimes two, three, or four persons, seldom more than five or six; and yet he lived farther from the church than any of his parishioners. Still he worked on, and endeavored by frequent visits, meetings, conferences, and discourses to heal the difficulties that had arisen, but in vain. Added to the troubles within his own parish, came the political agitation; and many, though thoroughly respecting Mr. Clark personally, were displeased with the Toryism of the Church of England, of which he was the very embodiment and representative. He was at heart a stanch Royalist. He prayed "that God may open the eyes of an infatuated and deluded people before it be too late, that they may see how nearly their happiness is connected with a subjection to the King and Parliament of Great Britain."

In 1777, while Mr. Clark was residing in Dedham, his affairs seemed to have reached a crisis. His church had been used as a storehouse, and his little flock scattered far

and wide. His name appeared on the town records as one unfriendly to the common cause. Two Loyalist refugees about this time came to him in sore distress, and begged that he would inform them where they could find a safe retreat. In reply to their importunities, he gave them a letter of recommendation, addressed to certain parties out of the country. For this he was carried by force to Boston, and arraigned before the Revolutionary tribunal then sitting there. He was denied the right of counsel. The tribunal was about to acquit him, but before doing so, desired him to acknowledge the independence of America, which he absolutely refused to do; for, he says, it is "contrary to my King, my Country, and my God." For this he was condemned and sentenced to be confined on board the guardship. His health was very much impaired by this imprisonment. His voice was so affected that he could hardly be understood. His hearing had not improved from his youth forward; and this speechless, deaf, and decrepit man, released and banished, sought in Ireland and England a refuge and a home,—a pitiable object of charity to all refugees whom he met. He returned to Nova Scotia in 1786, and in March, 1795, to his native State. He died in Quincy in 1815, and is buried in the churchyard there, where a monument with a Latin inscription marks his final resting-place.<sup>1</sup>

Mr. Clark was the last clergyman that officiated at Trinity Church in the town of Canton. For some years after his expatriation the parish organization connected with the church may have smouldered. Mr. Joseph Aspinwall, one of the founders and a steadfast friend of the church, was present at a convention of Episcopalians held in Boston in September, 1785, and the record shows that he was "deputy from Stoughton." Whether he represented a constituency or went of his own will, is a matter which probably will always remain in doubt. This old gentleman had been at the formation of the Dedham Church in 1733, and his posterity through the generations have been true to the faith of their fathers. He lived on a road that formerly led

<sup>1</sup> See Appendix XV.

from the old ford to Ponkapoag. West of Adam Mackintosh's, the cellar of his house was seen by the Canton Historical Society on their Fast Day walk of 1876. He died Nov. 24, 1787, in the eighty-ninth year of his age. There are none in Canton to-day, descended from the original church people, who hold the faith of their ancestors.

One could hardly realize that in the little church that formerly stood near this spot the following prayer was read:

“Lord bless our Most Gracious Sovereign, King George, and all the Royal Family, the Princes, Lords, and Nobility of the Realm! Endow them with Thy Holy Spirit; enrich them with Thy Heavenly grace! Bless all the Bishops, Pastors, and Teachers of Thy flock, and to all Thy people give thine Heavenly Grace, especially to this congregation here present!”

After the close of the Revolution the church building remained unused for many years. It was fast going to decay; the simple style of its architecture rendered it easily convertible into a house, and, the frame and timbers being sound, it was purchased by Mr. Adam Blackman in 1796, carried across the road into the valley, and set down by Aunt Katy's Brook, where it remained until it was consumed by fire. Verily, as the Welsh say, “It is easier to burn a house than to build one.”

And so the curtain drops: the old régime has passed away; the end of the colonial period is reached. The names of Aspinwall, Kingsbury, Taylor, Kenney, Spare, Curtis, Liscom, and Crehore are unknown among us to-day, save on the tablets of mouldering gravestones. More than a century has passed. The picturesque cocked hat has been superseded by the stove-pipe monstrosity; the graceful knee-breeches have given place to pantaloons; silver shoe-buckles are now only found in the collection of the antiquary; the coins they dropped into the contribution-box, stamped with the fat face of the Brunswicker, serve only to complete the collection of the numismatist; the red cross of Saint George has given place to the stars and stripes; and finally in our own day the English Church, changed and transformed, has

gone with the rest. We see the child at the font, the bride at the altar; we see the little band of worshippers, and strive to recall their faded images. From the mist of the past, their responses sound thin and distant as they reach us through the intervening years; and the prayer for his “Gracious Majesty George III.” comes down to us in such faint whispers that we almost doubt whether it was ever a reality.

On the 29th of May, 1848, the service of the Episcopal Church was read over the body of the last of the members of the old church,—Mrs. Joshua Kingsbury, who died at the age of ninety, surviving her husband nearly twenty years. She resided in a small house on the Packeen road; and the writer well remembers a visit paid to her a few months before her death.

On the 11th of June, 1876, just one hundred years from the last meeting of the members of the English Church, the descendants gathered together, and listened to a rehearsal of this story. A portrait of the Rev. William Clark, brought by his son, in the seventy-eighth year of his age, adorned the front of the pulpit; after Mr. Huntoon’s historical address, remarks were made by the Rev. W. H. Savary, Dr. John Spare, and Hon. Charles H. French.

## CHAPTER XVII.

## THE NEUTRAL FRENCH.

**I**N 1744 war was declared by Great Britain against France, and the following year Governor Shirley formed the project of taking Louisburg. In this expedition Reuben Tupper enlisted. He appears to have been a valiant soldier; for in 1752 it was asserted that he had done considerable in the late war, and in 1754 he had his taxes remitted for his services. He was a son of Thomas and Remember Tupper, and brother to Benjamin. He died at Sharon in 1776.

William Coney also appears on the roll of Louisburg soldiers. James Wentworth, the son of Shubael; James Bailey, the son of Richard, of Packeen; Uriel Lyon, the son of Elhanan, then seventeen years of age; John Hixson, Benjamin Warren, Elijah Pitcher, and Joseph Jordan,—were all absent in 1746 on his Majesty's service; and Thomas Rogers, the son of Thomas and Joanna, never returned, but died in the war. During the year 1755 a war broke out between France and England; and in many old towns documentary reference is made to the Neutral French. They inhabited the province of Nova Scotia, then called Acadia. Emigrants from France had early formed settlements along the Bay of Fundy, and had enjoyed in contentment, until the Treaty of Utrecht in 1713, the delights of rural and agricultural life. They were attached to the religion and government of their native land and refused to take the oath of allegiance to the British Crown, and on account of this neutrality were known as the Neutral French.

Raynal has thus pleaded their cause before history:—

“A simple and a kindly people, who had no liking for blood. Agriculture was their occupation; they had been settled in the low

grounds, forcing back by dint of dykes the sea and rivers wherewith those plains were covered. The drained marshes produced wheat, rye, oats, barley, and maize. Immense prairies were alive with numerous flocks; as many as sixty thousand horned cattle were counted there. The habitations, nearly all built of wood, were very commodious, and furnished with the neatness sometimes found amongst our European farmers in the easiest circumstances. Their manners were extremely simple; the little differences which might from time to time arise between the colonists were always amicably settled by the elders. It was a band of brothers, all equally ready to give or receive that which they considered common to all men."

War and its horrors broke in upon this peaceful scene. On the 5th of September, 1755, four hundred and eighteen heads of families were summoned to meet in the church of Grand-Pré. The same order had been given throughout all the towns of Acadia. The anxious farmers had all obeyed. Colonel Winslow, commanding the Massachusetts Militia,<sup>1</sup> repaired thither with great array. "It is a painful duty which brings me here," he said. "I have orders to inform you that your lands, your crops, and your houses are all confiscated to the profit of the Crown; you can carry off your money and your linen on your deportation from the province." The order was accompanied by no explanation; nor did it admit of any. All the heads of families were at once surrounded by the soldiers. By tens, and under safe escort, they were permitted to visit once more the fields which they had cultivated, the houses in which they had seen their children grow up.

"Soon o'er the yellow fields, in silent and mournful procession,  
Came from the neighboring hamlets and farms the Acadian women,  
Driving in ponderous wains their household goods to the sea-shore,  
Pausing and looking back to gaze once more on their dwellings,  
Ere they were shut from sight by the winding road and the woodland.  
Close to their sides their children ran, and urged on the oxen,  
While in their little hands they clasped some fragments of playthings."

On the 10th they embarked, passing, on their way to the ships, between two rows of women and children in tears.

<sup>1</sup> See Appendix XVI.

“ . . . On a sudden the church-doors  
Opened, and forth came the guard, and marching in gloomy procession  
Followed the long-imprisoned, but patient, Acadian farmers.  
Even as pilgrims, who journey afar from their homes and their country,  
Sing as they go, and in singing forget they are weary and wayworn,  
So with songs on their lips the Acadian peasants descended  
Down from the church to the shore, amid their wives and their daughters.  
Foremost the young men came ; and, raising together their voices,  
Sang with tremulous lips a chant of the Catholic Missions :  
‘ Sacred heart of the Saviour ! O inexhaustible fountain !  
Fill our hearts this day with strength and submission and patience ! ’  
Then the old men, as they marched, and the women that stood by the  
wayside  
Joined in the sacred psalm, and the birds in the sunshine above them  
Mingled their notes therewith, like voices of spirits departed.”

As we read the tender words of the poet, our minds wander back to that primitive people, and their story falls with a new and fresh pathos into our hearts. The words are indeed fulfilled, “ One generation passeth away, and another cometh.” Their cries of anguish reach not our ears, but the memory of their sufferings appeals to the soul with an eloquence transcending that of words. We seem to be standing with these simple Acadians on the shore.

“ We see the sun o’erflow  
With gold the Basin of Minas, and set over Gaspereau.”

We seem to see Charles Leblanc among that unhappy throng, pleading that his wife and family may not be separated from him, and rejoice with him as he obtains the consent of the commander that on account of his weak and sickly condition, his family may embark in the same vessel with him. We seem to see him, as on the deck of the outward-bound ship he watches the slowly retreating coast-line of his home, and thinks of the dear friends that are now, like him, torn from all they hold dear, and soon to be seeking from town to town, among the Anglo-Americans, the charity New England has always been ready to give. In the cool of a November evening the vessel entered the harbor of Boston, and moved slowly to her anchorage.

Of the one thousand that landed at Boston about this time, seven persons had been assigned by the Great and

General Court to the town of Stoughton,—Honoré Burbin; Ann, his wife, and Peter, his son; Charles Leblanc, whom I judge to have belonged to the village of Laudry, having been while there the owner of four oxen, six cows, six young cattle, thirty-five sheep, twelve hogs, and one horse; his brother James, their wives and children. They arrived, under charge of Jeremiah Ingraham, within the borders of the town, and stopped at the house of Mr. William Royall, under Blue Hill, where they were taken in and tenderly cared for. Were they sick, Dr. Nathan Bucknam was immediately sent for; and he made them many “vizets,” and “medacines” he gave them in good quantity. Were their wives in anticipation of adding one Franco-American to the population of the town, Mr. Richard Hixson was ready, in the town’s behalf, to fetch a midwife from Roxbury. Houses were provided for their occupation rent free, and an abundance of mutton, chickens, pigeons, pork, potatoes, corn, and milk was given them for their sustenance, as the following ancient account, kept by the selectmen in pursuance to an order of council, shows. We quote from the original faded yellow documents.

PROVINCE OF THE }  
MASSACHUSETTS BAY. }

In Council, January 21, 1757.

ORDERED, That the Selectmen or Overseers of the Poor of the several Towns wherein any of the French Inhabitants of Nova Scotia are placed, be directed, whenever they shall offer an Account of their disbursements for the Support of them, to annex thereto a list of the several French Persons in such Town, with an Account of their Age and Sex, and the Circumstances of their Health and Capacity for Labour; and that a Copy of this Vote be printed and sent to the several Towns and Districts where any of the said Inhabitants are placed.

Sent down for Concurrence,

A. OLIVER, Secr.

In the House of Representatives, January 21, 1757.

Read and Concur'd,

T. HUBBARD, Speaker.

Confented to,

S. PHIPS.

Copy Examined,

Per THOS. CLARKE, Dep. Sec.

In January, 1758, seven of the French were brought from Needham to this town, three of whom were transferred to Wrentham. From Feb. 13, 1758, to Jan. 2, 1760, the expense of supporting the French was £18 16s. 2d. The following is a copy of the original bill of the charges to the following August:—

An account of y<sup>e</sup> Charge that y<sup>e</sup> Town of Stoughton has been at in Providing for the French Neutrals affigened to said Town by the Great & General Court from y<sup>e</sup> 2d Day of Jan'ry, 1760, to y<sup>e</sup> 28<sup>th</sup> of August Last, (Viz.) Charles and Jeams Blanc, alious Liblon, with their wives & Children.

	£ S. D. F.
To Mr. William Smith's ac't., paid by him & Delivered by order of y <sup>e</sup> Selectmen for y <sup>e</sup> year past for y <sup>e</sup> Soport of y <sup>e</sup> Neutrals from y <sup>e</sup> 2d of Jan'ry, 1750, to y <sup>e</sup> 27 <sup>th</sup> of Febr last. For four Pounds of Beef & 3 pistereens . . . . .	0— 4—6—3
For Cash to provide for their Wives lying in & for eight weeks . . . . .	3— 4—0—0
For half a bushel of Corn & Seven pound of Beef . . . . .	0— 3—2—3
To Daniel Richards, his ac't., paid out of y <sup>e</sup> Town Treasre in Cash to Charles, he being a weekly man, not able to work; from the above y <sup>e</sup> 27 <sup>th</sup> of Febr to y <sup>e</sup> 28 <sup>th</sup> of August, 26 weeks, four shillings per week, to provide provision for himself . . . . .	5— 4—0—0
For Cash to pay for twelve pounds of sheep's wool . . . . .	0—16—0—0
To Cash to James when he was Lame to provide for himself	0—10—8—2
To Doct. Bucknam, his ac't. for y <sup>e</sup> Neutrals in Sicknefs .	1—18—0—0
To fifteen Cord of firewood for y <sup>e</sup> Neutrals . . . . .	2—10—0—0
To Houfe Rent about eight months . . . . .	0—17—9—3
 Total . . . . .	 15— 8—3—3

DANIEL RICHARDS,  
NATH'L MAY,  
JOB SWIFT,  
JOSEPH BILLING, }  
Selectmen.

STOUGHTON, Septm y<sup>e</sup> 8<sup>th</sup>, 1760.

On the 22d of August, 1760, the selectmen received a letter from Samuel Watts, one of the committee appointed by the General Court to dispose of the French Neutrals in the county of Suffolk, directing that four of those allotted

to Stoughton—namely, James Leblanc, his wife, and two children—were to be removed to the town of Dorchester, and there to be taken care of and supported, agreeable to the order of the Great and General Court; and the selectmen were further ordered to transmit to Watts the names of all the French Neutrals who should remove from the town, the time of removal, etc. The order was executed on the 28th, Mr. Joseph Billings and Nathaniel May carrying Leblanc, his wife, and two children to Dorchester.

So these Acadians sought among strangers a home. Some, indeed, returned to France, the land of their ancestors, and settled in the vicinity of Bordeaux, where their descendants still form a prosperous community. Others went to the far south, and on the banks of the Mississippi founded settlements which, in honor of their lost home, they designated Acadia. The King of France, Louis XV., in spite of the declaration of war, begged that he might be allowed to send ships along the American coast to pick up these expatriated people. But the inexorable Grenville replied that France could not send ships among our colonies. "I know not," says Bancroft, "if the annals of the human race keep the record of sorrows so wantonly inflicted, so bitter and so perennial as fell upon the French inhabitants of Acadia."<sup>1</sup> So were these inoffensive people, whose only care had been their flocks, scattered from their homes and from one another. In their land—

"Dwells another race, with other customs and language.  
Only along the shore of the mournful and misty Atlantic  
Linger a few Acadian peasants, whose fathers from exile  
Wandered back to their native land, to die in its bosom."

During the time of war, whenever our arms were victorious, festivals and thanksgiving of praise were offered to God; and on the other hand, when a squadron of French were in our northern waters, or disaster seemed about to overtake us from Indians, from earthquakes, drought, and insects, days of solemn fasting, humiliation, and prayer

<sup>1</sup> It will be remembered that Parkman gives this affair quite a different aspect.—EDS.

were held, in which the divine guidance was sought and the covenant with God and with one another renewed.

On June 17, 1745, Mr. Dunbar makes the following record:—

“This day our forces against the French at Cape Breton (for the success of which expedition there were two days of public fasting and prayer) had the city and fortress all surrendered to them, and they have taken possession of them. Blessed be God, who heareth prayer!”

On the following day, public thanksgiving was held on account of the successes at Cape Breton and Louisburg. Mr. Dunbar preached from Judges v. 12.

On Nov. 27, 1745, a public thanksgiving was held in the church, and “particular notice taken in the proclamation of God’s great goodness in his wonderful defeat of the French fleet in these Northern seas, by a dreadful mortal sickness and by repeated storms.” Mr. Dunbar preached on this occasion from Ex. xv. 4.

On August 28, 1755, “A general fast was held on account of the defeat of General Braddock’s army at the Ohio;” and again, on June 30, 1757, there was a public fast on account of war and drought, and Mr. Dunbar makes an especial record of the answer which was received from a prayer-hearing God. He says:—

“A private fast was held on June 22, 1757, on account of God’s Judgment upon the land, especially war and drought. The very next day God sent us in the morning and towards evening showers of rain. On June 30 the same thing was tried again; a public fast was held on account of war and drought, and on the Tuesday following God gave a plentiful rain, and the next day plentiful showers of rain, by which he abundantly watered the earth.”

“Thanks,” says the old pastor, “to a prayer-hearing God.” Another instance occurred in 1762, July 28, when a general fast was held “on account of a very severe and distressing drought; and two days after, God gave us a moderate and plentiful rain,—a gracious answer to our prayers.” A public thanksgiving was held in the church, Oct. 25, 1759, “for the success God has given our armies, especially for the

reduction of Quebec, the capital of Canada," and again, Oct. 9, 1760, "for the reduction of Montreal and all Canada to the British arms."

In 1754 John Trask, George Forrest, and Benjamin Rogers appear in the roll of Capt. Nathan Perry's company, who marched to the eastward. This year Benjamin Esty, in consequence of services in the late war, had his taxes remitted by the town. He was at the eastward from April 10, 1750, to the end of the year. Benjamin Blackman was in Capt. William Pierce's company. He returned to Stoughton on the 28th of September, and came very near dying from fever contracted in the service. He was the son of Deacon Benjamin Blackman, and was born May 4, 1712; he died in 1761.

Although the expedition to Acadia had proved successful, the troops engaged in 1755 in the expedition to Crown Point had a very trying time.

The Rev. Samuel Dunbar, on the 26th of September, 1755, having obtained the consent of his parish, set out on his journey to Lake George, as chaplain in the regiment of Colonel Brown. He remained in this position until December of the following year, when he returned to his people in good health.

Col. Samuel Miller, whose military district embraced the town of Stoughton, says that in 1755 (and two years later we have a list of his alarm-men, both young and those over sixty<sup>1</sup>) the town had three hundred and twenty enlisted soldiers; that the stock of ammunition consisted only of four half-barrels of powder, and lead and flints accordingly, which was but half of what the town should possess. The selectmen accordingly ordered a tax of £40 to be assessed to make good the deficiency.

An article appeared in the warrant for the town meeting to be held December 6, "To see if the town desire Mr. Treasurer Hixson to prosecute the respective captains in this town who refuse to give him a reasonable and satis-

<sup>1</sup> See Appendix XVII.

factory account of the fine received of persons impressed for the late intended expedition against Crown Point." Passed in the affirmative.

The story of some of the Stoughton men who enlisted in his Majesty's service in the expedition to Crown Point is substantially the same.<sup>1</sup> Elijah Esty (son of Jacob), Nathaniel Clark, Thomas Billings, John Wadsworth, William Patten, of Stephen Miller's company, James Bailey, Michael Woodcock, and James, son of Joseph Everett, were all taken sick in camp at Lake George. Some of them remained for weeks in the hospital at Albany, but for each of them a horse was purchased by their friends, and some one from Stoughton went out and brought them home. Joseph Tucker, a minor, was brought home by his brother Uriah.

John Redman took a wagon to go from Lake George to Albany; and for some reason the driver put him out of the vehicle in the wilderness, where, he affirms, he must have perished had not Sergt. Ralph Houghton, of Milton, happened to pass that way, who took pity on him, hired another wagon to carry him to Albany, and also lent him money to buy such things as were necessary.

Daniel Talbot and his son Amaziah both engaged in the Crown Point expedition. The son was taken sick at Half Moon, and the father hired a horse to bring them home; but at the house of one Isaac Davis, in "No. 1," he died, and the father returned home alone. Amaziah was born Sept. 7, 1737, and was only seventeen at the time of his death. He was a grandson of Deacon Isaac Stearns.

Edward Curtis was a captain in Colonel Thacher's regiment, and was engaged in raising troops which he marched to Albany.

Josiah Perry re-enlisted in Major Miller's company, Col. Jonathan Bailey's regiment, December, 1756. He was discharged at Albany by reason of lameness, and was obliged to hire a horse to bring him to Stoughton.

Steward Esty, son of Edward and Elizabeth Esty, born

<sup>1</sup> See Appendix XXV.

June 18, 1730, went in the expedition to Crown Point in Colonel Brown's regiment, in the company of Capt. Edward Harrington. On his return home, he was taken sick at Springfield; and his father went after him, hired a horse, and brought him home. Mahew and Simeon Tupper were soldiers in Stephen Miller's company in the expedition to Crown Point.

Jonathan Kenney, Jr., of Stoughton, who died, 1756, in the hospital at Albany, in the service of his country, was the son of Jonathan and Grace (Liscom) Kenney, and was baptized May 13, 1726. He married Sarah Redman about 1750. He addressed, before leaving home, April 16, 1756, a letter of "advice" to his two children, Jonathan and Chloe. This was sealed with eight seals, and the gold ring of his wife, who had died some sixteen months previous, was enclosed. The "advice" was considered so excellent that it was printed; and a copy, yellow with age, and badly torn, is before me as I write. The writer urges his children "to mind the one thing needful, to beware of bad company, to avoid all sin, to read your books, especially the Bible, and be frequent at the public worship of God, especially when performed according to the rites and usages of the Church of England, etc." Samuel Lyon and — Badcock died at Lake George in February, 1756. William Jordan and Benjamin Tolman died at Halifax the same month and year.

In 1757 William Wheeler, Jr., and John Tolman were troopers in the troop commanded by Capt. Thomas Vose, and went with him to the relief of Fort William Henry.

Joseph Adlington (son of Mathew), went to Louisburg under Captain Chadburn, in Colonel Bayley's regiment. Rufus Hayward went to Crown Point in Samuel Jenks's company, and was taken down with small-pox. Simeon Fisher was a private in Capt. Sylvester Richmond's company, in Capt. John White's regiment, and died soon after the expiration of his time of service.

David Lyon enlisted in the campaign against Montreal in Samuel Richmond's company. At Ticonderoga he was

attacked with small-pox, and did not return to Stoughton until January.

Benjamin Tupper was born in Sharon, on the 11th of March, 1738. In 1754 he marched to the eastward in the company commanded by Capt. Nathan Perry. He entered the military service of the Revolution at the breaking out of the war, and received the appointment of major in the regiment of Colonel Fellows. Nov. 4, 1775, he was commissioned lieutenant-colonel of Ward's regiment, and appointed colonel of the Eleventh Regiment, July 7, 1777. He was present at the siege of Boston, was active and vigilant in the battles with Burgoyne, and at Monmouth had a horse shot under him. He rose by his own merits to the rank of brigadier-general by brevet, some time before the Continental army was disbanded. Ever active, vigilant, and brave, he was one of the enterprising and effective officers of that illustrious army which achieved our national independence. An incident which happened July 31, 1775, has been handed down to us by tradition. A number of workmen having been sent down to the lighthouse in Boston Harbor to repair it, under a guard of twenty-two marines and a subaltern, Major Tupper marched his men to Dorchester and there informed them that they were about to proceed down the harbor to drive the British troops off the islands. "Now," said the major, addressing his company, which consisted of about three hundred men, "if there is any one of you who is afraid and does not want to go with us, let him step two paces to the front;" and turning to the sergeant, he said, *sotto voce*, "If any man steps two paces to the front, shoot him on the spot." It is needless to add that every man kept his position. The troops, commanded by Major Tupper, proceeded from Dorchester down the Neponset River in whale-boats. They arrived at the lighthouse about two o'clock in the morning and attacked the guard, killing the officers and four privates. The remainder of the ministerial troops were captured, together with ten Tories, who were immediately sent to

Springfield jail. Being detained by the tide, the major on his return was himself attacked by several boats, but happily escaped with the loss of one man killed and one wounded. After the close of the Revolution he resided at Chesterfield, Mass., until 1788, when he removed to Ohio. The following year he was chosen judge of the Quarter Sessions, and presided in that court until his death, which occurred June 7, 1792. His history belongs to Sharon, and has been written by Mr. Solomon Talbot, of that town.

As early as 1730, I find David Thompson working on the bridge that crossed the brook near what is now the works of the Kinsley Iron and Machine Company. The next year he owned the covenant, was baptized, and in 1740 removed from Canton to Stoughton. In 1736, on the 18th of March, he was married to Mary, the daughter of Thomas and Mary (Houghton) Blackman, who lived nearly opposite the burying-ground in Stoughton. This Mrs. Blackman's mother had a curious and interesting history. It is said that she married Ralph Houghton, Jr., and that at the age of twenty-eight she was at Jamaica, in the West Indies, at the time of the great earthquake in that island. The history of Dorchester gives the following extract from an old manuscript:

“In 1692 Mrs. Mary Horton, widow of Ralph Horton, was sunke in ye earthquake at Jemeco the seventh day of June, between Eleven and twelve a clock at nune. Y<sup>e</sup> above named person was then 28 years of age from March y<sup>e</sup> last past.”

Another account says she heard and felt the earthquake, and rushed to the door; and as the place sunk in the water, she clung to the sill of the house, which separated from the building. She remained in the water three days and three nights, when a vessel passed by and she was taken on board. Her trunk of clothing floated within her reach and was saved. She afterward lived at a tavern in Dorchester, and waited on travellers. One day a stranger entered the tavern to put up for the night; she recognized him as her husband, and the shock was such that they both fainted,—he

having supposed that she was lost in the earthquake, and she that he was lost at sea, being gone on a voyage at the time of the disaster. Another version of the story is that he was lost with her at Jamaica, and was picked up by another vessel.

They could not have been separated long, for Mary, their daughter, was born June 30, 1695, and was married to Thomas Blackman, March 23, 1714. In her old age Mrs. Houghton came to live with her daughter, and was so poor as to be assisted by the town. The house in which she lived has long since disappeared. It stood on the westerly side of Pearl Street, nearly opposite the old house now standing, which was visited by the Canton Historical Society in 1881, and concerning the builder of which there was some question. An ancient record informs me that on the "ninth of April, 1767, the widow Mary Houghton died, aged one hundred and four years and eleven days;" and in an ancient diary kept by one of the fathers of the town I find this record: "April 10, 1767, Mrs. Mary Horton buried, aged one hundred and five years." The Boston "News Letter" says, "She had been very healthy, and retained her senses to the last." David Thompson, who married her daughter, had a son David, Jr., born Jan. 14, 1738. At the age of seventeen he was with General Winslow in Nova Scotia. Two years later, in 1757, he lost his left arm by a bomb at the storming of Fort William Henry by the French, under Montcalm. For his services he received a pension. He is well remembered by many now living, among others Mr. Ellis Ames, Mr. Jesse Holmes, Mr. Samuel Capen, Mr. William B. Trask, the latter of whom writes of him, —

"In our youthful days he used to make occasional visits at the home of one of his descendants in Dorchester. He had a form erect and commanding, and a firm and majestic step. His countenance was bright and expressive, and according to our impression he was one of the best specimens of an old soldier we ever saw. We used to look upon him with veneration, almost with awe, as a rare sight in those days,—a live soldier of the French War."

He received, in 1760, from his father, the house still standing just north of the old Stoughton Cemetery, said to be the second oldest house in that town. In 1765 he was recommended by the selectmen as a fit person to sell spirituous liquors. He asserts that his house is "accomodated" for the retailing of such refreshment, and he received his license accordingly.

David, the "one armed," died in 1836. He had a brother Ebenezer, born in 1742, who died Nov. 16, 1760, in his Majesty's service, at "y<sup>e</sup> westward," only eighteen years of age.

There died in his Majesty's service at Lake George, Aug. 14, 1758, Isaac, son of Lieut. John and Kariah Holmes, aged nineteen; October 14, Jonas, son of Richard and Mary Stickney, aged eighteen; and July 30, Jeremiah, son of Richard and Sarah Hixson.

In 1759 John Spare and Jesse Tilson, both from the north part of Canton, were in the expedition to Halifax, of which they kept a diary. Jesse lived on Blue Hill Street, and died Jan. 9, 1769, aged fifty-six. Micah French was first lieutenant in Captain Carey's company, Abijah Willard's regiment. He raised a number of men for the expedition against Canada, served six months, and came home without leave.

The following soldiers from Stoughton were at Halifax this year, in Capt. Josiah Thacher's company, in Col. John Thomas's regiment: Ebenezer Allen, Ebenezer Dickerman, — discharged Nov. 8, 1759,— Solomon Stickney, at Pisquet, June 24, 1760. Lieut. Thomas Penniman was absent in his Majesty's service this year.

Thomas, son of Thomas and Elizabeth (Clough) Glover, was conscripted into the service in the French and Indian War of 1755-59. William Monk became his substitute, and was at the taking of Quebec, under General Wolfe, and also at the battle on the Plains of Abraham, 1759. He came to Stoughton in 1748.

Isaac, son of Samuel Copeland, was a soldier in Captain Phillips's company, Colonel Frey's regiment.

John Spear (probably Spare) had a son John, who was a minor. He enlisted into the government service with Capt. Josiah Dunbar, in 1761, and was that fall drafted to Capt. Job Williams's company, to remain at Crown Point during the winter, the troops being enlisted on the 1st of July, 1762. At the expiration of this time, he re-enlisted with his captain until the ensuing fall, and returned home when the troops were dismissed from the service. He received about a quarter of his wages on Captain Dunbar's roll, and but a trifle on Captain Williams's. He was sick at Crown Point all the winter, which put him to a great expense, and continued sick after he was dismissed.

Robert Pritchard, formerly a member of the Second Battalion of Royal Scotch in North America, having been discharged as an invalid at Halifax, wandered in a poor and distressed condition to Stoughton, where his necessities were relieved by Mr. John Spare.

The process of bounty-jumping seems to have been understood in ancient as well as in modern times. Ebenezer Nightingale, who is recorded as having absconded about 1760, enlisted some two years after in his Majesty's service under Captain Bent. He went to the castle, received his bounty, and was described as being thirty-nine years of age, by occupation a farmer, "fairish complexion, blew eyes, brown hair, and five feet six inches in height." With him went Ebenezer Allen, who was then twenty-one years of age, a native of Norton. He was a husbandman, of "dark complexion, with dark eyes and black hair." Also men by the name of Buffington and Lemuel Kingman received the king's bounty. They all deserted on the night of May 18, 1762, and returned to Stoughton, where for some time they were secreted in the woods, food being furnished them by Tural and George Allen. A reward of £6 for their apprehension was immediately offered by Lieutenant-Colonel Gay, then in command at the castle. A detachment from the garrison visited Stoughton, and surrounded Mr. Ebenezer Stearns's old forge-house; where they were supposed to have taken refuge; but the birds had flown.

On the 17th of June, the same notice appears in the Boston "News Letter," with the additional information —

"that Ebenezer Nightingale and Lemuel Kingman have been heard of in Johnston, Rhode Island Government, where they were suspected of stealing, but got away into Scituate, in said government, and are said to be at the house of James Pettigrew. The said Nightingale calls himself John Spear."

## CHAPTER XVIII.

## MUSIC.

REV. THERON BROWN says "the ancient town of Stoughton, which included the present Canton, was the cradle of New England middle-age psalmody,—that strange, quaint, minor mode, with its 'down, up' time and its complicated fugues, whose most characteristic specimens are now presented and performed as musical curiosities. 'Portland' and 'Lenox' and 'Windham,' 'Lebanon' and 'Majesty,' 'New Jerusalem' and the 'Easter Anthem,' were all born upon the soil; and the familiar Canton names of Capen, Tilden, Tolman, French, Dickerman, and Belcher appeared ninety years ago on the list of the singing class of William Billings." Long before the singing-school of Billings, a young man named Elijah Dunbar learned while going through Harvard College, in addition to his Greek and Latin, the art of reading music. On his graduation in 1760, he returned to his native town and at once organized a singing-school and gave to his neighbors the benefit of his knowledge.

In 1762 I learn from the "History of Dorchester" that "there was a singing meeting at Stoughton," and two years later I have evidence that there was an organization in working order for the purpose of practising in vocal music. This was the year the small-pox visited Canton, and it was deemed expedient to send word to the Bridgewater singers who were wont to attend not to come over. Singing meetings were held at the houses of neighbors; sometimes it would appear that they had "prodigious jangling." On the 13th of December, 1764, when William Billings was married to Mary Leonard, there were more than forty persons at the wedding, and the singing

must have been very fine. Mr. John Stickney seems to have known something about the art, for when Jesse Billings came from Hatfield, and wanted some one to teach them to sing, Stickney went to their assistance. In 1766 "our singers are at Mr. Adams's." John Kenney, a fine bass singer, went with Elijah Dunbar to Boston to buy new books the same year; and they on March 19 "draw books and sing the old 50th the first time." On Feb. 11, 1767, the Braintree singers came to Canton, but got into a religious discussion and had "a remarkable time;" subsequently they met at the old May tavern on March 9, all the differences were made up, and "there seems to be great love and harmony." On August 4, they have in the old gambrel-roofed house still standing at Ponkapoag "sweet singing at Elijah Crane's," and on the 24th "fine fidling." In 1770 new books were introduced; and on the 21st of December, they were used in the house of Samuel Capen for the first time. During the interval from the year 1764 to 1774, the principal persons belonging to this society, or the persons at whose houses they met, were: Elijah Dunbar, Elijah Crane, Squire Dickerman, John Stickney, John Kenney, Samuel Capen, Enoch Leonard, John McKendry, Thomas Crane, Henry Stone, Theophilus Lyon, Robert Redman, George Blackman, Philip Liscom, Asahel Smith, Samuel Tilden, Wadsworth Talbot, Abner Crane, William Patrick, Benjamin Gill, Jeremiah Ingraham, John Withington.

In 1774 William Billings, then twenty-eight years of age, gave instruction in music, or, as they would have said, taught a singing-school in the tavern of Robert Capen. He interested the young people of Stoughton in his work, inspired them with his own enthusiasm, organized them into choirs, taught them to despise foreign music, especially that of England, and jumbled religion and patriotism into his stanzas with such a grace that he became the most successful organizer of music in America.

In Canton and vicinity the seed fell on good ground, and in due time she outranked all her sister towns.

It may be of interest to reproduce this list copied from the New England Historical and Genealogical Register.

" List of scholars at Wm. Billings' Sacred Music Singing School at Stoughton, Jan., 1774."

<i>Singers of Tenor.</i>	<i>Singers of Treble.</i>
George Monk.	Lucy Swan.
John Wadsworth, Jr.	Jerusha Pope.
Lazarus Pope.	Patience Drake.
Dr. Peter Adams.	Waitstill Capen.
Jacob French.	Hannah Holmes.
Robert Swan, Jr.	Bethiah Capen.
Joseph Wadsworth.	Eunice Holmes.
Andrew Capen.	Hannah Capen.
Ruth Tilden.	Chloe Bird.
Abigail Jones.	Hannah Briggs.
Elizabeth Tolman.	Keziah Bird.
Hannah Wadsworth.	Mary French.
Abigail Wadsworth.	Mindwell Bird.
Susanna Capen.	Elizabeth Cummings.
Jerusha Dickerman.	Rachel Capen.
Elizabeth Dickerman.	Irene Briggs.
Mehitabel Talbot.	Sarah Tolman.
Esther Talbot.	Meltiah Swan.
The Feno girls.	
Lydia Gay.	
<i>Singers of Counter.</i>	<i>Singers of Bass.</i>
David Wadsworth.	Jonathan Belcher.
Theophilus Capen.	Samuel Tolman.
Thomas Tolman.	William Tilden.
Isaac Morton.	George Wadsworth.
Eliphilet Johnson.	John Capen.

It seems that again we have the old story of love between teacher and pupil; for William Billings, the master, fell in love with Lucy Swan, the pupil, and they were married July 26, 1774.

On the 7th of November, 1786, about twenty-five persons, who were fond of music and of having a good social time, met together for the purpose of consultation in regard to organizing a musical society. A committee was appointed to draw up a constitution which was accepted on the 22d, and

adopted, with some amendments, on the 8th of December. The original members were residents of what is now Canton and Stoughton. The organizations in the Stoughton and Canton precincts uniting, they made choice of Hon. Elijah Dunbar for their first president, and for twenty-two years he was re-elected. He was passionately fond of music, and had one of the finest collections of books on this subject then in the country.<sup>1</sup> He had a voice like that of many waters, and rendered the old Continental music to perfection. The first singing-book used by the society was "The Worcester Collection." In 1828 the society published "The Stoughton Collection;" but "Ancient Harmony Revived" was subsequently adopted. From the beginning to the present day the "Old Stoughton Musical Society" has had among its members some of the finest singers in the State. Its meetings have always been attended with interest, the favorite times of meeting being artillery election days on the first Monday in June, and at Christmas-time. "It was," says John S. Dwight in the "Atlantic Monthly," 1882, "the earliest in New England, and the harbinger of the Boston Handel and Haydn Society."

The fiftieth anniversary of the organization of the society was held at Stoughton on Jan. 2, 1837, postponed for convenience from Nov. 7, 1836. The celebration consisted of an address by Ebenezer Alden, M. D., musical selections, and a banquet. Only five of the original members were present and took part in the celebration,—James and Jonathan Capen, of Stoughton, Andrew Capen, of Boston, Nathan Crane, of Canton, and Atherton Wales, of Lyme, N. H.

At the beginning of this century the hall in Carroll's tavern, Canton, resounded to the sounds of the old Continental music, and the following ladies and gentlemen were then members of the Old Stoughton Musical Society:—

Gen. Nathan Crane, with his sons, Enos Crane, and Nathan Crane, Jr., Isaac Billings, the brothers Samuel and Andrew Capen, Samuel Canterbury, Friend Crane, the brothers Phineas, Samuel, and Uriah Leonard, the brothers Lemuel,

<sup>1</sup> See Appendix XVIII.

Jason, Nathaniel, and Alexander French, Thomas Dunbar, James Beaumont, John Blackman, Betsy Crane, Hannah Dunbar, Mary Leonard, Katie McKendry, Avis French, and Nancy Leonard.

In the Stoughton Musical Society's Centennial Collection, published in 1878, appears the following reminiscence :

“ In the year 1790 or thereabouts, — so the tradition runneth, — the art of singing was so well developed in Stoughton that the singing in church attracted the attention of the ministers who indulged in the neighborly acts of exchanges. With the best intention to increase the efficiency of their own church service, these ministers reported that they heard better music at Stoughton than at any other place. Reports then took to themselves wings, as they do now, and they soon reached the good people of Dorchester, even to the singers of the old First Parish, from whose broad limits have sprung so many other churches to bless the land. These well-trained singers of the old town so near the ‘ Bay,’ from whose shores emanated then, as now from ‘ the Hub,’ excellence in art, grace in scholarship, and refinement in living, could ill brook the judgment that Dorchester did not wear the honors in the art of singing as in many other accomplishments. Confident in their ability, and ready to test it, they challenged the Stoughton singers to a trial. The challenge was accepted ; a meeting arranged. It was held in a large hall in Dorchester, and, says the narrator, who was one of the singers, ‘ the hall was filled with prominent singers far and near, including many notables from Boston.’ The Dorchester contestants had a bass viol and female singers. The Stoughton party consisted of twenty selected male voices, without instruments, and led by Squire Elijah Dunbar, the President of the Stoughton Musical Society, who was not only one of the most accomplished singers of his day, but distinguished for his commanding presence and dignified bearing. The Dorchester party sang first an anthem recently published, executing it with grace and precision. The Stoughton party followed with Jacob French’s new anthem, ‘ The Heavenly Vision,’ rendered without book or notes. The applause was unbounded as they took their seats. Again the Dorchester choir sang ; then to close the tournament, the Stoughton choir without book Handel’s grand Hallelujah chorus, recently published in this country by Isaiah Thomas. The Dorchester singers acknowledged defeat, and confirmed judgment of the ministry. So endeth this incident of the olden time.”

There were men belonging to this society who were no mean composers of music. "New Bethlehem" was composed by Edward French, who was born in Canton in 1761, and died in Sharon in 1845. A brother of his, Jacob French, born July 15, 1754, was even more distinguished. He published in early life the "New American Melody," in 1793 the "Psalmodist Companion," and "The Harmony of Harmonies" in 1802. "The Heavenly Vision," the most widely known of all his anthems, was published in the Worcester Collection, the copyright of which he sold to Isaiah Thomas.

These two eminent composers were the sons of Jacob, who is first seen in Canton in 1748, and Mariam (Downes) French; their parents were married Nov. 22, 1751, and the children were baptized, Jacob on July 21, 1754, and Edward, Nov. 1, 1761. The father was born March 8, 1728, and in 1756 was a corporal in the company of Captain Sturtevant, and is mentioned in an old manuscript as one who went ashore at the "East Passage." On April 3, 1763, a contribution was taken up for him in the old meeting-house, because he was wounded, — whether in battle or not, there is no information. He resided near the old Stearns house on Chapman Street.

Samuel Capen was the author of "Norfolk Harmony," and at the ordination of Mr. Ritchie "he headed and conducted the music, both vocal and instrumental."

This marvellous attention to music of course had its effect upon the singing in the meeting-house. In very early days it was a simple affair. Soon after the precinct was formed, on the 16th of June, 1721, it was voted that Peter Lyon set the psalm. It was not a difficult matter for the congregation to follow him; for it is asserted that for nearly a hundred years after the arrival of the Pilgrims, not more than five or six different tunes were used or known.

The Rev. Samuel Dunbar was a good singer, and as early as 1740 had the matter brought up in church meeting. Some of the brethren desired that new tunes be introduced, and on the next Lord's Day, in the evening, it was to be decided; but so intense was the excitement that when the time for taking the vote arrived, it was deemed in the interest of harmony

to postpone the balloting for another week, and when that time arrived, it was voted that some “new tunes be added to y<sup>e</sup> old ones,” and that Mr. Dunbar set them.

The first book used by the singers in Canton was without doubt the one commonly in vogue at the earliest formation of the church,—a versification of dogmas and creeds turned into rhyme. But in 1765 Elijah Dunbar desired to have Dr. Watts’s version of the Psalms adopted and sung by the congregation, which was accordingly done on the 21st of August. In 1778 it was voted that the tunes should be named by the chorister before they were set, and that the chorister pitch the tune by a pitch-pipe. This vote was said by the wicked ones to have been passed, because there was one tune with which the chorister was familiar, but with which Mr. Dunbar was not, and the chorister always struck up that tune; pitching was done by the old-fashioned implement. A few years later one of our townsmen, the late Mr. James Bazin, invented a pitch-pipe that could be carried in the vest-pocket.

Some tunes were not relished. On the striking up of “Ailesbury” on Feb. 11, 1770, old William Wheeler got up and went out of meeting.

In 1783 it was voted to read a psalm to be sung; and three years later the position of the singers, which had been on the east side of the alley, was changed to a more conspicuous position in the middle of the gallery.

In 1798 so crystallized had become the dislike to the enormities of Watts that Elijah Dunbar was pleased when Dr. Belknap brought out his “Sacred Poetry.” It was an index of the theological standing of any church at that time whether they retained Watts or adopted Belknap. If they retained Watts, they were Trinitarians; if they adopted Belknap, Unitarians. Belknap’s book was adopted and continued in use until 1825. In 1794 musical instruments were introduced,—the bass viol and flute,—which to some gave great offence, for as soon as the tuning began, Mr. Adam Blackman would take his hat and walk out of meeting.

The hymn-book in use in 1826 bears not the name of the compiler; but the Preface is dated Cambridge, 1825. In

1830 Dr. Greenwood published his "Psalms and Hymns for Christian Worship," which was adopted and in use until 1869, when the "Hymn and Tune Book, with Liturgy," published by the American Unitarian Association, was adopted, and is still in use.

Deacon Thomas Dunbar was a famous singer, and often led the concerts of the Stoughton Musical Society. He upheld the fame of his father and his grandfather, and on his sons fell the duty of maintaining the singing in the old parish. Thomas Dunbar was born July 25, 1775, and died Dec. 8, 1855. He married, May 21, 1804, Chloe, daughter of William and Chloe (Blackman) Bent. She was born March 9, 1781, and died May 4, 1852. He resided at the Hardware, in a house which stands almost on the site of the house in which General Gridley lived and died. He was a worthy citizen, a zealous Christian, an honest man.

Samuel Leonard, commonly known as "Major Sam," is described to me by one who knew him well as "a heavenly singer." He was the son of Enoch and Mary (Wentworth) Leonard; married Avis, daughter of Thomas and Salome (Babcock) French, Feb. 11, 1813, and died Oct. 19, 1854, aged seventy-nine years. His wife, Avis French, belonged to a musical family. Her mother was a Babcock, sister to old Master Lemuel,—a famous singer in old times; and her grandmother was Abigail Pitcher, a name also famous in musical annals. Her brothers, Lemuel, Jason, Thomas, Alexander, and Nathaniel, were all good singers, and were second cousins to the famous composers, Jacob and Edward.

Friend Crane and Nathan Kenney were also noted for their fine voices.

## CHAPTER XIX.

## MILITIA.

**I**N the early days of the settlement the officers of the militia were men chosen for their standing and worth. To be an officer was to be a gentleman, to be regarded with respect; and the title lasted long after withdrawal from active service. "Once a captain always a captain," was an old and true saying; and the ancient deeds append the title of "gentleman" to all who had held commissions in the service of his Majesty. It was an ill-bred person who addressed such a one without his proper title; and we often see in our ancient records the titles of ensign, sergeant, corporal, and cornet. As time wore on, this custom changed, and no man claimed the honor of a title below the rank of captain. Later we seldom hear of the "leftenant." From the town records but slight information is to be obtained in regard to the militia, as they were under control of the State. The military system which was kept up after the Revolution did much to encourage the growth of rum-drinking; and the May and fall trainings were occasions of general intoxication. It was the custom of a man who wanted to rise in office to drench his commission in rum; universal custom rendered it necessary; and the officer who wanted popularity must treat his men. Those who in ordinary circumstances would have remained at home and attended to their business were obliged to go to muster, and must treat their friends and be in turn treated. The ancient custom of the officers wetting their commissions was in vogue from the settlement of the town, as the following extracts from an ancient diary will show:—

“ 1764, December 5th, Ensign Bob Capen makes his treat to-day. — 1766, October 6, Go to Capt. Tisdale’s treat. — Dec. 18, Withington treats. — Oct. 12, 1773, Capt. Atherton lays down his commission and makes a good treat.”

The officers were not always able to afford a treat, for their expenses were of some consideration; aside from their uniforms, they must have gold-laced hats, and fancy swords. The result of this was that after inspection, and sometimes before, the soldier of the period was often drunk, and small boys used to take him by the heels and drag him around the parade-ground. The musters were also occasions for the assembling of all the vagrants in the vicinity; volleys of oaths mixed with cries of “giner-bread” and “lemonade” assailed the ears of the multitude, and one could scarcely move without stumbling over the form of some drunken man.

In early days it would appear that our companies were joined with Milton, and to that town our young men were forced to go for drill. That they did not always obey the summons is clearly shown by an ancient, faded, and torn document now before me, bearing no date, but probably belonging between 1740 and 1750, for the following were absent from military duty: Corporal Consider Atherton, Zebediah Wentworth, Abner Crane, Silas Crane, Timothy Kenney, William Wheeler, John Davenport, Jonathan Farrington, Isaac Fenno, Aaron Wentworth, Joseph Esty, Jr., John Sumner, John Hartwell, Samuel Payson, James Endicott, Sion Morse, Benjamin Tilson, William Billings, Henry Stone.

Among the prominent men in Canton who held positions in the military, I find in 1741 the name of John Shepard as captain.

He was a resident of Stoughton before it was a township; and when it became incorporated, he received from his fellow-townsmen every office it was in their power to bestow. For seven years he was a member of the board of selectmen, and their chairman for four years. For nine years he was moderator of the annual town meeting; he was guardian of the Ponkapoag Indians and a justice of the peace, and until he entered military life was known as “Squire,” — a title more

honored in his day than senator now. He rose by his own ability through the subordinate grades, and was appointed major in the militia. He commanded his regiment in 1746, and was encamped in the vicinity of Boston during the administration of Governor Shirley, when the French fleet, under D'Anville, was hovering on our coast.

“ For this Admiral d'Anville  
Had sworn by cross and crown  
To ravage with fire and steel  
Our helpless Boston town.”

In 1753 he was chosen to represent the town in the Great and General Court, but was expelled from the House at the June session. A committee from the General Court had visited Ponkapoag and found upon the evidence of a number of the inhabitants that he had allowed his friends to cut wood on the Indians' land, and that for five years his accounts had been kept in “chalks and memory.” Notwithstanding this, he was re-elected by his constituents as a rebuke to the House for its action the previous year, and as a testimonial of the confidence and respect his fellow-townsmen held in him.

The General Court without another investigation at once expelled him upon the report of the previous year, and passed the following resolve: —

Province of the Massachusetts Bay,  
In the House of Representatives, November 15<sup>th</sup>, 1754.

*Resolved*, That Major John Shepard, of Stoughton, has so behaved in his breach of trust as guardian of the Puncapoag Indians, and in his mall conduct as a Justice of the Peace, that he is unworthy of a seat in this house, and that the clerk of this house be directed to erase his name out of y<sup>e</sup> roll, and that Mr. Speaker issue a precept to y<sup>e</sup> town of Stoughton for y<sup>e</sup> choice of a representative.

Major John Shepard married, May 18, 1721, Rebecca Fenno. In his latter years he became poor; and in the ninety-second year of his age, at the house of his son-in-law, Samuel Tucker, at York, on the 30th of August, 1781, he passed away, unknown to the generation among whom he moved,—a stranger in his own land.

The Billings family figure quite prominently in our annals of military life. One of our early settlers, William, was an ensign in 1725, and afterward lieutenant. He resided west of the Dedham road, in an old house now demolished.

Another military man, Col. Roger Billings, also resided in the same old house. He was the son of "good old Stephen" and Elizabeth (Fenno) Billings, and was born March 15, 1730. He received one half of the estate of his uncle, "old Lieut William," dying Jan. 29, 1802. His son Jonathan was the last occupant of the house, and in his time it was allowed to decay. As a soldier in the Revolutionary War, he escaped the bullets of the British to die aboard ship on a home voyage from Georgia, May 15, 1801. He was buried at sea; and it is said that as soon as his body touched the water, it was immediately devoured by a shark or some other sea-monster.

Capt. John Billings was the son of Joseph and Ruhami (Babcock) Billings, who together kept the "old Billings," afterward called the Blue Hill Tavern, in Milton. He was born May 29, 1722, and died Oct. 3, 1786. He was called "Capt. John the Elder," for he had a son John who was a lieutenant, and whose gravestone has the following peculiar inscription: —

"In memory of y<sup>e</sup> R<sup>is</sup> Lieut John Billings Jr. who departed this life Oct. y<sup>e</sup> 22<sup>d</sup>, 1782, in y<sup>e</sup> 38<sup>th</sup> year of his age."

We are also informed that —

" His dust waits till the jubilee,  
Shall then shine brighter than the skies,  
Shall meet, and join to part no more  
His soul, that was glorified before  
Wives and children happy be  
With husbands parents such as he  
Present useful, absent wanted,  
Lived desired, and died lamented."

Another member of this family has the inscription: —

"In memory of y<sup>e</sup> R<sup>is</sup> Lieut William Billings, who departed this life Feb<sup>y</sup> y<sup>e</sup> 9<sup>th</sup> 1783 in y<sup>e</sup> 66<sup>th</sup> year of his age."

Isaac, the brother of Colonel Roger, was a captain. He was born July 14, 1745, and died Jan. 3, 1818. He at one time kept the ferry across the Neponset.

He married, Sept. 7, 1769, Mary McKendry; and Isaac, a lieutenant in 1806 and a major in 1807, who died March 12, 1854, in the seventy-eighth year of his age, was his son. They both resided at Packeen.

In 1744 Charles Wentworth was a lieutenant in the Third Company of the Fourth Regiment, and was promoted to captain in 1746, upon the promotion of John Shepard to the position of major. The same year Silas Crane was a lieutenant, and was promoted to captain in 1748. In 1757 the command of the Canton company was in the hands of John Billings; and his lieutenants were Nathaniel May and Nathaniel Leonard, the latter of whom was a lieutenant in 1752. In 1763 the captains were Consider Atherton, Ebenezer Tisdale, and Samuel Billings, Jr., none of whom resided in Canton; but the next year Samuel Wentworth was the captain, John Withington, Jr., lieutenant, and Samuel Chandler ensign.

On Dec. 18, 1766, Benjamin Gill received his commission as lieutenant, and Ensign Blackman's commission was read. In 1771 Gill received his captaincy; John Davenport and Asahel Smith were commissioned his lieutenants. Passing the period of the Revolution, I find that the number of persons who were entitled to rank as gentlemen, having held commissions, had wonderfully increased. Among the officers in 1781 were the following: colonels, Richard Gridley, Thomas Doty, Benjamin Gill; captains, Jedediah Southworth, who had been an ensign in 1775, Thomas Crane, who was a corporal in 1757 and a major before he died, James Endicott, Abner Crane, Asahel Smith, and Isaiah Bussey, the latter of whom had been an ensign in 1775, Benjamin Bussey, John Tucker, John Billings, and Nathan Crane. The lieutenants in 1781 were Edward Downes, Elijah Wentworth, David Lyon, Benjamin Tucker, John Puffer, and Samuel Capen.

Nathan Crane was the son of Deacon Elihu and Elizabeth (Houghton) Crane. He was born Nov. 27, 1748, and died Dec. 10, 1837. He lived on the homestead of his

father on Green Street, and from the location of his residence was known as the Northern General, to distinguish him from Gen. Elijah Crane, who lived at South Canton. In politics they were as widely separated as were their residences. Nathan was a rabid Republican, while Elijah was a stanch Federalist. Nathan married for his first wife, Feb. 13, 1772, Esther Damon; she died Nov. 24, 1807. He subsequently married the Widow Hannah (Withington) Howe. He had seen some service in the Revolutionary army, and was an active man in town affairs. I first find him as a captain in the Third Regiment in 1783; in 1792 lieutenant-colonel, in 1794 a colonel, and a brigadier-general in 1798. His son Nathan was adjutant in 1806.

In 1783 his regiment trained on June 10 at Savage's tavern in Sharon, on October 6 at Canton Corner, and on October 13 at Walpole. In 1787 it is stated that the regiment consisted of ten companies, and that four companies belonged to Stoughton. Much indignation was expressed by the Stoughton officers that Ezra Badlam should have been elected colonel by the votes of the officers from Dorchester and Milton, without proper notification of the day of the election.

Deacon Stephen Badlam, who removed from Milton to Stoughton with Hannah his wife in 1748, had two sons,—named Stephen, born at Canton, 1751, died Aug. 24, 1815; and Ezra, born May 25, 1745, died October, 1804. Left orphans at an early age, they had only the few advantages of education which district schools of those days afforded. At the breaking out of the Revolution, Stephen joined the army, and soon after received a commission as second lieutenant of artillery, from which he was rapidly promoted to first lieutenant, and then to captain. He was ordered to join the army under the command of General Lee, in New York, who says of him, "Captain Badlam is a man of great merit in his way." While there, he formed the acquaintance of Alexander Hamilton, who appreciated his talents as an engineer. To Washington he was well known, and was highly esteemed by him. From New York, Stephen sailed for Canada, to take command of the artillery there, and was in time promoted to the rank of

major. From Canada he returned to Crown Point, and took possession of a fortified eminence on the Fourth of July, 1776, which he called Fort Independence, which name was afterward confirmed by General Gates. This ended his military career; being seized with a violent fever, he resigned his commission, and retired to private life.

Ezra Badlam also entered the service early. He was commissioned as captain, June 22, 1775; and upon the recommendation of the Committee of Safety to the Provincial Congress, he took the place of John Wiley in the artillery. On August 4 following, he was attached to Gridley's regiment. In 1776 he was with Colonel Baldwin at Trenton and Princeton; and we have before us his return as captain in the Honorable Col. Richard Gridley's regiment. In August, 1777, he was commissioned as major for personal bravery displayed in a sortie from Fort Schuyler against the Indians. In September, 1777, he was at Albany, suffering from fever and ague, which he had contracted at the siege of Fort Stanwix. He speaks encouragingly of the status of the army, commends their enthusiasm, is rejoiced at their excellent spirits, and is glad that the confusion with which the army has been surrounded has passed away. In the momentary expectation of a general action, he expresses his belief that it will turn in favor of the Americans; and that in a few days, by the help of Almighty God, they will be able to give a very good account of General Burgoyne and his army. He says that the communications of the latter are cut off so that no more provisions can reach him. The Indians and Tories, he writes, begin to think we are too strong for the British army.

In speaking of the battle of Stillwater on the 19th of October, he says,—

“We had sixty-four killed, two hundred and seventeen wounded, and thirty-seven missing. Deserters inform us that the enemy had one hundred and forty-four killed at the time, and forty-four have died since.”

He complains bitterly of the high price of everything, and believes that before long the officers will be obliged to resign

their commissions if the people who have the reins of government in their hands do not speedily devise some more efficient way of paying the soldiers. On the 3d of February, 1780, he was captured by the British under Colonel Norton, at White Plains. Serving throughout the Revolution and Shays's Rebellion, he received, at the close of the former, the rank of brigadier-general by brevet.

Archibald McKendry, son of John, the first of the name in Canton, was born in 1756, and died April 7, 1806. He resided on the Turnpike, on the right-hand side as you drive to Stoughton from Ponkapoag, where the house is still standing. He was a captain, and was the father of Captain William of Ponkapoag, and of Colonel Benjamin. During the last decade of the century a squadron of cavalry was organized which was under the command of Capt. Elijah Crane. It figured at the Fourth of July celebration in 1789. During these years, I find the name of Jesse Davenport as adjutant. Soon after the beginning of the present century, I find Nathan Gill as major, and in May, 1802, lieutenant-colonel. Nathaniel Whiting was lieutenant in 1800, major in 1804, and lieutenant-colonel in 1807. In 1801 Amos Upham was ensign, and captain in 1804. Michael Shaller was ensign in 1798, lieutenant in 1803; and in 1804 Samuel Leonard was ranked the same. A captain in 1809, he subsequently rose to be major. Adam Kinsley was captain in 1803, and Jonathan Upham in 1804. In 1806 Lemuel Bailey was ensign, in 1807 lieutenant, in 1809 captain, and in 1812 major of the Second Regiment, Second Brigade, First Division. In 1806 Thomas Dunbar was a lieutenant. In 1807 Benjamin McKendry was ensign; in 1808 lieutenant, in 1811 captain, and afterward colonel. His experience was to be of service to his country at a later period.

James Endicott was a son of James Endicott who was a captain in the War of the Revolution; his mother was Abigail Puffer. He was born in 1766, and was for many years a school-teacher. He first appeared in military life in 1789; the next year he received under the hand of John Hancock a commission as lieutenant in a company belonging to the Fourth Massachusetts Regiment, and rose to be captain. He married

in June, 1801, Betsey, daughter of William and Elizabeth (Strowbridge) Crane. He built the first brick house in Canton in 1807, was prominent in town affairs, and represented Canton in the General Court during the years 1832 and 1833. He died Feb. 22, 1834.

Lemuel Tucker, the oldest son of Capt. John and Rachel (Thompson) Tucker, appears as lieutenant in 1807, and captain in 1809. In 1812 he was promoted to major. He lived at the Farms on the site of the house now occupied by Mr. Ellis Tucker. He died May 4, 1845, aged seventy.

In 1817 the chaplain of the regiment was the Rev. William Ritchie. John Tucker, 2d, was ensign in 1809, and captain in 1811. He died April 7, 1808, aged seventy-one years and nine months. In 1808 Isaac Horton was quartermaster, and in 1809 Samuel Chandler was lieutenant. In 1807 the town voted to detach a number of men from the company by order of the Governor, but they went out themselves; and in the same year the town voted to give five dollars to each officer and soldier that should uniform himself by the fall training. The train-band consisted of all able-bodied men between twenty-six and forty years of age, and only persons under sixty were on the alarm-list; all ministers, negroes, grammar-school teachers, and Indians were exempt from this call. The equipments of a soldier consisted of one good fire-arm, bayonet, and cartridge-box holding fifteen cartridges, six flints, one pound of powder, forty balls, haversack, blanket, and canteen.

Elijah Crane as brigade quartermaster, Second Brigade, First Division, presents a list of the military stores necessary to be provided by the town for the year 1810. From this list it appears that the law required that the town should have in stock sixty-four pounds of good gunpowder, one hundred pounds of musket-balls, one hundred and twenty-eight flints, and three copper, iron, or tin camp-kettles for every sixty-four soldiers enrolled.

There seem to have been two militia companies at this time in Canton,—one commanded by Capt. Nathaniel Hill, consisting of forty-six men, and one by Capt. Lemuel Billings, consisting of sixty men.

In 1818 Jesse Pierce was colonel of a regiment.

A low one story and a half red house, with a lean-to, stood near the house now occupied by E. B. Thorndike, who uses the old well. The land was purchased in 1731 from the sons of Joseph Tucker, and extending on to Frog Island, embraced that eminence known as Mount Enos. John Pierce, Jr., was the purchaser; and he, with Rebecca (Fenno) Pierce, were occupants until his death, March 9, 1774. She died March 13, 1783. In 1799 his heirs sold this property to Thomas Shepard, who was born Oct. 16, 1766, and died Jan. 11, 1835. It was in this house, in 1842, that Ivory Dana committed suicide; and on June 8, 1844, it was burned.

Jesse Pierce, the son of John, was born in this house Aug. 25, 1751, and here he brought his bride, Catherine Smith, on the 7th of November, the same year. He removed with his parents to Stoughton in 1799, and resided there many years, where he was connected with town affairs, also keeping school. He removed to Dorchester, where he died Feb. 3, 1856. A son of his, Henry L. Pierce, has been Mayor of Boston and Representative to Congress, and for many years has occupied the Redman farm at Ponkapoag; another son, Edward L. Pierce, served his country in the war, has held offices of honor under the government, was the biographer of Charles Sumner, and the author of a treatise on Railroad Law.

On the retirement of Jesse Pierce, a meeting was held at Cobb's tavern, May 27, 1818, at which John Gay was elected colonel and James Blackman lieutenant-colonel. Charles Tucker was at this time captain of the Canton company; Elijah Crane and Abijah Tucker lieutenants. Col. John Gay received his commission as lieutenant, May 4, 1813, was promoted to captain, May 3, 1814, and major, June 9, 1817. Aside from his military position, he was quite prominent in town affairs. He was at one time on the school board, chairman of the selectmen, Master in 1825 of Rising Star Lodge, often moderator of the town meetings, and represented the town in the General Court. He was the son of Lemuel and Abigail (Davenport) Gay, and was born in Canton, May 20,

1792, attended the Milton Academy, and afterward taught the Blue Hill School. He kept a diary from the year 1818 to the time of his death, which occurred Feb. 9, 1851, to which I am indebted for the record of many important events and dates. His wife Susan, daughter of Solomon and Chloe (Gay), died Feb. 26, 1879, in her eighty-second year.

The lieutenant-colonel, James Blackman, who was commissioned captain, July 29, 1815, was the son of George and Amy (Morse) Blackman, who were married Dec. 20, 1787, and on the 1st of November, 1788, there was born to them this son James. The house in which he first saw the light was situated between the Eagle Inn and the present residence of William Horton. It was a long, one-story, gambrel-roofed house, with its end to the street. It disappeared about 1825, and the present house of Mr. Horton was erected by Mr. James Blackman. In the shop, or end of the house toward the street, were made nearly all the coffins needed from 1804 to 1829, and a record which the colonel kept fixes approximately many deaths the dates of which would otherwise have been lost. James Blackman removed in 1839 to the West, where, says one who knew him, he lived for thirty-five years "a blameless, quiet, modest, and pure life, full of kindness and good-will to his fellow-men, without a spot upon his character." He died March 16, 1874.

In 1815 Luther Swan commanded a company of cavalry of the First Division, Second Brigade, that contained many Canton names.

In June, 1818, William Tucker was cornet, lieutenant in 1819, and subsequently captain.

From 1821 to 1823, Leonard Kinsley was captain of the Canton company in the Second Regiment, Second Brigade. He was the son of Adam and Sarah (Leonard) Kinsley. He died Oct. 12, 1840, aged seventy-seven years.

William McKendry was lieutenant in 1820, and captain in 1824. He was the son of Capt. Archibald and Sarah (Crane) McKendry. He died Dec. 30, 1876, aged over eighty. He was a carpenter by trade, and many of the buildings now standing in Canton were erected by him. He always resided

at Ponkapoag. He received property from his uncle, Lieutenant William, who was in the war of the Revolution.

Charles Leonard, the son of Quaker Leonard, was a captain from 1815 to 1823. He erected a forge on the privilege where Reed's cutlery works now stand, and once manufactured arms for the United States government, receiving therefor at one time, \$11,000. He left Canton in 1826 in poor circumstances.

July 8, 1822, Rev. Benjamin Huntoon was elected chaplain of the regiment, and again the following year. Mr. Edwin Wentworth says when on parade he rode a jet-black, high-stepping horse, "and sat him as well as any man I ever saw."

James Bent was adjutant from 1819 to 1824; Leonard Everett quartermaster in 1822; the same year Frederic W. Lincoln was paymaster, major Feb. 13, 1827, and his subsequent rank of lieutenant-colonel was received when aide-de-camp to Gov. Emory Washburn in 1854 and 1855.

Simeon Tucker, Jr., was in 1822 "surgeon's mate,"—a position which had been occupied by Dr. Jonathan Stone in 1812.

On March 25, 1822, was formed the "Crane Guards,"—a military organization, so named in honor of Major-Gen. Elijah Crane. To show his appreciation of the honor, he determined to present them with a flag. On the 17th of October, 1823, the company were drawn up in front of his residence, and Miss Eliza Capen and Mrs. Harriet Drake assisted in the presentation. Mrs. Drake was the daughter of the general; she was born March 21, 1793, and died March 1, 1830. Her first marriage to Col. Bethuel Drake, major in 1815, and lieutenant-colonel in 1817, was announced in the "Boston Yankee," with the following additional lines, supposed to have been from the pen of Charles Leonard:

"Not birds of one peculiar feather  
In this new age shall wed together.  
The stately Crane and beauteous Drake,  
Each its own tribe seem to forsake;  
If mutual love incline their breast,  
They feather well their nuptial nest."

After the death of Colonel Drake, which occurred Nov. 20, 1821, she married Elijah Atherton, Esq., of Stoughton Feb. 6, 1825.

The banner then presented is still in existence, and bears on one side the coat of arms of Massachusetts, with the State motto; also the words, "By Arts and Arms we conquer," "God armeth the patriot," "Instituted Mar., 1822," "Crane's Guards." On the other side there is a picture of a church, with the Guards in uniform, consisting of a gray coat, white pantaloons, white cross-straps and belt, caps quite tall, with a spread eagle in front, and adorned with a long black feather. The banner also bore the words, "In defence of Liberty," "United we stand, divided we fall," "Presented by Maj.-Gen. Crane."

The following is a list of the Crane Guards, attached to the Second Regiment, Second Brigade, First Division of Massachusetts Militia, 1823:—

#### OFFICERS.

Elisha Crane, *Captain*; Luke Shepard, *Lieutenant*; Jephthah Crane, *Ensign*. — *Non-commissioned officers*: William Shaller, George May, Joseph Tucker, John Dickerman, Jr., Russell J. Leonard, James Durick, James White, Ezekiel Dickerman.

#### PRIVATES.

Francis Andrew, Elijah Bailey, David P. Bazin, Jarvis Billings, Franklin Bisbee, Ebenezer Burrill, Abner Crane, Silas Crane, Jr., Isaac Copeland, John Davenport, James Endicott, 2d, Abel Farrington, Jr., Daniel Fuller, Isaiah Holmes, Jeremiah Kelly, Albert Kidder, Allen Kinsley, Thomas J. Knowles, Jonathan Leonard, Jr., William Mansfield, Nathaniel May, Nathan Packard, George Shepard, Willard Shepard, Francis W. Tucker, Josiah Upham, Edwin Wentworth, Larra Wentworth, Lewis Whiting.

James Durick, whose name appears as one of the non-commissioned officers above, was adopted by Mrs. Seth Stowbridge. Before the establishment of cotton factories

it was the custom to weave at home. Durick was early taught to weave, and was of great assistance to Mrs. Stowbridge in running her loom. He learned the art thoroughly, and when cotton factories were started, his services were in great demand to instruct operatives. He was successful in after-life, became a man of wealth, and was at one time Mayor of Buffalo.

Some of the officers of the Crane Guards profited by the experience they obtained, and subsequently became distinguished in the militia. Elisha Crane had been a lieutenant in the militia in 1818, and was promoted to captain in 1821. His company was disbanded in February, 1822, when he joined the Crane Guards and was elected their first commander. He was the son of Elijah and Sarah (Houghton) Crane, and was born in the same gambrel-roofed house still standing at Ponkapoag, in 1798, and died on the 6th of May, 1839. He received his commission as captain, March 25, 1822, and was discharged in 1824.

Luke Shepard first appears in military life as sergeant in the Second Regiment, Second Brigade, Sept. 11, 1818. He was promoted to ensign, June 13, 1821, and lieutenant, Dec. 13, 1822. In 1824, on the 24th of May, promoted to captain, on December 13 to major, and about a year afterward, Dec. 26, 1825, to lieutenant-colonel, he was honorably discharged April 20, 1827, and was succeeded by Harvey Nash, who appears to have risen from ensign in 1826 to the colonelcy in 1827. Luke was the son of Thomas, who bought the Pierce house in 1799; the former purchased land of Nathaniel Wentworth, and erected the house in which he lived in 1823. He died July 10, 1873, aged seventy-six years. Jephthah Crane was a lieutenant in 1824, commissioned a captain, April 5, 1825, and became major, Dec. 18, 1825, colonel in May, 1827. He was the son of Luther and Angelet (Pierce) Crane, and was born Aug. 4, 1794; he married, June 10, 1824, Clara (Crane), and died Feb. 17, 1852.

One who was a prominent man in Canton, William Shaller, had been a lieutenant in the regular militia in August, 1821; he

was lieutenant of the Crane Guards, April 5, 1825, and chosen captain, April 29, 1826. This gentleman, so well and honorably known, was born Sept. 19, 1795, on the hill at Ponkapoag in a house now torn down, which stood nearly on the site of the house which belonged to Elisha Horton, and since burned; it was occupied at that time by his father, Michael, and Rachel (Blackman), his mother. The house was built about 1735, by Samuel Strowbridge.

Capt. William Shaller purchased, May 27, 1827, the house built by Samuel Billings in 1809, on Green Lodge Street, and resided in it until 1882.

On Oct. 2, 1824, a grand muster was held at Canton Corner. Captains McKendry and Luke Shepard were in command of the Canton companies. It was a day well remembered by those now living. The manœuvres took place on the land opposite the Canton meeting-house. A company of boys, of about twelve years of age, in full uniform, attracted no little attention. Crowds came from the surrounding towns.

Stoughton was also represented by a militia company, called by their rivals, the "Cow Yards,"—probably the Ancient Grenadiers, who first appeared in uniform, Sept. 16, 1822, and according to a recent writer were men of uncommon size, averaging more than six feet, of fine physique, and who were accustomed to carry off the prize from many a muster-field for neatness and precision of drill.

In 1829 the muster was held at Canton Corner. Col. Harvey Nash was the colonel, and after the review the officers dined at Everett's.

Jarvis Gay was commissioned as major in September, 1826, promoted to lieutenant-colonel, Feb. 13, 1827, and on the 22d of June following was a full colonel.

John Endicott, the son of James and Betsey (Crane), who was born in Canton, Jan. 21, 1807, and died Jan. 28, 1855, was the commander of a company during the years 1832-35. He was a prominent man, holding the office of selectman for some thirteen years; also a representative to the General Court.

James H. Everett was the captain of a company in 1833.

William H. Peterson was the captain of a company in the Third Regiment; he was commissioned May 3, 1836, discharged May, 1839. He resided at Ponkapoag, where he died, Aug. 9, 1882, aged seventy-four years.

Samuel Blackman was elected captain in 1839, but never called the company together; and soon after the militia were disbanded.

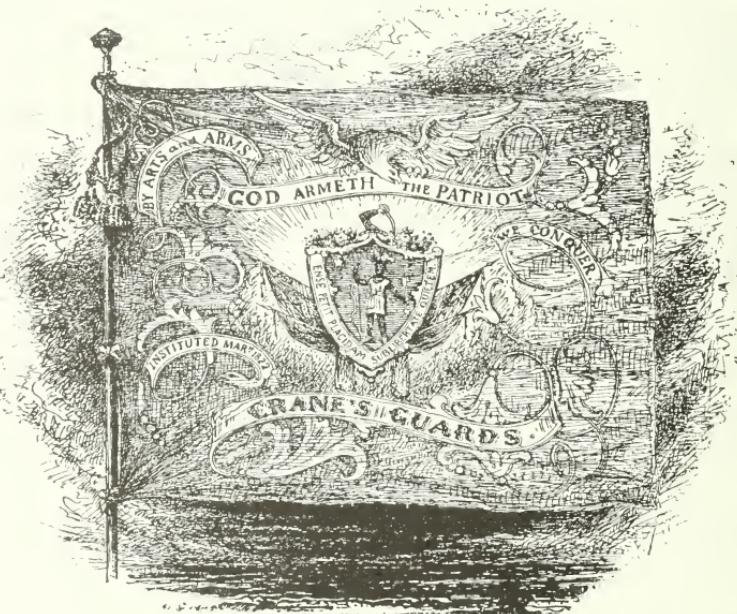
The Union Light Guard was organized on Dec. 3, 1852, and with a company from Easton formed a battalion of which Charles H. French, of Canton, was major. In 1856 this company was incorporated, with companies in the towns of Abington, Braintree, Easton, Hingham, Norton, and Quincy, into the Fourth Regiment, Second Brigade, First Division of Massachusetts Militia. The Canton company was designated as Company A,<sup>1</sup> and Col. Charles Howe French was in command of the regiment. The year following Colonel French was honorably discharged, and Abner B. Packard was elected to the vacant position. Frank M. Ames was at this time elected major.

The first captain was Charles F. Cushman. James T. Sumner was the second captain. He was born in Canton, Feb. 10, 1820, and died Sept. 8, 1884. He came from good old New England stock. His ancestor, William, was one of the selectmen in Dorchester in 1637; his great-grandfather, Nathaniel, was a graduate of Harvard in 1739, subsequently selectman, and representative to the General Court from Dedham. His grandfather was a soldier in the Revolution. His father, whose name was Nathaniel, will be remembered by many who read these lines as a resident of Canton Corner until March 20, 1853; he was born at Dedham, Dec. 4, 1787. He married Nancy, daughter of James and Jemima Turner, May, 1816. James married, May 18, 1843, Sarah Everett, daughter of John and Ruth (McKendry) Gerald. Mr. Sumner was possessed of a vast amount of information. In regard to Canton's past his memory was wonderful. He remembered well the folk-lore he heard when a boy; and he was always

<sup>1</sup> See Appendix XIX.

referred to when a dispute arose as to a date, or a matter of genealogy, in regard to events in the history of this town. He was a man of good common-sense, familiar with the value of real estate, of sound judgment, and a good heart. He had been chosen for many years selectman of Canton. He did the work assigned him, and sought not the office as a stepping-stone to something better. During the war he was active in furnishing soldiers, and nearly all the quota from Canton were enlisted by him, as chairman of the selectmen.

John Hall was the third captain. He resigned in 1861, and was succeeded in command by First Lieutenant Ira F. Drake, who went with the company into the nine months' service in the War of the Rebellion.



CRANE GUARDS' FLAG.

## CHAPTER XX.

## THE WAR OF THE REVOLUTION.

THE chief sources of information to which we naturally turn are the records of the town meetings held during the struggle that gained for America her independence. From them we are enabled to trace the gradual course of events; for to the people assembled in town meeting were referred all the important measures of the time, and the decisions and desires of the legal voters are mirrored on the old records. The original warrants are still preserved, as issued by the selectmen. Many of the original instructions to the agents or representatives of the town still exist. Ancient diaries have been exhumed from the recesses of old attics which throw much light on the daily life of Revolutionary days. Again, tradition has preserved to us many familiar and interesting events connected with the men who were active in that war. Thus we shall be able to follow the particular doings of our townsmen of this important period.

On the 18th of March, 1766, the Stamp Act was repealed. A public thanksgiving was held in the old church on the 24th of July, Rev. Samuel Dunbar preaching from the text, "As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning unto a good day, and that they should make them days of feasting and joy."

On the 6th of October, 1766, an article was read at the town meeting, "to see if the town will give instructions to their representative respecting making good the damages that particular persons in the town of Boston sustained in the late disturbances in this Province respecting the Stamp

Act." At the annual meeting in May, Lieut. Hezekiah Gay received eighty-three votes,—six other candidates receiving only eighty in all,—and he was elected Representative to the General Court. At a later meeting he was instructed in regard to the late proceedings in Boston in the following language:—

"In the first place, we would let you know that we abhor and detest all mobs in general, and that none of us had any hand in that in particular, and we are of opinion that not one thousandth part of the Province in general, exclusive of the town of Boston, had any hand in them, directly or indirectly. We would recommend to you by no means to vote for recompense to be made by y<sup>e</sup> Province, as a point of justice ; for the Province, immediately after y<sup>e</sup> violences were committed, bore testimony against them, and used all proper proceedings to detect those that committed them, but to no effect. But the town are willing justice should be done, provided the people be not taxed therefor."

This loyalty was to vanish before the continued oppressive acts of the British Parliament, as time wore on. In 1768 Mr. Gay was again chosen to join with the several towns of the province at Faneuil Hall, on the 22d of September, at a convention there to be held to see what could be accomplished for the good of the province,—the General Court having been dissolved by Governor Bernard. This convention asserted its readiness to prevent tumults, and made professions of loyalty. The next day the soldiers from Halifax occupied their places in Faneuil Hall.

On July 31, 1769, Governor Bernard, having failed to obtain grants from the House to support a standing army in the province, left his home at Jamaica Plain and embarked from Castle William. Guns were fired from Mr. Hancock's wharf, and a bonfire started on Fort Hill. The news reached Canton the next day; the bell of the old church rang out a joyous peal, and Seth Billings was unfortunately wounded in firing a salute. He died on the 2d of August.

The population of Stoughton at this time consisted of about 2,100 souls; 530 were of the age of sixteen and up-

wards. The number of polls was 504. The inhabitants were primitive in their manners, and their wants were few; the greater portion of them could not be called educated, save by the education that comes from innate sense and the varied experiences of life. They were accustomed in difficult matters to look to a few men for advice and counsel, who by their superior natural abilities, or the advantages of early schooling, were acknowledged to be the leading men of the day. When an earnest desire for liberty swept over the land, it found in this town prominent men, whose influence was wielded for the common good; and the hearts of the people beat in unison with the pulse of the embryo nation.

The bleak winds of March were sweeping over the hills and along "Packeen plain," when in 1773, by order of his Majesty George III., the inhabitants of Stoughton congregated at the old meeting-house. It was town meeting day,—a day on which from the earliest times plans were formed for the ensuing year. But on this day the minor matters connected with the election of town officers paled before the rumor that the selectmen of the town had received a letter from certain gentlemen in the town of Boston, styling themselves a committee of correspondence, in which, in forcible language, they inform their friends in the country of the grievances the province was then laboring under. The letter having been read in open town meeting, our townspeople immediately replied to it in the following words:—

*To y<sup>e</sup> Boston Committe of Correspondence:*

HONORED GENTLEMEN,—Haveing had opportunity to hear and consider your letter to us, for which we are obliged and thankful to you, We, according to our best understanding, think that our Rights as men, as Christians, and British Subjects are Rightly Stated by you, and in y<sup>e</sup> many instances produced have been Greatly infringed upon and violated by arbitrary Will and power. we esteem them heavy grievances, and apprehensive that in future time they may prove fatal to us and oure posterity, as to all that is Dear to us, Reducing us not only to poverty, but Slavery, we Do humbly remonstrate against them, & con-

cur with you and our Brethren in several towns of y<sup>e</sup> Province, tho we cannot join with all y<sup>e</sup> towns, Nor with y<sup>e</sup> in every circumstance and particular of your proceedings, Yet we must concur with you and them in Bearing our Testimony against them, and in uniting in all constitutional methods for Regaining those Rights and privileges that have been ravished from us, and for retaining those that yet Remain to us ; and accordingly, we advise & instruct our Representative to exerte himself for these ends ; and that as this province ever had, and ought to have, a right to petition the King for y<sup>e</sup> Redress of such greivances as they feel, and for preventing Such as they have just reason to apprehend and fear, that he move that an humble petition for these purposes be presented to his majesty.

Hopeing for a divine Blessing upon all our Constitutional Endeavors for y<sup>e</sup> preservation and enjoyment of all our Natural and Constitutional Rights and priviledges, and professing our Loyalty to the King, and praying that he may Long set upon the Throne, and Rule in Righteousness, and that he may be a nursing father to us, his Loyal subjects, and that all his officers may be peace, and his Exactors Righteousness,

We subscribe ourselves Your Distressed Brethren and oppressed fellow subjects.

The moderator of this meeting and the man who read this letter was Joseph Billings. He was the son of that Joseph Billings who kept the old tavern in Milton, next beyond the residence of J. Huntington Wolcott, sometimes known as the Blue Hill Tavern, but oftener as Billings's tavern. His sons, Joseph, William, and John, removed to Canton. Joseph, the eldest, born June 17, 1709, was a prominent man in Canton affairs. He was for many years guardian of the Ponkapoag Indians, and says, "The Indians have eat and drank at my house more than five hundred times." We have seen a letter written by Parson Dunbar, speaking in the highest terms of his ability and character. Joseph Billings's niece, the daughter of Thomas and sister to Daniel Vose, records in her diary that her "Uncle Joseph died Jan. 13, 1789, aged eighty years." No stone confirms this record; but his wife Anna, daughter of Col. John Holman, of Milton, is buried in the old cemetery, and her stone says

she died Oct. 28, 1753, aged forty-five years. Samuel Billings erected, in 1809, a new house on what is now known as the Capt. William Shaller place, which he sold to Alexander French; and here, in 1814, his son, Charles Howe French, was born. From French it passed through two owners, and, May 2, 1827, was purchased by Capt. William Shaller, who resided on it.

The spirit of loyalty was not yet fully grown. On the 17th of June, 1774, the General Court had determined that "a committee should be appointed to meet as soon as may be the committees that are or shall be appointed by the several colonies on this continent to consult together upon the present state of the colonies." Money was provided to pay their expenses; but either on account of a veto from General Gage, or some other reason, they were left without funds. A confidential circular was addressed to each town, asking for contributions. The matter came up in the afternoon of July 11, 1774, and was next in order after the choice of moderator; namely,—

"To see if the Town will vote to pay £2. 17. 9. to y<sup>e</sup> Hon<sup>ble</sup> Thos Cushing, of Boston, by y<sup>e</sup> 15<sup>th</sup> day of August next, to pay y<sup>e</sup> Committe of this Province chosen by our General Cort to meet y<sup>e</sup> Committes of the other Provinces."

The town voted to dismiss the article.

Another year rolled away, and an event was to occur which was to make the town of Canton prominent in the affairs of the province; for in that part of Stoughton now Canton was an ancient house in which was held the first meeting in the Province of Massachusetts Bay to oppose the tyranny of Great Britain.

The Doty tavern, where the delegates from the several towns and districts in Suffolk first met, and from which place they adjourned to meet at the house of Richard Woodward at Dedham, and finally to the mansion of Daniel Vose, of Milton, where the memorable "Suffolk Resolves" were passed, is still standing;<sup>1</sup> but it is no longer in Suffolk

<sup>1</sup> The Doty tavern was destroyed by fire Dec. 19, 1888. — EDS.

County nor in the town of Stoughton. The town of Canton claims it to-day, and the county of Norfolk is glad to give it a place among its ancient historical landmarks.

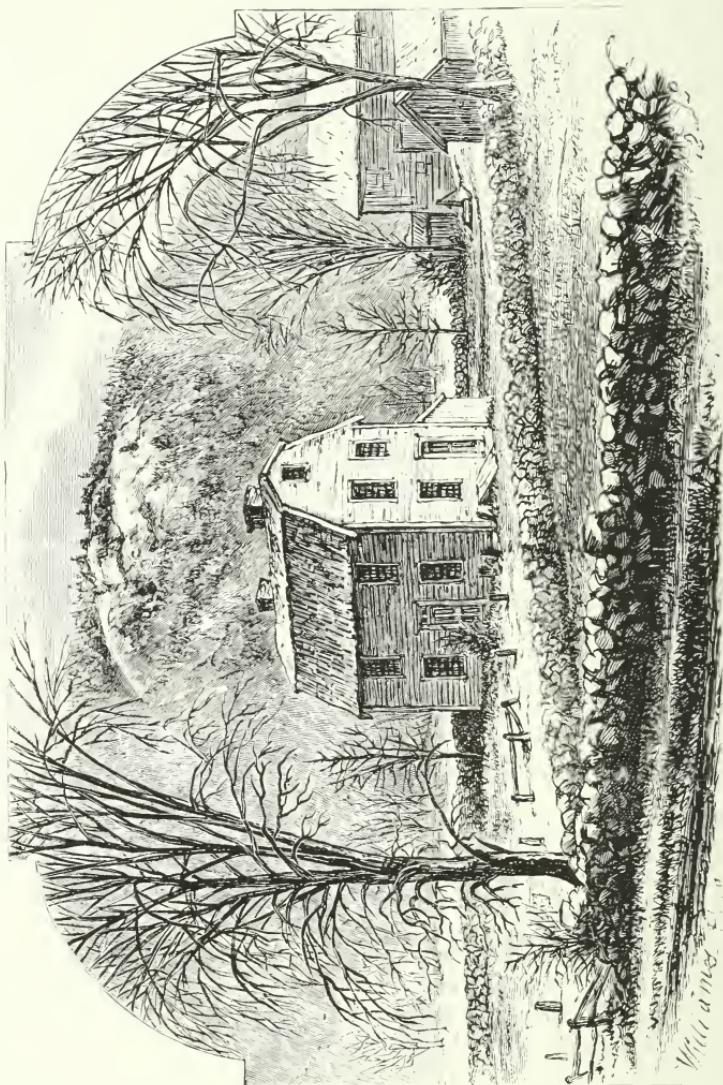
The traveller, journeying from Milton toward Canton, passing between Little and Great Blue Hills, sees before him a level plain. He passes the modern Blue Hill Street, and the second house on his left will at once attract his attention by its singular and old-fashioned appearance. It stands a short distance back from the street. It strikes one as a house that has a history; its quaint gambrel roof, through which rise two chimneys of huge proportions, carries one back to times long past, and we would fain listen to the stories it might tell could it speak.

It was built in early days. A marquis has slept beneath its roof; a general has planned within its walls the freedom of a nation; and a destined President of the United States, John Adams, has baited his horse there. Major John Shepard built the old house, and he was a notable man in this part of Suffolk when it was new.

At the period of the Revolution the house, which had been kept as a tavern in 1726 by Major John Shepard, was celebrated for its good cheer. Here could be found entertainment for man and beast. The proprietor was jovial Tom Doty, known among more quiet and sedate persons as Col. Thomas Doty. He it was who kept the best viands and could mix the best glass of grog of any landlord in all the country around. There was no stage-driver so ignorant as not to know where Doty's tavern was. His inn was the centre of gossip; around his capacious hearth were wont to congregate on winter evenings the village wiseacres, to discuss over pipe and bowl questions pertaining to town and province. John Adams tells us that there were many such taverns in his day; that he knew, will appear from the following extract from his diary:—

“ Monday, Aug. 14, 1769. Dined with three hundred and fifty Sons of Liberty at Robinson's, the sign of Liberty Tree in Dorchester. There was a large collection of good company. To the honor of the company, I did not see one person intoxicated or near it.





“Between four and five o’clock the carriages were all got ready, and the company rode off in procession,—Mr. Hancock first in his chariot, and another chariot bringing up the rear. I took my leave of the gentlemen, and turned off for Taunton. Oated at Doty’s, and arrived long after dark at Noice’s; there I put up.”

Col. Thomas Doty was the son of Thomas and Elizabeth (Harlow) Doty. He was of the fifth generation from Edward, who was a passenger in the “*Mayflower*;” the blood of the Puritans flowed in his veins, and he was born near Plymouth Rock. His military career opened in 1755, when we find him as a lieutenant in Nathaniel Thomas’s company. Later in the same year he was promoted to a captaincy and assigned to the Tenth Company in the Ninth Massachusetts Regiment. He was a friend and companion of Richard Gridley; and when, in 1756, Doty was appointed lieutenant-colonel in Thacher’s regiment, these men sat together on many a court-martial during the hot days of summer. In October of the same year, Doty was placed in charge of two sloops on Lake George, and ordered by General Winslow to annoy and, if possible, destroy the enemy. On March 28, 1758, the sum of £2,000 was allowed him by the government, to pay the bounties of such men as should enlist in the expedition against Canada. The same year he became a full colonel, and was in command of a regiment forming a part of the third division of Abercrombie’s army that marched during the summer to attack Fort Ticonderoga. In July his regiment, being at Half-Moon, were so affronted by the remarks of a captain in the regular service—one Crookshank—that a large number, more than half the regiment, deserted. The matter was brought before the Governor and Council, and the Hon. Thomas Hutchinson, Esq., was ordered to take measures to apprehend the deserters.

In August his troops under Bradstreet, at one of the darkest periods of the French and Indian War, crossed Lake Ontario and captured Fort Frontenac,—a formidable stronghold of the French which commanded the outlet to

the lake. The war at an end, Doty was for a short time in business at Plymouth and Middleboro'. In 1760 he kept the Lamb tavern in Boston, and in 1764 removed to Canton and was soon honored by the position of moderator of the town meeting. In 1768 he was a deer-reeve. He built a house at the corner of Washington and Blue Hill streets, in which he probably died. His body and that of his wife, Abigail (Williams), lie buried in the Canton Cemetery, and the inscriptions show that "Coll Thomas Doty, Esq., died March 23, 1795, in y<sup>e</sup> 92<sup>d</sup> year of his age." His wife died Nov. 7, 1791, aged seventy-five. By his will, made Nov. 8, 1794, he gave one third of his estate to the poor of the First Church of Christ, now known as the First Congregational Church.

Doty was a man of some pretensions to political knowledge; certain it is that he was known at the time of which we write to be highly indignant at the treatment the provinces had lately received from the mother country; and he favored the embryonic movement soon to burst into open rebellion. The time had come when the men of the Province of Massachusetts Bay had become enraged at the blind policy of George III. and his Parliament; bold patriots resolved that throughout the thirteen provinces "Congresses" (so called in order to obviate the provisions of the Regulation Act, which forbade town meetings except by permission of the Governor) should be held in the several counties, and in this matter Suffolk County took the lead. After it was decided to hold such a Congress, the grave question which presented itself to the patriots of Suffolk County was, "Where shall we hold it, and at what town shall it convene?" In the first place, the spot should be central yet retired. Neither Boston nor Salem possessed these requisites; and Samuel Adams, who expected the gravest results from this assembly, strenuously desired that some inland town should be selected, where the Congress might meet, free from interference. This desire was communicated to Dr., afterward Major-Gen., Joseph Warren, and it was agreed that a Congress should be held as soon as

practicable; and the town of Stoughton being by its geographical position central, and Doty's tavern of good repute, it was decided that the meeting should take place at the town and tavern aforesaid.

On the morning of Tuesday, the 16th of August, 1774, all was hurry and bustle at Doty tavern. From the farmhouse over the way, which, built in the time of the Indian wars, had for protection its second story projecting over the first, Squire William Royall sent his slaves to assist the slaves of Colonel Doty in making preparation for the distinguished guests. Little did those poor Africans imagine, as they cheerfully fulfilled their masters' orders on that summer morning, that this meeting which would result in bringing emancipation from the tyranny of Great Britain to their masters, would necessitate, at the adoption of the new Constitution in 1780, their being driven by whips into wagons at midnight, chained one to another, and carried from their old home in Massachusetts to be sold into perpetual bondage at Barbadoes.

Early in the forenoon the delegates began to arrive. The members from the inland towns came on horseback, while young Dr. Warren, with his Boston friends, drove up in a stylish berline drawn by four horses, with a coachman in livery on the box and footman on the rumble. From old Stoughton came Parson Dunbar in gown and bands, — a stout old soldier he, for things temporal as well as spiritual. He had fought when his Majesty needed help against the French; but the oppressive acts of the British Parliament had forfeited all claims upon his loyalty, and he came, against the advice of many of his friends, his relatives, and his own son, who held a civil office under the Crown, to meet with the County Congress at Doty's tavern. When he arrived, and the meeting was organized, he was asked to pray. The prayer has unfortunately not been preserved; but one who was present said of it that "It was the most extraordinary liberty-prayer that I ever heard; he appeared to have a most divine, if not prophetic, enthusiasm in favor of our rights."

Before this Congress adjourned, the following resolutions were passed:—

*“Whereas,* It appears to us that the Parliament of Great Britain, to the Dishonor of the king, in Violation of the faith of the Nation, Have, in Direct Infraction of the Charter of this Province, Contrary to Magna Charta, the Bill of Rights, the National & Constitutional claims of British subjects, by an act Called the Boston Port Bill, a Bill for Amending the Charter of this Province, and another Bill for the Impartial administration of Justice, with all the Parade and administration of law and justice, attempted to Reduce this Colony to an unparalleled State of Slavery; and,

*“Whereas,* the Several Colonies Being Justly and Properly alarmed with this Lawless and Tyranical Exertion of Power, Has Entered into Combination for our Relief, and have Published Sundry Resolutions which they are Determined to abide by, in support of Common Interest, We Earnestly Recommend to our Brethren in the Several Towns and Districts in this County, to appoint Members for to attend a county convention for Suffolk at the house of Mr. Woodward, Inn-holder in Dedham, on Tuesday, the sixth day of September next, at ten o'clock before noon, to Deliberate and Determine upon all Such Matters as the Distressed Circumstances of this Province may require.”

It would appear that although all present at Doty's tavern were unanimous and firm and determined to resist the encroachments of Great Britain, the delegates did not deem themselves especially authorized to negotiate the affairs of a County Congress. They therefore adjourned, and at a subsequent meeting passed the celebrated “Suffolk Resolves,” which, drafted by General Warren, and carried to Philadelphia by Paul Revere, were approved by the Continental Congress at Carpenter's Hall, Philadelphia, on the 17th of September, 1774, and which, in the words of Galloway, “contained a complete declaration of war against Great Britain.”

During the siege of Boston the old tavern was occupied by refugees, and one of the exiled town officers sought its secure retreat.

Beneath the roof of the Doty tavern the Marquis de Lafayette, on his first visit to America, rested while jour-

neying from Taunton to Boston; it was during the war, and the news spread quickly that the gallant Frenchman was a guest at the old inn. In the morning, when he had paid his reckoning and was ready to depart, he found the townspeople gathered in the road before him, who with cheers and good wishes bade him Godspeed.

The County Congress met according to adjournment at the tavern of Mr. Richard Woodward at Dedham, which was situated directly opposite the present Court-House, on the 6th of September, 1774. In the mean time a warrant had been issued in Stoughton for a town meeting, the second article of which was:—

“To see if the town will choose a committee of correspondence, to correspond with the other committees in this Province, and to meet the committees of the other towns in this County at Mr. Richard Woodward’s, innholder in Dedham, on the sixth day of September next, at two o’clock in the [forenoon], and so from time to time as they shall think proper, until our annual meeting next March.”

The town had voted on the 29th of August that a committee be chosen to represent the town at the meeting at Dedham, and that they have full power to act and do anything in county convention, as may appear of public utility in a time of public and general distress. This committee consisted of John Withington, Theophilus Curtis, John Kenney, Jedediah Southworth, and Josiah Pratt.

John Withington, Jr., as he was called until the death of his father, but more commonly known as “Judge,” was the son of John and Elizabeth Withington, and was born March 7, 1717, and died Jan. 16, 1798. For his first wife he married, Jan. 22, 1746, Martha, daughter of John and Elizabeth (Bailey) Wentworth, and for his second, Dec. 19, 1751, Desire, daughter of Philip, Jr., and Desire Liscom. He probably removed from Stoughton to Boston, where he resided some years. About 1760, Withington’s Corner is mentioned; later he appears as one of the committee to audit the accounts of the Canton Precinct. The next year he joined the church. In 1760 he is described as trader,

and buys the right of the heirs of Deacon Joseph Tucker in an old saw-mill and the stream and landing-place which belonged to Tucker. This property appears to be in his possession on the map of 1785. In 1764 he owned a female slave named Violet; she died in June of the following year, — “a very terrible time,” says a diarist. In 1764 he was a lieutenant in the militia, and in 1769 promoted to captain. He served the town as its treasurer in 1766. He was a delegate to the Second Provincial Congress at Cambridge, and to the Convention at Dedham, in 1775, one of the Committee of Correspondence, and actively engaged in the affairs of the town during the war. He purchased, in 1761, from David Tilden, the estate on the southwest corner of Pleasant and Washington streets, on which stood an old house which he removed to Dedham road, where it was a part of the house known to many as the Leeds house, because Nathaniel Leeds, who came to Canton in 1805, lived in it. He erected the house now standing, owned and occupied by George J. Leonard. This house was probably built about 1762, and remodelled by Dr. Stone in 1827. Mr. Withington appears to have been a trader, and not only sold groceries, dry and wet goods, but carted posts, planks, barrel-hoops, and knees for ships, to Boston or Milton Landing. In 1785 he boarded the candidates who preached at the Corner. In 1786 he provided the entertainment for the Council that ordained Mr. Howard. One hundred and twenty-four persons sat at the tables.

Capt. Josiah Pratt was from Foxboro'. He commanded one of the companies of minute-men in 1775, was a member of the Committee of Correspondence in 1776, and was subsequently for many years selectman at Foxboro'.

The committee, consisting of Withington, Kenney, Curtis, and Pratt, were desired to endeavor to obtain a county indemnification for such persons as might suffer, by fine or otherwise, from a non-compliance with the recent arbitrary acts of the British Parliament. The delegates from Stoughton attended the meeting at Dedham, and it was decided to adjourn this County Congress until the 9th of September,

the delegates to meet at the house of Daniel Vose in Milton. At this meeting were passed the celebrated "Suffolk Resolves." The house where the resolutions were passed is still standing in Milton, next north of the railroad station at the Lower Mills, and can be distinguished by a marble tablet, recording the fact that in that "mansion on the 9th of September, 1774, were passed the Suffolk Resolves."

To attend this meeting, the town of Stoughton sent Thomas Crane, at this period of our history one of its most energetic and influential citizens. He was the son of Deacon Silas and Experience (Tolman) Crane, and was born in Milton, Jan. 6, 1726-27. He was the great-grandson of Henry, of Dorchester, the immigrant ancestor. His parents died within a day or two of each other and were buried in the Canton Cemetery in June, 1753. Thomas came to Canton in 1748, and the following year married Mary Fenno. At one period of his life, about 1763, he resided at Ponkapoag. He was a justice of the peace and quorum, and a major in the militia. He was a delegate to the Second Provincial Congress at Cambridge held in February, and at Watertown in July, 1775.

He was selectman for many years, and served as Representative to the General Court during five of the most trying years of the war. He was actively engaged in hiring men and procuring money during the Revolution. He engaged the soldiers, saw them mustered into the service, and paid them their bounties. As will hereafter appear, he was selected by the government as the proper person to take charge of the powder-mills, and was ever active and vigilant in the patriot cause. When the demands of the mill upon his time were not imperative, it was his custom to go about from house to house soliciting clothing and money for the families of the Continental soldiers. His manner is said to have been so impressive, and his persistency so great, that many who had never been known to give a penny for the good cause, deposited with him their contributions. It is related that in his enthusiasm the tears rolled down his

cheeks and spattered on the contribution-paper like rain. A favorite remark of his when soliciting subscriptions was, "My friend, the child Independence is about to be born; be liberal and give him an easy delivery." He continued to reside in Canton until 1774, when he removed to Stoughton, where he owned a large tract of land between Belcher's Corner and West Stoughton. He left there, and was residing in 1787 at the house now owned by J. Huntington Wollcott in Milton. Here he died on the 7th of October, 1804.

On the 7th of October, 1774, the Great and General Court was convened at Salem, and the citizens of Stoughton, with those of the District of Stoughtonham, decided that Thomas Crane was the man to represent them; and they voted him certain written instructions. He was admonished to adhere firmly to the charter of the province which had been granted by their Majesties William and Mary, and under no consideration to acknowledge the validity of any Act of the British Parliament tending to alter the government of Massachusetts Bay; at the same time his constituents did not disguise the fear that in their opinion a conscientious discharge of duty would cause a dissolution of the House of Representatives. Nevertheless, should such an emergency arise, their representative was instructed to join the other towns in the province for a General Provincial Congress, and do those things which were requisite and necessary to conduce to the true interests of the town and province, and take such measures as should be most likely to preserve unimpaired the liberties of all North America.

It was at a session of this body held at Cambridge, Wednesday, Oct. 26, 1774, that the committee that had been previously appointed to consider what was necessary to be done for the defence and safety of the government, reported a resolution that the field officers forthwith endeavor to enlist one quarter at least of the number of the respective companies, and form them into companies of fifty privates, who shall equip and hold themselves in readiness, *on the shortest notice* from the Committee of Safety, to march to the place of rendezvous; and that each and every company so

formed choose a captain and two lieutenants to command them on any necessary and emergent service, and that the officers form the companies into battalions to consist of nine companies each. Within a month from the time of the publication of these resolutions, these companies were designated as minute-men.

On the 17th of November, 1774, the citizens of Canton Corner, then called "Old Stoughton," beheld for the last time the conjoined crosses of Saint George and Saint Andrew on a blue canton, floating on the breeze. The ancient national flag of the mother country, that had sustained on many a hard-fought field the honor of old England, and which from infancy they had been taught to honor and respect, was furled, never again to be regarded as an object of love and veneration. On the open field near the old meeting-house his Majesty's troops were drawn up in line; one by one the officers surrendered their commissions and immediately re-enlisted under the new government "of the people, by the people, and for the people."

And now the year 1775 opens,—a year fraught with intense interest. This was the last year that the town warrants were to have the old heading that had for so many years greeted the eyes of loyal citizens. They were no longer summoned to convene "In His Majesty's name," and the warrants no longer ended, "In the fifteenth year of His Majesty's reign," but instead, we read in 1776, "In the name of the Government and People of y<sup>e</sup> Massachusetts State;" in 1782, "In the name of the Commonwealth of Massachusetts," and ending "In the sixth year of the Independent States of America."

On Feb. 1, 1775, the Second Provincial Congress was held at Cambridge, and on the 9th of January, the town of Stoughton made choice of Thomas Crane to represent them in that body. During the same month, on the 16th, it was voted to send "all of our Province money to Henry Gardner, Esq., of Stow." This was in conformity to a recommendation of the Provincial Congress, and the money was therefore sent to him in preference to Harrison Gray, Esq., the

royal treasurer; the town agreed to indemnify the constables for not carrying the money to Gray. The resolves adopted by the Continental Congress were heartily ratified at this meeting, and it was voted to choose a committee who should use their interest that "the Resolves and the associations of the Continental Congress should be closely adhered to." This committee was called a committee of inspection, and consisted of nineteen persons, as follows: John Withington, John Kenney, Adam Blackman, James Endicott, Jeremiah Ingraham, Abner Crane, Peter Talbot, Jonathan Capen, Robert Capen, Jedediah Southworth, Samuel Shepard, David Vinton, Theophilus Curtis, Josiah Pratt, Eleazer Robbins, Samuel Tucker, Benjamin Gill, Robert Swan, and Peter Gay.

The Committee of Inspection or Correspondence was vigilant and energetic. Four persons, acting under its orders, stopped a load of iron passing through the town. It belonged to John McWorther, of Taunton, who immediately brought an action against the committee. The following was the expense attending the defence of the suit:

Lieut. J. Withington . . . . .	£13 18 0
Samuel Tucker . . . . .	9 0 0
Peter Talbot . . . . .	9 10 0
Jonathan Capen . . . . .	13 8 0
Adam Blackman . . . . .	6 0 0
Peter Gay . . . . .	6 0 0
Samuel Shepard . . . . .	11 8 0
Robert Swan . . . . .	9 0 0
Abner Crane . . . . .	13 0 0
Benjamin Gill . . . . .	47 1 6
John Kenney . . . . .	24 0 6
James Endicott . . . . .	7 16 0
	£170 2 0

The town reimbursed the above-named parties. An article was inserted in the warrant: "To see if the town will take any measures to encourage the raising and instructing of a number of minute-men as recommended by the Provincial Congress." It was deemed inexpedient by the town to

take any action in this matter, but to postpone until later the raising of men who might be called upon at a "minute's" notice to march against the enemy; nevertheless, the young men of the town voluntarily devoted themselves to the manual-at-arms, and were in the habit of meeting for purposes of drill, officered by men selected by themselves. When the time arrived to which the decision of this matter had been postponed, March 6, 1775, it was voted to raise one quarter of the militia as minute-men, as had been advised by the Provincial Congress. One shilling was the sum each man was to receive for one day's training, the training to be on two half-days of each week, and the matter of raising the men was left to the field officers and the selectmen. Nor were proper and efficient drill-masters wanting. The young men of Stoughton were instructed by Robert Swan, Samuel Capen, and Nathaniel Wales; the young men of Sharon by Samuel Billings, Eleazer Robbins, Josiah Pratt, and Benjamin Rhodes; and the young men of what is now Canton by Benjamin Gill, John Davenport, and Asahel Smith, all of whom had held commissions under the old régime in the Third Massachusetts Regiment, of which Nathaniel Hatch had been colonel.

## CHAPTER XXI.

THE WAR OF THE REVOLUTION (*continued*).

THE first notice that the people of ancient Stoughton received that hostilities had actually begun between the king's troops and the patriots, was on the afternoon of the 19th of April, 1775. It was lecture-day, and Parson Dunbar was exhorting his people and preparing them for the next Sunday's service, when suddenly the door was thrown open and Henry Bailey marched up the broad aisle and said there was a 'larum. In an instant, all was confusion. A small boy, Lemuel Bent, seized the bell-rope, and soon the jangle reached the ears of the neighboring farmers. Israel Bailey conversed for a moment with Capt. James Endicott, and then the captain said, "Take my colt that is fastened outside, ride through the town, and warn the company to meet at May's tavern with arms and ammunition ready to march toward Boston at a moment's notice." Captain Endicott returned to his home, obtained his accoutrements, and started down the road toward Boston, leaving his company to follow as soon as they could be collected.

And so from the towns which composed ancient Stoughton,<sup>1</sup> stalwart men, with sturdy sons, left their homes at the sharp clang of the alarm-bell, or the hurried words of the orderly, "To arms! To arms! The war has begun," and hastened to the rallying-place. These minute-men marched directly to the coast, and their fellow-townsmen followed them with provisions and supplies. Abel Puffer, Roger, John, and Isaac Billings, Ebenezer and William Shaller, Abner Crane, Jonathan Kenney, Israel Bailey, and Lemuel Davenport did all they could to make them comfortable.

<sup>1</sup> See Appendix XX.

James Endicott, captain of one of the companies that marched from Stoughton at the first alarm, was born in Stoughton in 1739, and died in Canton, April 4, 1799. He was the son of James and grandson of Gilbert Endicott, one of the first settlers. March 5, 1761, he was married by Rev. Samuel Dunbar to Abigail Puffer. During the war, Captain Endicott was several times called into active service; on the afternoon of the 4th of March, 1776, he went to the assistance of the Continental troops when they fortified Dorchester Heights. They made a lodgement on the ground unmolested, but were drenched with a most dreadful storm of rain. Endicott led his company to Ticonderoga, and in 1778 was again in the service at Roxbury, nor were his patriotic services confined to the field only. In 1778 he made frequent journeys to Boston to enlist and muster soldiers into the Continental army. By order of the town, he employed Hannah Endicott to weave thirty-seven yards of blanketing and to spin thirty-two skeins of yarn. Mrs. Lemuel Stone, Mary Goodwin, and Mrs. Deborah Patrick were also employed in making the soldiers comfortable. In 1780 Mr. Endicott was chosen Representative to the General Court, but refused to serve, although he accepted the trust during the years 1784, 1785, 1786, and 1790. He served the town as its treasurer two years before his death. From ancient documents in the possession of his descendants, it would appear that he was commissioned by John Hancock, Feb. 11, 1785, as justice of the peace for the county of Suffolk, and on Sept. 24, 1793, as one of the judges of the Court of Common Pleas for the county of Norfolk. He was a very prominent man in town affairs, and was universally respected. He occupied a house which formerly stood on the spot where the Endicott home-stead now stands, but which was destroyed by fire, Oct. 29, 1806.

When the captain, afterward known as Judge Endicott, left his home to join his company at the time of the Lexington alarm, his son John—born Feb. 4, 1764, died Jan. 31, 1857—was in his twelfth year. The following day, this lad started with a supply of food for the support of the company, all the

able-bodied men being in service. In time, he reached Roxbury with his load of provisions; meanwhile his father had been ordered in the direction of Cambridge. Not discouraged, the lad proceeded after him, and delivered the provisions at the encampment at Prospect Hill. So successful was this enterprise that in after years, during the continuance of the war, he was sent on expeditions to a greater distance,—to Hartford and Norwich in Connecticut, and other places. In the winter of 1780, when John Endicott was only sixteen, the roads being obstructed by snow and the cold intense, he started for Boston with an ox-team loaded with wood, and entering on the Neponset, which was hard frozen, at Milton Mills, he followed the course of the stream down, and crossing over the harbor near William Castle, now Fort Independence, entered the town near the point where Craigie's Bridge was afterward erected. Discharging his wood, he thence crossed over to Cambridge and took a load of damaged gunpowder, which he was to carry to Canton, to be worked over at the powder-mill then in operation here. On his return over the Neck, such was the condition of the road that he repeatedly overset,—four times, he said,—and was obliged to re-load. He reached Roxbury near midnight, where he stayed until next morning.

On the opposite side of the street from the May tavern, in the house built by John Withington, Jr. lived one Armstrong, a tailor, who had recently taken an apprentice, named Henry Perley, to learn the trade. The young man came from Boxford, and was a steady and industrious youth. As he beheld from the shop-window the uniforms and bristling guns of the patriots, a desire seized him to go with them; and business being dull, with no prospect of improvement, his master consented, whereupon the young hero, approaching the officer in command, said to him, "If you will get me a gun, I will go with you." The supply of guns being limited, the officer was not able to furnish him with one like those carried by the soldiers, but gave him what was called an "Indian gun." Perley made preparation and started with two companions toward Boston, the

company being an hour in advance. On the way down, they met a gentleman in citizen's dress, riding a beautiful horse, and followed by a servant, also well-inounted. No sooner had this gentleman passed our three friends than one of them said to the others, "That was a British officer." Simultaneously they turned, followed, and overtook him, and ordered him to dismount and surrender. The officer inquired in forcible language: "Who in h—l are you, banditti?" "We'll let you know who in h—l we are," said the recent apprentice, and forthwith began to pull the officer from his horse. The servant, seeing this, immediately drew his pistol from his holster, and was in the act of cocking it, when a well-directed blow from the butt-end of Benjamin Bussey's queen's-arm sent him sprawling on the ground. Deeming discretion the better part of valor, the young Englishman gracefully surrendered, and the twain were escorted to Boston in triumph,— Bussey on the officer's horse, Dickerman on the servant's, while Perley, with the Indian gun, marched as rear-guard. The arrival of the prisoners created a sensation among the troops encamped in the vicinity of Boston, and praise was showered upon the three raw recruits.

Henry Perley was soon lost sight of. He served faithfully throughout the war, and that was all that was known of him. About the year 1825, a stranger entered the village store at Canton Corner. His form was bent, and his hair silvered by the snows of many winters. Around the stove were gathered, as was usual fifty or sixty years ago, all the men in the neighborhood,— some smoking, some drinking, and some talking of the crops, the state of the farms, the political situation, and such topics as were in vogue before the daily newspaper entered every household. After looking around for a moment, the venerable stranger approached Joseph Downes and said to him, "I have lived down in Maine almost all my life, and I am getting to be a very old man; but I thought before I died I would like to return and see some of my old comrades that were with me in the army, and so I have come back to Canton to see them. Where is Jim Fadden?"

"Oh!" said Mr. Downes, "he died forty years ago." "And where is Bill Currill?" "Oh, he has been dead over twenty years." And so the old man went on enumerating the names of those who, half a century before, had assembled with him, to fight for liberty; but of all the early companions whose names he could remember, not one was left. Death had ushered them into the hereafter, and this weary old man now stood alone upon its threshold. He was turning sadly away, when one of the idlers suggested that he might know Elijah Crane. "Yes, yes," said the veteran with enthusiasm, "take me to him!" The next morning he was taken into the presence of the general. "Do you know me?" said the stranger. "You are Henry Perley," replied the general. "Thank God!" said Perley, while the tears trickled down his cheeks; "I am paid for coming."

Benjamin Bussey, one of the young men mentioned in connection with the exploit of Henry Perley, was in due time to be remembered as one of the most distinguished philanthropists of his time.

William Bussey, the first of the name, was an early immigrant. Here he found his sweetheart in the person of Olive Jordan, and on the 6th of June, 1728, they were married. We hear no more of him for some years; he probably followed the sea. He conveyed land near the present Turnpike in 1731. In 1756 he built the little house now standing near Reservoir Pond, which he sold to Dr. Crosman in 1763. His son, Benjamin Bussey, born in 1734, bought twenty acres of a farm at Ponkapoag, originally owned by Elias Monk, but at that time unoccupied, its owner, Shubael Wentworth, having died in 1759. Bussey received the deed from Philip Liscom, Jr., in 1760. He also bought at the same time one acre from Eleanor Shippy adjoining his Wentworth land, "with an old dwelling-house upon it." This was the rear part of the house that was burned, Nov. 5, 1882. Deacon Samuel Andrews built it in 1711.

Benjamin Bussey, the rich Boston merchant, was not born in this house, but here he spent his early life, from the age of three to that of nineteen, when with his knapsack on

his back, he stood on the step and bade good-by to the mother he was never to see again. While he was fighting for his country, the cold form of the loved one was borne by tender hands through the narrow doorway, a victim to that scourge of those days, the small-pox. To this house, in the days of his wonderful prosperity, Bussey returned. It was old, low-studded, and forlorn, but he did not want it destroyed.

In 1802 Benjamin Bussey repaired the old house and placed in front of it an addition more in keeping with the architecture of the new century. The rooms were high-studded, which was then the fashion; the stairs ran at angles, with landings, through an ample hall. The woodwork was ornamented, and sufficient room provided for a small family. The front door was protected by a wooden canopy with iron supports, curiously wrought. Trees were planted; side fences that came down from the corners of the house to the front fence were built; and here was laid out a "front yard," the pride of the farmers' wives, planted with bouncing Bet, London pride, peonies, and old-fashioned roses. Then, good son that he was, he gave the house to his father and his father's wife, that they might enjoy the remainder of their lives with no fear lest the wolf should come to the door. But the old-time gentleman lived only six years to enjoy his son's kindness. On the 15th of August, 1808, having lived nearly three quarters of a century, he was laid in the Canton Cemetery.

Colonel Benjamin's first wife, the mother of Benjamin, who died at Jamaica Plain, was Ruth, daughter of Deacon Joseph and Mary (Tolman) Hartwell, and was born Sept. 3, 1738, on what is known now as the Kollock farm. Her sister Elizabeth married Roger Sherman, Nov. 17, 1749. Ruth was married to Bussey, Nov. 26, 1755, and died Dec. 5, 1776. Colonel Bussey's second wife was Ruth, daughter of Zebediah Wentworth, who was born in 1751, and died Dec. 31, 1839. She was the last of the name that occupied the Bussey house, and many who read these lines will remember her.

The property was sold to Zachariah Tucker — the famous school-master, and in 1829 post-master at North Canton, as

Ponkapoag was then called — during the old lady's life, but provision was made for her maintenance. From his possession it passed through the hands of Elisha Mann, Sr., and Jr., into those of Josiah Broad, and has sometimes of late years been known as the Broad house.

The younger Benjamin Bussey was born near Reservoir Pond in Canton, on the 1st of March, 1757, and died at his residence in Jamaica Plain, Jan. 13, 1842. He began life in poverty. His father gave him but the rudiments of an English education. He was fond of reading, had a retentive memory, and gathered a vast fund of information. At the age of eighteen, he enlisted as a private soldier in the War of the Revolution. He joined the company of Captain Stow, of Dedham, and went to Ticonderoga, and at nineteen became quartermaster of the regiment. The following year he accepted the same position in the regiment of Col. Benjamin Gill, of Stoughton, and joined the troops who marched to arrest the progress of General Burgoyne. He was at the battles of Saratoga and Bemis Heights, and in the successful discharge of his duties met the approval of his commander and officers. At the termination of the war, he learned the trade of silversmith from a Hessian soldier, and began business in a small shop at Ponkapoag, Aug. 24, 1780. Being then twenty-two, he was married to Judith Gay. He opened a little shop in Dedham, and at length acquired so much credit as to warrant him in removing to Boston in 1792, where he enlarged and extended his business. By steady gains he became very wealthy, and retired from business. By his will, his property, which, by accumulation, in 1861 amounted to \$413,000, passed to Harvard College, to be held, one half "for instruction in practical agriculture, in useful and ornamental gardening, in botany and in such other branches of natural science as may tend to promote knowledge of practical agriculture, and the various arts subservient thereto and connected therewith." A portion of his vast property he devised to be used for the support of the Law and Divinity schools of the same University. The trustees erected in 1870, upon what was his farm in West Roxbury, a building containing class-

rooms and laboratories for professorships in "Farming," "Applied Zoology," "Agricultural Chemistry," "Horticulture," "Botany," and "Entomology." This is known as the "Bussey Institution."

There has been preserved a diary kept during the early period of the war, by Ezekiel Price, Esq., Clerk of the Court of Common Pleas and Sessions, and for many years chairman of the selectmen of Boston, who came to the Doty tavern before the 1st of May, 1775, and remained during the occupation of Boston by the British troops. The following extracts are especially interesting, as showing the daily excitements and alarms, the rumors and conversations, which took place at the old tavern during the troubrous times of the Revolution: —

"June 2, 1775. A company of soldiers from Freetown, on their way to Roxbury, stopped here all night.

"June 5. Col. Gridley called, from the army at Cambridge. He confirms, in part, the account relating to the boats being taken, and the arrival of the powder.

"June 8. A company from Tiverton, R. I., passed this morning.

"June 15, 1775. Quite a cool morning. Miss Becky and Miss Polly Gridley called here on their way to Dr. Sprague's, and went up with Mrs. Price and Mrs. Armstrong to the top of Blue Hills. Miss Becky, on her way down, killed two small snakes. Mrs. Sprague, Jr., with Miss Becky and Polly Gridley, spent the afternoon here.

"June 16th. Heard of a new choice of officers in the Continental Army. Colonel Richmond, from the Congress, says that Dr. Warren was chosen a Major General; that Heath was not chosen to any office.

"June 17. In the forenoon, the report of cannon heard. In the afternoon, sundry messengers passed, sent to alarm the country to muster to arms at Roxbury. The firing of cannon continually heard, and very loud. In the evening, saw a great light towards Boston; the country people marching down; the firing of cannon distinctly heard till after eleven o'clock.

"June 18. The morning and forenoon, and towards sundown, heard the report of cannon. Some of the people who went down return from Cambridge. Reported that the town of Charlestown was burned by the Regulars that had landed there, and forced the Continen-

tal Army out of their entrenchment on Bunker Hill ; that the engagement was hot and furious on both sides, but the ammunition of the Continental Army being spent, they were unable to oppose any longer, and the Regular Army then jumped into the entrenchments, and made considerable slaughter among the Continental Army. The loss is uncertain either side. It is supposed that great numbers are killed on both sides. Dr. Warren is said to be among the slain. Col. Gridley wounded in the leg.

“ June 19. Stopped at Col. Gridley’s. They had received no certain account of his wounds. Further reports relating to the unfortunate action at Charlestown.

“ June 21. It is said that a frost happened last night. Mrs. Price and Polly went to the top of Blue Mountain.

“ June 27. Mrs. Gridley and Miss Becky called upon us on their way home from Col. Gridley. They say the Colonel’s wounds keep him confined so that he cannot move out of his bed, but that he is in a good way to be cured of it. Heard of the appointment of Generals Washington, Lee, and Schuyler.

“ June 29. It rained all of last evening and the whole night, and continued to rain very moderately all the forenoon. A soldier passed. Says he heard a number of cannons fired this afternoon since he left Roxbury.

“ July 1. A pleasant morning. Assisted in cocking the hay. In the afternoon, assisted in getting the hay into the barn. No news from camps.

“ July 2. Mr. E. Quincy reports that eighteen hundred barrels of powder is arrived at Philadelphia or New York.

“ July 3. The plentiful rains that fell yesterday made it exceedingly pleasant this morning ; towards noon, very warm. In the afternoon, assisted in raking hay. Reports of the day that Gen. Washington had gone to Cambridge with Gen. Lee and others ; that some Regulars in a boat near Cambridge River, were killed by the Continental soldiers.

“ July 5. Assisted in raking hay. Heard that Gen. Washington had visited the camps, and that the soldiers were much pleased with him ; and by the motions of the Continental Army, it is expected that something of importance will soon happen.

“ July 13. The firing of cannon heard for several hours this morning. Went to Milton, and there heard that the Continental Army were opening an entrenchment near George Tavern, and that the Regulars were firing on them from their lines.

“July 14. Warm in the sun, but a fresh breeze made it agreeable. Some firing this forenoon from the cannon of the Regulars’ entrenchments on Boston Neck.

“July 16. A very pleasant and agreeable day; the weather warm; a fine growing season. The Regulars in Boston omit not this day in exercising and disciplining. They were firing platoons on the Common this forenoon, also exercising their artillery.

“July 17. Took a ride to Milton, Informed that the Regular Army were entrenching themselves at the bottom of the Common in Boston. A fine shower of rain for an hour and a half, which refreshed the earth, and made it extremely pleasant.

“July 18. An exceedingly pleasant morning. It is said that a party of the Continental Army intend to get on Spectacle Island this night.

“July 20. This day solemnized as a public fast throughout the Colonies, agreeable to a resolve of the Continental Congress. The lighthouse at the entrance of the Harbor of Boston burnt by a party of the Continental Army, who went out in whale-boats for that purpose.

“July 21. A pleasant morning. Further accounts relating to burning the lighthouse; that the party, after burning the lighthouse, brought off four barrels of oil, some cordage and about a hundred-weight of powder; also took seven prisoners. They also fired the barn with the hay in it on the Brewsters, brought away several thousand bushels of grain from Nantasket, two boats, and burnt another. Had two men wounded, and supposed they killed above twenty, as their oars dropped out of the boats.

“Aug. 6, 1775. Heard that Major Tupper had leave to go out of the American lines to converse with Mr. Thomas Boyleston upon private mercantile business.

“Aug. 11. Dined at Randall’s at Stoughtonham. Drank tea at Col. Gridley’s, and got to our home at Col. Doty’s towards evening.

“Aug. 13. P. M. attended worship at Mr. Dunbar’s meeting house.

“Dec. 1. Went to Cambridge, visited Col. Gridley.

“Dec. 8. Several soldiers passed from the American camp.

“Dec. 10. The most part of this forenoon, soldiers and minute men from Taunton and several other towns above have been passing to our army, in order to support the lines and forts there.

“Dec. 21. Col. Ephraim Leonard stopt here. The old gentleman had been below, intending to procure a pass to the lines in order to

see and converse with his son Daniel now in Boston, but could not obtain the pass by reason of the small pox being in Boston.

“Jan. 7, 1776. Heard report cannon.

“Jan. 12. Mrs. Gridley and daughter Becky stopped here on their way to Cambridge to visit Scarboro Gridley, who they hear is dangerously ill.

“Jan. 21. Not a single traveller has stopped here to day.

“Jan. 23. Major Parks stopped and dined with us. Mr. Parks went up the hill. After dinner they set out for Col. Gridley’s. A mill is about being erected in this town for the manufacturing of powder.

“Feb. 5. Mr. Royall came in at noon and says there is now, and for two hours has been, a smart cannonading somewhere or other.

“7. Great quantities of wood and charcoal and hay going to Roxbury for the use of our army; a number of recruits for the new army passed to Roxbury.

“8. Soldiers continue passing for the reinforcing of the army.

“12. Walked abroad and met several small companies of the militia, who had enlisted for two months and going to reinforce our armies below.

“Mch. 3. An express passed by, with a letter to Col. Gill supposed for the militia to go down.

“Mch. 4, 1776. Yesterday afternoon Col. Gill received orders to be with his regiment at Roxbury by this day, twelve o’clock at noon. This forenoon the soldiers of Col. Gill’s regiment passed to join the American army at Roxbury. Every preparation is making, and all things necessary near ready at Roxbury, to take possession of Dorchester Hills this night.

“7. Fasting. I went to public worship. The militia who went down on Monday are returning home.

“8th. Pero was at Roxbury yesterday.

“10th. I went on the hill near Stephen Davenport’s and could there see the flashes of their (British) guns which seemed incessant. The reports of the cannon were loud, and continued the whole night and until after daybreak. I went to public worship in the morning.

“17. Reports of cannonade were heard. In the forenoon went to public worship. At noon Mr. Edmund Quincy brought us the most interesting, most important, and most comforting news I have heard since I left Boston (that the British had left Boston).

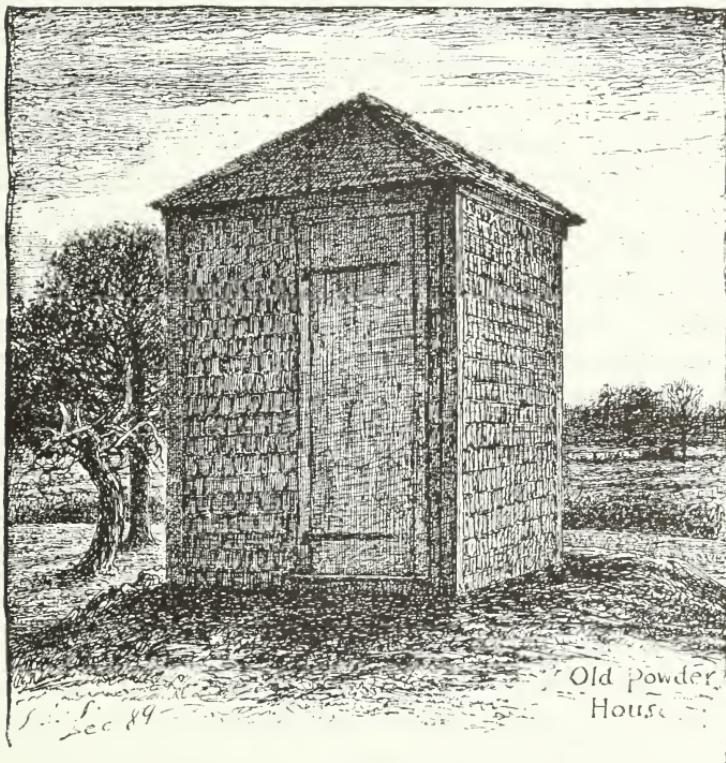
“20. In the evening, a great light appeared over the top of the Blue Hill, supposed to be the enemy burning the buildings on Castle Island (so it proved).

"Mar. 30. Mrs. Gridley and Scarboro stopped here on their way from Boston.

"April 1, Monday. The militia who enlisted two months ago are returning home, heard very distinctly the report of a number of cannon.

"April 22. In the forenoon visited Mr. Royall, and took leave of him as going from Stoughton. After dinner took chaise and went to Dorchester, first taking an affectionate leave of Col. Doty's family, where we have resided near twelve months, that place being the first we took rest in after leaving our habitation in Boston and flying from the oppressive hand of arbitrary power which governed then our native town.

"May 26. Col. Gridley passed to Boston."



THE OLD POWDER-HOUSE.

## CHAPTER XXII.

RICHARD GRIDLEY.

**A**T the beginning of hostilities, Stoughton and Stoughtonham were both designated as towns wherein were to be kept the supplies of the province, and later a company of matrosses was stationed in each town to protect those stores. On the 21st of April, 1775, two days after the battle of Lexington, the Provincial Congress ordered that a messenger be immediately despatched to Stoughton and request the attendance of General Gridley and his son.

Richard Gridley, the son of Richard and Rebecca Gridley, was born in Boston on the 3d of January, 1710. The family consisted of twelve children, of whom he was the youngest. Col. William Seward Gridley informs me that he was descended in the fourth generation from Richard Gridley, who is seen in Boston in 1630. At the usual age, Richard was apprenticed to Mr. Atkinson, a wholesale merchant of Boston, but Nature had made him a soldier, and art could not make him a merchant. Like Washington, he employed himself as a surveyor and civil engineer,—a profession which few in his day were qualified to enter. It was at this time that he acquired that skill in drawing which his plan of the fortifications of Louisburg, still extant, attests. His autograph letters reveal the skill of a ready writer,—an art he acquired with such facility in youth that one of his teachers remarked that he must have been born with a pen in his hand; and even at the age of eighty years, his handwriting was clear and elegant. While still a youth, ascertaining that many persons suffered in their business transactions for want of a gauger, he, without regard to private emolument, engaged in the

business, sacrificing his time for the advantage of his fellow-men. He was the first, and for a long time the only gauger in America.

He was the chief projector of Long Wharf in Boston, which was constructed according to the plan he had proposed, and the first pier of which was sunk by him. In early life, while residing in Boston, it was Gridley's good fortune to become the friend of John Henry Bastide, — a young English gentleman of high culture and scientific attainments, who was to become Director of his Majesty's Engineers and Chief Engineer of Nova Scotia. This accomplished officer was, when Gridley made his acquaintance, engaged in drawing plans for fortifications to be erected in the harbors of Boston, Marblehead, Cape Ann, and Casco Bay. He was the author of a valuable treatise on fortification; he was also a skilled artillerist. From him Gridley acquired new zeal, and renewed the study of military science, the details of which he easily mastered.

On the southeastern part of the Island of Cape Breton, stood, a century and a quarter ago, the city of Louisburg. Loyalty to the king had given it its name; and all that military skill could devise had for twenty-five years been employed upon its fortifications. Six millions of dollars had been expended in fortifying a city two miles and a half in circumference. On all sides arose a rampart of stone thirty-six feet high, from which two hundred and six cannon frowned defiance. Within, the town was beautifully laid out. Its streets were broad, and on both sides lined with public buildings with fronts of cream-colored sandstone. The adjacent hills echoed the *réveille*, and over the broad bosom of the Atlantic sounded the morning and evening gun. The shrill pipe of the boatswain, calling the sailors to duty, was drowned by the deep-voiced trumpet. The busy hum of an active population filled the streets; the soldier in gorgeous uniform saluted the Jesuit in priestly robe. From the towers of churches, nunneries, and hospitals the sound of bells filled the air, while high above all rose the citadel from whose highest point floated a flag emblazoned with the lilies of France.

Such was the city which, wonderful to relate, existed at so early a period in our history, and which, still more wonderful to relate, in 1745 the New England colonies, without the aid of the mother country, pluckily besieged. Col. William Pepperell commanded the expedition. Early in 1745 Richard Gridley received his commission as "Lieutenant-Colonel" and "Captain of Train and Company," and on the 1st of April joined the expedition. Thirty days after the investment of the place, on May 2, the Grand, or Royal Battery, which stood directly opposite the harbor of Louisburg, was captured by his Majesty's forces, and the command of it given to Gridley, the captain of the artillery. The monotony of the siege was relieved by a visit from his old friend and instructor, Bastide; and in the light of subsequent events it would appear that a portion of Gridley's leisure hours was employed in cutting upon one of the stones of the fortification his name, "Gridley," and underneath the date, "1745." Only a few years ago the author of the "Life of Sir William Pepperell," in examining a pile of rubbish at the Grand Battery, found the stone with the deeply chiselled' lines, done, in all probability, by Gridley's own hand. Capt. Abraham Reller, the first bombardier of the expedition, died, and on the 1st of August Governor Shirley commissioned Richard Gridley first bombardier; and he continued in the double capacity of first captain of artillery and first bombardier until the end of the siege; and notwithstanding the General Court had ordered that no officer should receive pay in a double capacity, the money was granted him in England on both muster-rolls, and he received £100 from the province. The vigorous mind of Gridley, his quick perception, his early acquirements and pursuits, together with the instructions of Bastide, enabled him to make rapid advances in the knowledge requisite for the performance of his duties. Such was the accuracy of his eye that he succeeded in ranging with his own hand the mortar, which, upon the third fire, dropped a shell directly into the citadel, and was the immediate cause of the surrender of the city. His first

fire overreached; his second fell short; his third was successful. Not only the battery on Lighthouse Cliff, from which, in all probability, this shell was thrown, but all of Pepperell's batteries, were erected under the direction of Gridley.

Great was the rejoicing throughout the provinces when the joyful tidings were proclaimed that the stronghold of France in the New World had fallen before the attack of the farmers, mechanics, and fishermen of New England. Our old church records mention the happy event; and the pastor writes, "Blessed be God, who heareth prayer." In London the cannon of the Tower announced the glorious news. All Europe was astonished. The commander of the expedition, General Pepperell, was made a baronet,—an honor never before conferred upon a native of America; and Gridley, the chief engineer, who had planned his batteries, returned to Boston, and was honored with a captaincy in Governor Shirley's regiment on the British establishment. So ended the greatest event of our colonial history,—an everlasting memorial of the zeal, courage, and perseverance of the troops of New England. Gridley had won his first laurels. His reputation as an able and skilful engineer was established, and the knowledge obtained in this campaign was to be of inestimable value to his country.

But the French were bent on the recovery of their "Dunkirque of America;" and the following year (1746) the Duc d'Anville, in command of a large fleet, sailed toward our shores. Governor Shirley employed Gridley to draw designs for a battery and other fortifications on Governor's Island in Boston Harbor; and from September until cold weather, Gridley was employed night and day upon Castle William, drawing all the plans for the work, both for masons and carpenters. The spring and the summer of the following year were spent in completing the fortifications about the harbor. But the famous fleet of D'Anville was, like the Spanish Armada, scattered to the four winds of heaven.

For several years Gridley saw no active service, as the

regiment of General Shirley, in which he held a captaincy, was disbanded in 1749. In 1752 we find him in attendance upon the Governor in his journey to the Kennebec; and Fort Western, the site of which is now occupied by the city of Augusta, and Fort Halifax, a few miles farther up the Kennebec River, were erected under his supervision. In 1755 he again entered the army as chief engineer; and the House of Representatives (Sept. 9, 1755), knowing "the absolute need of persons that understood the artillery, voted that Col. Richard Gridley be desired for the necessity of the service to assist them in that part, and that his Honor the Lieutenant-Governor be desired to appoint him Colonel of one of the regiments to be raised for the Crown Point expedition, and that an express be immediately dispatched to him for his answer." The answer was favorable. He was appointed commander-in-chief of the provincial artillery, colonel of infantry, and was to receive in addition to the pay of the latter position the same compensation he had received at the siege of Louisburg. Accompanied by his brother, Samuel Gridley, who had been appointed commissary in his own regiment, Richard joined the expedition against Crown Point; and under his supervision Fort William Henry and all the fortifications around Lake George were constructed. Having complete control of the artillery, the duties of the extensive command with which the Governor had honored him rendered it probable that he would be absent from his regiment, giving directions to the train. In the spring of 1756, therefore, two lieutenant-colonels were, at his suggestion, attached to his regiment. In June of the same year we find him, under General Winslow, at Albany, forming a camp at Half Moon, and drilling his men. He was not supplied with provisions or tools; his ammunition was unfit for use; his gun-carriages were constantly breaking. But in these adverse circumstances, he writes, "You may depend upon it the army will push forward, let the consequences be what they will; and if we are not provided with those things which are of consequence to us, and may be provided, it's entangling us

more than we ought to be." And the army did push forward; but before it reached Crown Point, the sad news of the fall of Forts Oswego and Ontario caused it to return to a place of safety, and the campaign against Canada was ended for that year.

Gridley was not only the trusted officer, but the valued friend of Winslow, and was selected by that general to accompany him when, on the 4th of August, 1756, he went "with our Chief Engineer, Colonel Gridley," to meet his Excellency, the Earl of Loudoun, then commander-in-chief of his Majesty's forces in America. On the muster-roll of Gridley's regiment this year appears, as second lieutenant, the name of Paul Revere, who had just attained his majority. In 1757 Governor Pownall ordered Gridley to prepare and form a train of artillery. This he did, and sailed for Halifax, intending to visit Louisburg; but the expedition was turned from its purpose by the proximity of the French fleet.

Cape Breton having been restored to France, Louisburg, in 1758, again became the scene of contention and hostilities. Gridley revisited his earliest field, and was present at the second taking of the city. He had charge of the advanced stores of the army, and so distinguished himself in the siege that on the evacuation of the city by the French, Lord Amherst offered him the valuable furniture of the French Governor's residence, which offer he, with chivalrous delicacy, declined, ever unwilling to appropriate to his private use spoils taken from an enemy. While at Louisburg he gave, October 12, a power of attorney to James Fritter, Esq., of Westminster, in Great Britain, to receive from the Right Honorable Henry Fox, Esq., Paymaster-General of his Majesty's forces, all sums of money that were or should become due him.

On the 29th of December, 1758, the following letter was addressed by William Pitt to Major-Gen. Jeffrey Amherst:—

I am also to signify to you His Maj<sup>ts</sup> further pleasure, that you do forthwith take the proper steps to engage Col. Gridley (whom you

appointed on the death of Mr Meserve to command the carpenters at the siege of Louisburg), or such other officer as you shall think proper, to collect the number of eighty carpenters and to proceed with them without loss of time to Cape Breton, in order that the same may be employed under the command of Col Gridley,—on such works as shall be necessary for the operations of the troops in the above expedition, or in such other manner as the Commander in Chief of the King's Troops in that expedition shall judge proper; and in case you should think it expedient, you will endeavour to prevail on Mr Gridley to decline accepting any command in the Troops of his Province the ensuing campaign, in order that his whole time and attention may be employed on the above most essential service.

(Signed)

W. Pitt.

WHITEHALL, Dec. 29, 1758.

In obedience to the recommendations contained in this letter Gridley, in 1759, was appointed by General Amherst to the distinguished honor of commanding the provincial artillery, which, under General Wolfe, was about to besiege Quebec; his knowledge of the needs of an army was so exact that he was applied to for information respecting the quantity of provisions and clothing the provincial troops would require during the siege. General Amherst did not form a junction with Wolfe; he deemed the slender forces of the latter inadequate to the capture of a city so strongly fortified by Nature and art. Notwithstanding discouragements and disappointments, Colonel Gridley and the other principal officers warmly seconded the hazardous plan conceived by Wolfe, and landing in the night under the Plains of Abraham, succeeded in reaching the summit of the precipice. It was Gridley's corps that dragged up the only two fieldpieces which reached the heights; and in the battle which ensued Gridley fought with bravery, and stood by the side of his renowned commander when that gallant officer fell, victorious.

Peace having been restored, Gridley went to England to adjust his accounts with the government. He was received with great cordiality. For his distinguished services, the Magdalen Isles, with an extensive seal and cod fishery,

and half-pay as a British officer were conferred upon him. Much of his time was passed during the next few years at his island home. He founded on Amherst Island an establishment for trading and for the seal and walrus fisheries. During the Revolution, American privateers visited the island and destroyed everything accessible. Gridley returned after the war; but the walrus soon became extinct, and the islanders turned their attention to cod and herring fisheries. An eminence on one of these islands is still called Mount Gridley. In 1762 he purchased a house in Prince Street in Boston; whether he occupied it himself or not is uncertain. In 1773 the Governor of New Hampshire, in acknowledgment of his meritorious services, granted him three thousand acres of land, now included in the town of Jackson. Advancing years induced him to resign the business at Magdalen Islands to his sons, whose descendants have ever since remained in the British possessions.

In 1770 Richard Gridley purchased of Edmund Quincy one half of Massapoag Pond in Sharon for the sake of procuring iron ore from its bed. He, also in connection with Edmund Quincy, purchased or erected a furnace for smelting the ore. He began "The New Forge" at the Hardware in 1772, and came to reside in this town, Sept. 28, 1773. He was then sixty-two years of age. To himself and to his contemporaries it must have seemed as if his work was done. With the honors of a veteran of the French wars and a pension from the Crown, he might pass the remainder of his life in his rural home at Canton in comfort and with the respect of his countrymen. But this was not to be.

Gen. Joseph Warren was an intimate friend of Gridley. It is asserted that as early as 1774 they signed a secret agreement, pledging themselves, in case of an open rupture with the mother country, that they would together join the patriot army. Be this as it may, Warren writes in January, 1775:—

"Mr. Gridley, as an engineer, is much wanted. We have an opportunity of obliging him, which will, I believe, secure him to us in case of necessity."

At the breaking out of the Revolutionary War, despite his age, Gridley eagerly accepted the overtures of his countrymen, who could ill spare one of such marked ability in the profession of arms. The men who had seen service in Nova Scotia and Canada were needed to regulate and discipline troops who possessed, at this period, only one of the requisites of a soldier, courage. Throwing aside the inducements which would naturally have held him to the service of the king, Colonel Gridley, in answer to a letter from his British agent in England requesting to be informed on which side he should take up arms, replied, "I shall fight for justice and my country," and cast his lot with the patriots. His half-pay ceased, and the arrears already due he had too much spirit to accept.

Gridley was appointed to the command of the First Regiment of Artillery,—the only artillery regiment in the provinces at the opening of the war. He was requested to select proper persons for officers, and we observe the name of Scarborough Gridley as second major. Ezra and Stephen Badlam appear respectively as first and second lieutenants in Samuel Gridley's company,—all Canton men. The second day after the meeting of the Provincial Congress at Concord, April 23, 1775, it was "resolved that an army of thirty thousand men was needed for the defence of the country. Artemas Ward, who had served under Abercrombie, was appointed Commander-in-Chief." It was further—

*"Resolved,* That Richard Gridley, Esq., be and hereby is, appointed Chief Engineer of the forces now raising in the Colony for the defence of the rights of the American Continent, and that there be paid to the said Richard Gridley, out of the public treasury of this Colony, during his continuance in that service, at the rate of £170 per annum; and it is further resolved that from and after the time when the said forces shall be disbanded, during the life of said Gridley, there shall be paid to him, out of the said treasury, the sum of £123 per annum."

On the 26th of April Gridley entered the service and was soon actively engaged in the duties of his office. Dur-

ing this time he was stationed at Cambridge and was in constant communication with the Provincial Congress, desiring them to appoint clerks to keep carefully the account of ordnance, stores, etc. In May Colonel Henshaw, Colonel Gridley, and Richard Devens were ordered by General Ward to view the heights in Charlestown. They attended to this duty and reported it advisable to fortify, first Prospect, then Bunker's, and finally Breed's Hill, so that if obliged to retreat from Breed's Hill, the fort at Bunker would cover our retreat with the cannon and drive the enemy's ships out of the rivers, and also prevent the enemy from keeping possession of Charlestown. "Why," says Colonel Henshaw, "the report was not approved I cannot say."

On the 16th of June, 1775, Prescott received orders from Gen. Artemas Ward to proceed that evening to Bunker's Hill and build fortifications, which were to be planned by Colonel Gridley. At the hour of sunset the troops assembled on Cambridge Common in front of General Ward's headquarters, provided with packs, blankets, and provisions. They soon set out on their silent march preceded by two sergeants with dark lanterns. The son of Colonel Gridley, Capt. Samuel Gridley, with his company of fifty men and two fieldpieces, accompanied and formed part of the expedition. Slowly they proceeded through the quiet of the night toward Charlestown, the only sound that greeted their ears being the drowsy cry of "All's well!" from the sentry on the Boston shore. They reached the heights in about an hour, when the question arose whether Breed's or Bunker's Hill was the proper one whereon to erect fortifications. The consultation was long and acrimonious. Time was precious. The veteran Gridley urged with all the force of his ardent nature that Bunker's Hill was the only proper one whereon to erect breastworks. He sustained his opinion by examples from his own experience and from the chronicles of military history. One of the generals coincided with him, but the other was stubborn and determined not to yield. At length Gridley said to the latter, "Sir,

the moments are precious; we must decide at once. Since you will not give up your individual opinion to ours, we will give up to you. Action, and that instantly, only can save us." Thus the obstinacy of this general decided the matter, and Breed's Hill was the one selected.

The first detachment had no sooner reached the hill than Gridley began to mark out the plan of the fortifications,—gave orders to his men, and when not busy in directing others, worked himself, spade in hand, throwing up the fortifications which were to be the protection of the embryo nation. It was a mistake for one having such knowledge and ability to join in the manual labor. The next morning, that never-to-be-forgotten SEVENTEENTH OF JUNE, Gridley was unwell, owing to his fatigue of the night previous, and was obliged to leave the hill; but he so far recovered as to return later in the day. He immediately placed himself at the head of his own battery of artillery, which, judging from all accounts, was poor enough. It had been raised especially for Gridley, and great exertions had been made to complete it. It was believed that if commanded by him it would do great execution; but it consisted of only ten companies and 417 men. It had two brass pieces and six iron six-pounders. The brass pieces were those which have since been known as the "Adams" and "Hancock." Gridley, seizing one of these, pushed bravely forward, and aided in discharging it, until it was disabled and he was obliged to order it to the rear. During the whole engagement, though well knowing that a price had been set upon his head by the British government, Gridley never flinched, but was exposed to the severest fire of the enemy. He ascended the hill with Warren, was near him, and saw him fall. Almost at the same time he was himself struck by a musket-ball in the left leg. An historian, describing the state of affairs at this critical moment, says: "Warren was killed and left on the field; Gridley was wounded." All seemed to be lost, and finding that he could do no more, Gridley entered his sulky to be carried off, but meeting with some obstruction, had but just vacated it when the

horse was killed and the sulky riddled by the bullets of the enemy. Enoch Leonard, one of his neighbors from Canton, went to Boston and conveyed him home. His wound could not have been serious, for a few days after, assisted by his son, Lieut.-Col. Scarborough Gridley, he took charge of a battery placed at Roxbury Highlands.

The last of June we find him at Cambridge, begging that the artillery may be supplied with blankets, declaring that his men are sadly in want of them, and are falling sick daily in consequence. On July 3 he addressed a letter to the Provincial Congress, asserting that he had nominated field officers for the regiment of artillery that he deemed best for the interests of the country. But he says, "The Provincial Congress do not deem it necessary to consult with me," and his letter closes thus:—

"Be assured, gentlemen, if I must have no judgment, and am not to be consulted in these matters, and must have persons transferred on me, I am determined I will withdraw myself from the army, and will have nothing further to do with it."

It is said that America began her Revolution with but ten pieces of cannon; and to the mechanical science and ingenuity of Gridley was she indebted for the first cannon and mortars ever cast in this country. His furnace was for a long time employed, by order of Congress, under his direction, casting cannon for the use of the army. In February, 1776, we find him at Massapoag Pond, with a number of men, proving mortars, which were afterward placed on Dorchester Heights. He was assisted at this time by Captain Curtis, who, like himself, was a veteran of the French War. One year later, Feb. 14, 1777, Congress empowered Robert Treat Paine to contract with him for forty eight-inch howitzers, to be sent to Ticonderoga.

On the 20th of September, 1775, Richard Gridley received from the Provincial Congress the rank of major-general, and was ordered to take command of the artillery with the rank of colonel. He had received the highest rank from the Provincial Congress, and had his commission

been renewed in the Continental army, Washington says, "He would have outranked all the brigadier and all the major generals." Nevertheless, he writes, Dec. 31, 1775: "I believe Colonel Gridley expects to be continued as Chief Engineer in the army. It is very certain that we have no one better qualified." Not only did Washington acknowledge his great value as an officer, but he urgently requested him to accompany the army to the South. But the infirmities of age were creeping upon him. He resigned his commission, and the council of officers coincided in the belief that on account of his advanced age it were better to place the command of the artillery in younger hands. On Friday, the 17th of November, 1775, Henry Knox, whose skill as an artillerist had attracted the attention of Washington, and whose subsequent career was so brilliant, succeeded General Gridley in command of the artillery.

On April 5, 1776, Colonel Gridley was directed to superintend all works that were begun or might be resolved on for the defence of the harbor; and on the 16th Colonel Hutchinson's regiment was ordered to erect the works to be laid out at Dorchester Point, next to Castle Island, the colonel to appoint a proper officer to superintend the work under the direction of Colonel Gridley. Samuel Adams Drake writes, —

"Gridley was chief engineer and the only man in the army capable of the important task of planning and executing a systematic line of investment. Knox occasionally assisted; but it is hardly fair to raise him to the same consequence as Gridley, whose experience, ability, and superior rank no one questions."

On the memorable night of the 4th of March, 1776, it was decided to fortify Dorchester Heights. With his usual celerity and skill, Gridley marked out the plan of the breast-works, and a strong redoubt was soon erected which one historian compares "to the works of Aladdin;" and another, in speaking of the fortifications, says, "In history they were equalled only by the lines and forts raised by Julius Cæsar to surround the army of Pompey." Certain it is that they

were so strong that neither Lord Howe nor Earl Percy dared attack them, and deemed it best to evacuate Boston, — “as absolute a flight,” said Wilkes in the House of Commons, “as that of Mahomet from Mecca.”

After the evacuation of Boston, General Washington offered to Gridley his choice of a place of residence in that city, where he remained many months, and was intrusted by the commander-in-chief with the duty of demolishing the British intrenchments on the Neck; and in order that the work might be well and quickly done, General Ward had orders to furnish him with as many men as he deemed necessary for the undertaking. Castle William, the hills of Charlestown, Fort Hill in Boston, and all the prominent positions about the harbor were erected or strengthened under his direction.

When Bunker Hill again came into the possession of the Americans after the departure of the royal troops, search was made for the body of Major-Gen. Joseph Warren; and when, on the 8th of April, 1776, the body was reinterred, Richard Gridley was among the distinguished gentlemen who acted as pall-bearers.

Twelve days after, Gridley was ordered by Washington to attend to the fortifications on Cape Ann and protect the harbor of Gloucester. While performing his duties here, he attended the ministrations of the Rev. John Murray, and it was but a step for one who had been an admirer of Mayhew and Chauncy to become a Universalist. He adopted the belief of the “Promulgator,” as Murray was then called, and there was established between them a friendship, designated by Mrs. Murray in after years as “an old and unbroken amity.” In the deepest trouble of his life, when his beloved partner — whom he had married before he was of age, and with whom he had enjoyed nearly sixty years of connubial happiness — died, it was to Murray, his friend and spiritual guide, that he looked for comfort and strength. No better insight into Gridley’s home life can be had than that given by Mrs. Murray in a letter addressed to her parents, under date of Oct. 24, 1790: —

" The weather on Monday morning proving remarkably fine, we commenced our journey to Stoughton. Much had we dwelt on the serene enjoyments which awaited us in the family of Col. Gridley, and it was only in the paternal dwelling that we expected more unequivocal marks of friendship. Upon how many contingencies doth sublunary bliss depend; all felicity is indeed a work too bold for mortals, and we ought never assuredly to promise ourselves the possession of any good. With much rapidity we posted forward. For the convivial smiles of hospitality we were prepared; but alas for us! the venerable Mistress of Stoughton villa had, the day before our arrival, breathed her last. Her family — her bereaved family — met us in tears; but her clay-cold tenement, shrouded in its burial dress, unconscious of our approach, preserved with dignified tranquillity its sweet and expressive composure. Often had her arm with even maternal tenderness been extended to us, while the tumultuous joy of her bosom was described by every expression of her face. But now her heart had forgot to beat, — to the glad sensations of affection it is no longer awake; and for the arrival of the messenger of peace the sigh of her perturbed bosom will no more arise. Many years of pain she hath lingered out, and for weeks past her agonies have been exquisite. Ought we then to mourn her exit, when, moreover, she departed strong in faith, giving glory to God? Yet, for me, I confess I am selfish, censurably selfish; and while I stood gazing on her breathless corse, the agonized breathings of my spirit to the Preserver of men were, that I might never be called to view my beloved parents thus stretched upon the bed of death. The life of Mrs. Gridley has been amiable; she has departed full of days, and her connections will retain of her the sweetest remembrance.

" We had intended to have reached town earlier in the week; but it was not in friendship to leave unburied so venerable a connection, to resist the importunities of her aged companion and her earnestly imploring children. From Monday noon until Friday morning we remained in Stoughton, yielding such alleviations as an old and unbroken amity had a right to expect. On Thursday afternoon, the sepulchral rites were performed. Her only surviving brother, a white-haired old gentleman, with his lady, and a number of other connections, arrived about noon from Boston, for the purpose of paying the last honors to the deceased by attending her obsequies. An affectionate exhortation and prayer was delivered by Mr. Murray previous to the commencement of the procession, and at the grave, also, some suitable observations were made by our friend, calculated to do jus-

tice to the departed, and administer improvement and consolation to survivors. Our company at Col. Gridley's on Thursday evening was large, and we passed it like those who entertain the sure and certain hope of meeting again the pleasing connection who had so recently taken her flight. The weather yesterday morning proved most propitious to our wishes, and after a night of refreshing slumbers, we departed from Stoughton, enriched with the warmest wishes of our friends."

"Stoughton Villa," the residence of General Gridley, was situated on almost the exact spot where the house of Miss Chloe Dunbar now stands, and in the yard the peonies still blossom from the original stock which Gridley planted.

To return to the military career of Gridley. In November, 1776, he was at Castle William, and gave his testimony in favor of Preserved Clapp, as the inventor of a gun-carriage, signing himself chief engineer. In a letter dated March, 1778, he wrote to General Heath for more men to close the fortifications at Castle William and Governor's Island. He desired that the assistance be sent him that spring, as he feared a return of the enemy. In doing this, he said he was instigated by his love of country, and that should any accident happen through delay, the blame would fall on him. His receipts for payment and the commutation accounts for July, August, and September show that he was still chief engineer.

In 1780 he wrote to Major-General Heath that he had had no pay for thirteen months, and begged that the general would allow him something and charge it to his department. He complained that the last pay he received he was obliged to divide with his son, who assisted him. It is stated upon good authority that Gridley was connected, in 1781, with the operations in Rhode Island, but we have no documentary proof of it. On Feb. 26, 1781, Congress resolved that it be recommended to the State of Massachusetts to make up to Richard Gridley the depreciation of his pay as engineer, at sixty dollars per month, from the time of his appointment to the 1st of January, 1781. The Massachusetts "Register," of 1783, asserts that Col. Richard

Gridley by recommendation of Congress had a pension granted him of £121 13s. 4d. annually during his life, in compensation for the loss he had sustained by entering into the service of the United States.

It is the year 1783, and the citizens of the town have met in the old church to celebrate the return of peace. From the tower the bell rings forth a merry peal. Flags are flying; guns are booming. Men who have taken part in the dangers of the war greet at the church door their companions-in-arms. Young men and maidens come from far and near to join in the festivities. In the pulpit sits the pastor who has ministered to the people for over half a century, and by his side the orator of the day. But when the thanks of the people were to be returned to the veterans of the war, and thanksgiving was to be offered to Almighty God for the success of our arms and the establishment of the Republic, Richard Gridley was uninvited, forced to remain at home and see the great concourse of people pass his house to celebrate the return of a peace to which he had contributed more than any of them. Gridley could not understand this neglect, and inquired of a friend why he had received no invitation to the celebration. His friend reluctantly answered, "Because, General, you are not considered by those having that matter in charge a Christian." His friend alluded to the fact that Gridley had become a Universalist in religious belief. The veteran paused a moment, dropped his head upon his breast, and solemnly uttered these words: "I love my God, my country, and my neighbor as myself. If they have any better religion, I should like to know what it is."

General Gridley's last appearance in public was in 1795, when he assisted in laying the corner-stone of the State-House. The same year we find his name attached to the petition for the Act of incorporation of the town of Canton.

In private life General Gridley's character was exemplary. Correct morals, unimpeachable integrity, unsullied honesty, strict veracity, habits of temperance to abstemiousness in an age when every one drank liquor, a

freedom from every vice, and the practice of the virtues that adorn and dignify human nature were the distinguishing traits of his character. He possessed equanimity of temper, and as a friend and companion was cheerful, agreeable, and instructive. The Hon. William Eustis, Dr. Townsend, and many others, having begun their studies with General Warren, and being by his death deprived of their patron, looked with almost filial affection upon General Gridley as their guide, companion, and friend, and passed much of their time with him during his residence at the house of Governor Brooks in Cambridge, with whom he passed many happy hours. His elegance of deportment was noticed and admired. He was equally charitable to individuals and to the public.

In stature he was tall, of commanding presence, with a frame firm and vigorous. His constitution was like iron. He rarely suffered from illness, and his death was not in consequence of the general decay of nature, such as usually attends advanced age, but was caused by blood-poisoning induced by cutting dogwood bushes. He died on the 21st of June, 1796. On Thursday, the 23d, he was buried in a small enclosure near his house. Soon after, his effects were sold. The portrait of his Majesty George II. and the picture of Blenheim were carried to the house of Dudley Bailey. Jesse Pierce bore away the portrait of the Duke of Cumberland and the silver-hilted sword. The silver and the old tankard remained in the family. The Rev. John Murray preached his funeral sermon, and crowds from far and near came to Canton to pay their tribute of love and respect to his memory. In this neglected spot his body rested until Saturday, Oct. 28, 1876, when the committee, consisting of Elijah A. Morse, Oliver S. Chapman, Edward R. Eager, William E. Endicott, Daniel T. V. Huntoon, appointed to erect the Gridley monument, began the disinterment. A few strokes of the pick revealed that an error of about a foot had been made in the location of the grave; a second attempt proved successful, and at the depth of seven feet the sides of the coffin were reached; from this time the work

was conducted with greater care, a trowel taking the place of a spade. A part of the skull of the veteran was lifted from its bed of sand and gravel, and to it was attached a quantity of gray hair, ending in a braided queue; this sufficiently identified the body. Portions of the bones of the arms and legs were soon after exhumed, and everything found in the grave, except the queue, was placed in a box, which the committee conveyed to the cemetery, where the remains were reinterred, each member of the committee and a delegation of the Canton Historical Society assisting. On the 24th of October the monument had been brought from Milton and placed in position upon the site previously selected by the committee, and given by the town at its annual meeting, for that purpose. The base of the pedestal is of hammered Quincy granite; the dado is of Randolph granite with polished tablets, which bear the following inscriptions:—

“This monument is erected by the citizens of Canton to the memory of Richard Gridley, as a tribute of honor and gratitude to one whose life was spent in the service of his country. Born Jan. 3, 1710. Died June 21, 1796.

“A veteran of three wars, he commanded the artillery of His Majesty’s army at the siege of Louisburg; he stood by the side of Wolfe at the fall of Quebec, and as Major General and Chief Engineer of the Patriot army he planned the fortification on Bunker Hill, and on the day of the battle fell wounded.

“I shall fight for justice and my country.

“I love my God, my country, and my neighbor as myself.”

“Washington wrote:—

“I know of no man better fitted to be Chief Engineer than General Gridley.”

The tablet on the southeast side facing Washington Street bears the American shield with the name “GRIDLEY” in large letters. The whole is surmounted by a cannon in exact imitation of the “Hancock” or “Adams,”—one of the guns Gridley served with his own hand at the battle of Bunker Hill.

Thus, life’s duties well performed, passed away one of the

most distinguished military characters of New England,—renowned for personal bravery, a skilled artillerist, a scientific engineer, a prominent actor in the great events of our country's history; the companion of Sir William Pepperell, of Lord Amherst, of Earl St. Vincent, of Cook the navigator, of Gage, Montgomery, and Wolfe; in later days, of Prescott and Putnam and Knox, of Thomas and Ruggles and Frye and Warren and Washington.

A writer in the "Columbian Centinel," issued a few days after his death, in speaking of General Gridley, says:—

"To sketch the usefulness of the deceased, to delineate his services as a citizen, a soldier, and mason, are unnecessary. They have repeatedly been acknowledged by his countrymen, and live in the memory of every one acquainted with the history of our country."

NOTE.—Major Scarborough Gridley is said to have procured his appointment as second major of the First Regiment of Artillery in the place of Benjamin Thompson, afterward Count Rumford, through parental partiality. On the morning of the battle of Bunker Hill, he had been ordered to proceed with his battalion from Cambridge to the lines, but advanced but a few rods beyond the Neck when he halted, determined, as he said, to cover the retreat, which he considered inevitable. Colonel Frye, seeing Gridley the younger in this position, said to him, "What are you waiting here for?" "We are waiting to cover the retreat." "Retreat!" cries the veteran; "who talks of retreating? This day thirty years ago, I was present at the taking of Louisburg, when your father with his own hand lodged a shell in the citadel. His son was not born to talk of retreating. Forward, to the lines!" Gridley proceeded a short distance with his artillery, but overcome with terror, ordered his men back upon Cobble Hill, to fire with three-pounders upon the "Glasgow" and the floating batteries. This order was so absurd that Captain Trevett refused to obey it, and proceeded to the scene of action with two pieces of artillery; this little fragment of Gridley's battery was the only reinforcement that the Americans received during the battle. For his conduct at the battle, Scarborough was tried by court-martial, Major-General Greene presiding. The sentence of the court, Sept. 24, 1775, was, that for "being deficient in his duty upon the 17th of June last, the day of the action upon Bunker's Hill, the court find Major Scarborough Gridley guilty of a breach of orders. They do therefore dismiss him from the Massachusetts service; but on account of his inexperience and youth, and the great confusion that attended that day's transactions in general, they do not consider him incapable of a Continental commission, should the general officers recommend him to his Excellency." Several persons, living and dead, have confounded Scarborough with Richard Gridley. Samuel Gridley was also a son of the general.

## CHAPTER XXIII.

## THE POWDER-MILLS.

WE now come to the building of the powder-mill. In order to make our narrative complete, it will be necessary to go back to the year 1673. On the 22d of August of that year we find the Rev. John Oxenbridge, pastor, and the Rev. James Allen, teacher, of the First Church in Boston, with Robert Sanderson, one of the deacons of the church, entering into a partnership with Capt. John Hull and Freegrace Bendall, both engaged in trade in Boston, to purchase a piece of land for the purpose of erecting a powder-mill. Two years after, they took in, among others, Mr. John Wiswall, Sr. These gentlemen entered into a sort of stock company, organized for the purpose of "erecting a building and improving a powder mill at Neponset, in the township of Milton." This mill was situated just south of the bridge that crosses the Neponset River in Milton; but the watch-house, which was of stone, and the house occupied by the workmen were on the northerly side of the river, in what is now known as Ward XXIV. of the city of Boston. The company appointed one Walter Everendon (now Everton)—a Kentish man, "who had made powder in England as he saith"—as overseer. In less than three months from the beginning of the enterprise, the work had been so vigorously prosecuted that the General Court, considering the danger of the destruction of the buildings by fire or otherwise from King Philip during the time of his war, ordered that a constant watch be kept at "Unkety" for the preservation of the powder-mill and the grist-mill in its immediate vicinity, and watchmen were appointed to look after them. The General Court also signified its

interest in the undertaking by allowing the proprietors, who were about to erect a stone watch-house, authority "to repair to any magistrate by the law empowered to give warrants to impress workmen to carry on public works, of which sort this is."

In 1701 Walter Everendon bought out Joseph Wiswall's interest, and from time to time purchased the interests of others, so that in 1722 Everendon and Israel Howe owned all the property, and divided it, Everendon taking all on the Dorchester side of the river. In 1724 Howe retired; and Walter Everendon, having been in the business for nearly half a century, sold out to his son, Benjamin, and the following year died. In 1744 the original mill, on the Milton side of the river, blew up. Benjamin Everendon continued the business of manufacturing powder on the Dorchester side of the river until 1749, possibly until 1757, when he sold out and removed to Canton.

Mr. Everendon's attention was called to the fact that an excellent mill privilege at Canton was for sale at a low price. He purchased, in 1749, from Richard Hall and Mary, his wife,—the heirs of Ebenezer Maudsley,—a seven-eighths part, and in 1753, of Timothy Jones, one-eighth part of what was then known as "y<sup>e</sup> old iron works," with two acres of land adjoining the site of the former works, lying on the southerly side of the stream. Here he erected buildings suitable for the purpose of manufacturing powder. He also erected, as he had done in Milton, a grist-mill; and before the year 1753 the buildings were completed and the works in running order, and so continued until the time of his death, in 1766. Nor is it probable that the manufacture of powder at these mills then ceased; for Benjamin Everendon, by his will, devised his powder and corn-mills, with the privilege of the stream, to his son, Abijah Everendon. The works were discontinued before the breaking out of the Revolutionary War, but we are unable to ascertain the exact time. In speaking of the estate as it existed in 1784,—it being then the property of Thomas Everendon, grandson of Benjamin and great-

grandson of Walter, — the Hon. Elijah Dunbar says, “There was no mill then standing on the spot.”

At the beginning of the Revolution, prudence demanded that some provision be made to procure ammunition for the approaching contest. The first and most important duty was to procure an ample supply of powder.

In 1774 Canton had been selected as a fitting place for the Suffolk County Congress, because it was retired, yet within easy access of Boston. The same reasons undoubtedly influenced those at the head of affairs two years afterward in selecting this town as the most suitable place to begin the manufacture of powder. The distance from the sea was great enough to render it safe from the attacks of an enemy landing on the coast, and yet transportation was easy. But besides these advantages, the town of Canton possessed a skilled workman who understood the manufacture of powder. The Everendon family, powder-makers for generations, were still resident here, and were designated in legal documents as “powder makers” by vocation. These considerations undoubtedly influenced the government in determining the location of the mill. The immediate cause may have been an anonymous letter received by Dr. Joseph Warren, as follows:—

May 31, 1775.

SIR,— I shall just take the liberty to give you a friendly line, which I have often mentioned in conversation, but perhaps it will arrive so late as to merit no higher honor than just to light your pipe. . . .

There is now living, or rather pining in poverty, one Everton in Stoughton, that by proper encouragement might at this day become a most useful member of society. He perfectly understands making gunpowder and reviving that which is damaged, and he is the only one in the Province that has the practical skill. What pity the art should die with him! But what am I about? Sat verbum, &c.

A TRUE SON OF LIBERTY.

To Dr. JOSEPH WARREN,

President of the Congress at Watertown.

The November following the receipt of this letter, the contents of which without doubt General Warren had com-

municated to parties interested, the House of Representatives appointed a committee to consider a proper place to erect a powder-mill. The committee were authorized in December "to purchase the remains of a powder-mill in the town of Stoughton, with so much of the land and stream as may be sufficient to prepare said mill for the manufacture of powder." This vote was subsequently reconsidered, and a committee appointed to visit Andover, Sutton, and Stoughton, to take a view of the place in each of the towns where it was proposed to erect a mill.

The town of Stoughton was considered to have the most advantages; but the colonial government did not deem it best to purchase the property formerly occupied by the Everendons, but bought the privilege next above on the same stream. This site was owned by one Samuel Briggs and his son, who on the 20th of February, 1776, conveyed about three quarters of an acre and fifteen rods of land, part upland, part mill-pond, to the Colony of the Massachusetts Bay, for £100, — the grantors agreeing not to damage any water-works that might be built by the colony. This land was near the house occupied by the late Joseph Warren Revere, and still in the possession of the Revere family. On the 19th of January, 1776, the House of Representatives ordered the committee appointed to erect the powder-mill for the use of the colony, "to commence the building of the mill at Stoughton, and to exert themselves to hurry on this important and necessary business without delay," and cause the same to be constructed in such manner as shall appear to them most advantageous.

The historian of Andover, Mass., informs us that as early as the 1st of January, 1776, Mr. Samuel Phillips, Jr., obtained an order from the General Court, permitting him "to employ the master workman of the powder mill erecting for the Colony in Stoughton one Mr. Harling," and adds, "The mill at Andover was completed nearly three months before the one at Stoughton was ready for work." In February the building of the mill was progressing. On the 9th of May Major Thomas Crane was appointed to carry on

the manufacture of powder at the colony mill at Stoughton, and "employ such skilful persons as manufacturers as may be sufficient for the purpose;" and on the 10th of the same month it was—

"*Resolved*, That there be paid to Thomas Crane and Daniel Vose, Esq., £300 to enable them to pay and discharge the debts they have already contracted for labor and materials in building a powder mill at Stoughton for the Colonys use."

The "Massachusetts Spy," in its issue of May 3, says, "The powder-mill at Stoughton will begin to go in a few days." Everything was ready to begin operations. The building where the powder was stored was protected by a high post and rail fence, behind which, night and day, guards were posted with orders from the government "to fire upon any persons who shall attempt, upon being three times forbid by such guards, to enter the said lines."

So successful was the enterprise that in the September following 37,962 pounds of powder and 34,155 pounds of saltpetre were in the storehouse of Major Crane; and during the first three years of the war the Canton powder-mill furnished the greater part of the powder that was used by the provincial army. A writer of the time says that "not only was a large quantity of gunpowder manufactured at this mill, but it was of an excellent quality, made from saltpetre, the product of the towns in the vicinity." Upon a requisition from the board of war, the powder was placed in wagons, and under the protection of a guard, conveyed by night over the rough roads to its destination, and distributed as the military necessities of the army demanded. On Sept. 12, 1776, 350 pounds were sent on board the schooner "Langdon." During the years 1777-79, 7,600 pounds were used on the Continental frigate "The Boston." Forty barrels, containing one hundred pounds each, were sent, on Oct. 20, 1777, to "the Castle," for which Paul Revere, the commanding officer at the time, gives his receipt to Major Crane. Large quantities were also at various times delivered at the Castle and at the powder-house in Boston. In

February, 1777, six Indians, delegates from the Six Nations, visited Massachusetts. The story had been circulated among their tribes that the Americans were not able to manufacture powder, and could not, therefore, contend for any length of time with the mother country. In order to prove to the Indians how false these British stories were, the council ordered that in case the Indians visited any powder-mills, the powder-makers were directed to give them all the information they were able about the making of powder, in order to convince them that powder was really made in this State, and was good, and to present them with a small sample. The Indians were escorted to Canton, where they witnessed the process of making powder, and were given a portion of the stock in hand.

On the 1st of March, 1779, the General Court resolved that a committee, consisting of George Partridge, Lemuel Kollock, and Samuel Phillips, Jr., should have power to sell by auction or private sale the powder-mill at Canton, with all the appurtenances thereunto belonging. They further instructed their committee that an express condition should be made with the purchaser or his successor, that during the succeeding four years he should be obliged to manufacture for the State all the gunpowder that the General Court shall from time to time order to be made, providing the quantity is not greater than the capacity of the mill. The State was to furnish the materials, but the owner was to be at the expense of procuring sulphur and coals. The compensation the owner was to receive for his powder was "as much per pound as shall be equivalent to what eight pence was at the time the mill first began to work."

On the 17th of April following, the committee conveyed the land and mill-pond with stream of water, the powder-mill, together with all the utensils of whatever kind that had been purchased by the State for the accommodation of the powder-mill, to Samuel Osgood, of Andover, he paying therefor the sum of £3,200. From Osgood, in July, 1779, the powder-mill passed into the possession of Samuel Phillips, Jr., of Andover.

On the 30th of October, 1779, the powder-mill at Canton was blown to atoms. One diarist says: "Oct. 30, 1779, Powder mill blew up *ex parte*; one Pettingill very much burnt.—31, Pettingill dies." Another diarist records the event as follows: "Oct. 31, Benjamin Pettingill dies in thirty-five hours after being burnt in the powder mill."

The large stones which had been used to grind the powder were carried to the grist-mill afterward owned by Major-Gen. Richard Gridley, and standing near where the old road crosses the Massapoag Brook, opposite to what is now the factory of the American Net and Twine Company. Within the memory of persons now living, these stones have been used for the purpose of grinding corn.

The property, in June, 1792, was conveyed by Samuel Phillips, Jr., to Jonathan Leonard and Adam Kinsley, ironmongers; but this time the description is changed, and in place of "a powder mill" we find "the remains of a powder mill standing thereon."

On the 14th of March, 1801, Col. Paul Revere, of Revolutionary fame, purchased the property and other real estate in its immediate vicinity. Upon the ground there was then standing a dwelling-house, trip-hammer shop, and "cole" house. Colonel Revere soon began to erect new buildings and refit the old. From this time forward until his death, the gallant patriot was a resident of Canton during the summer months, and was ever active in promoting the best interests of the town. By his diligence and perseverance he laid the foundation of a large business which has been successfully continued by his son and grandson to the present day, and which bears his name.

As in the days of the Revolution the old powder-mill manufactured powder for the supply of the army, in later times, upon almost the same site, the Revere Copper Company turned out brass fieldpieces for the use of the artillery during the War of the Rebellion.

## CHAPTER XXIV.

## INDEPENDENCE. — THE SALT-WORKS.

THE opening of the year 1776 brought little encouragement to the American provinces. The tone of the debates in Parliament were antagonistic. The hiring of German mercenaries to shoot Anglo-Americans at so much a day, the rejection of the petition prepared by the Continental Congress, were matters which did not tend to appease the anger of our ancestors. Redress for past wrongs was no longer thought of; a separation from the mother country was the only solution of their difficulties. Those who loved the House of Hanover, or feared the sword of Brunswick, threw aside their prejudices and joined the common cause.

On the 2d of February, Capt. Abner Crane and Isaac Billings enlisted twenty-three men. Abner Crane was the son of Silas and Experience (Tolman) Crane, who are both buried in the same grave. He was born in Canton, May 27, 1737, and died Jan. 23, 1819. He resided in the Royall house on Doty's Plain, and was a prominent man in town affairs. He was frequently chosen to preside over the annual town meetings. Captain Abner was out from December, 1777, to October, 1778, in Rhode Island, in Colonel Jacobs's regiment, and at another time he marched to Claverack on the Hudson with fifty-eight men.

Capt. Asa Waters, who was born in Stoughton, Feb. 11, 1760, entered the service at the age of sixteen. He says he was a soldier in Capt. Jedediah Southworth's company, Colonel Robertson's regiment, and was stationed at Dorchester in February and March of 1776. He relates that they quartered in the Town-House on Meeting-House Hill; that they were sent to guard Fox Point and Roxbury; that

Captain Southworth's company erected a fort on the night of the 25th of March, on what is now City Point, nearest Castle William, which was bombarded in the morning by the British, but no one was injured. They were on guard-duty until April, 1776, when they returned home.

Captain Waters lived the latter part of his life in a house still standing on the old Bay Road, near to the colony line. I visited the house and saw the widow, a Revolutionary pensioner, in the summer of 1883.

On the 29th of February Col. Benjamin Gill ordered the companies to be ready at a minute's warning to come together with three days' provisions, ready dressed. On the 3d of March the colonel received orders to alarm the people, and on the 4th Endicott's company went down. On the 22d of the same month Capt. Simeon Leach went with his company to guard the shores of Braintree, when the British ships-of-war lay in Boston Harbor; and on the following day Capt. Theophilus Lyon's company of forty-seven men joined them, in the midst of a severe snow-storm.<sup>1</sup> Capt. Theophilus Lyon was the son of Elhanan and Hannah (Tilden) Lyon, grandson of old Elhanan, the man who was always in difficulty with the minister. Theophilus resided in the Priest Howard house, and was the owner of a tan-yard on the north side of the bridge over Pequit Brook. He was born March 26, 1745, and was consequently at this time thirty-one years of age. Those who remained at home were equally active. Elijah Dunbar, on the 25th of March, attended a county meeting at Brown's in Milton. On the 4th of April the Committee of Correspondence and Inspection, consisting of Elijah Dunbar, Peter Talbot, Josiah Pratt, Theophilus Curtis, John Kenney, and Christopher Wadsworth, met at the May tavern; again on the 9th. On the 8th Esquire Dunbar went to a county convention at Gay's tavern in Dedham; on the 10th came the report that Quebec was taken; on the 11th he hastened to Boston to preserve the County Records, and received a promise from Mr. Goldthwait that he would remove them to his country-

<sup>1</sup> See Appendix XXI.

seat. Persons were also appointed to receive rags for the paper-mill, as the province could no longer depend on the mother country for its paper. But the most difficult task was the obtaining of saltpetre.

As gunpowder contains seventy-five per cent of saltpetre, the latter article became a great scarcity during the war; and March 4, 1776, an article was inserted in the town warrant "to see if the town will take any method to encourage the manufacture of saltpetre; and it was voted that a committee be appointed to set up the making of that article." On the 18th of that month it was voted that Adam Blackman, Jonathan Capen, Esquire Dunbar, Samuel Osgood, and George Crosman be a committee to set up the making of "solt Peater" and keep an exact account of their charges. The sills of barns that yielded ammonia, at Aspinwall's, Hartwell's, Ruth Billings's, Aaron Wentworth's, were scraped carefully, and the ground in the immediate vicinity of decayed organic matter was dug over.

Elijah Dunbar attacked this problem in deep earnest. He set tubs in his barn, filled them with water, and tended them; he boiled them and it "comes to but little;" he got dirt from under the house and set his leaches; he fetched apple-tree brush, and boiled down saltpetre. On the 6th of June Dunbar, Wheeler, and Blackman began to build a saltpetre house. On the 17th it was raised; bricks for the chimney were brought from Boston, and the boards were procured from May's saw-mill in Pequit valley; but it was not until August or September that saltpetre was manufactured with any degree of success. It is probable that this article was delivered at the powder-mill when ready for use.

On May 13 the Committee of Correspondence met at Smith's tavern, and on the 17th a fast was held throughout the country. James Endicott went about soliciting clothing for the soldiers; William Shaller visited each house to ascertain the number of male inhabitants capable of bearing arms; Lemuel Gay, William Bent, and Nathaniel Fisher

distributed food to the families of the soldiers; they urged upon all the people with whom they came in contact the necessity of supporting the war. Thus was public opinion wrought to such a pitch that when, on the 22d of May, 1776, the freeholders of Stoughton met at the old meeting-house, they voted "that if the Honorable Continental Congress should, for the safety of this Colony, declare us independent of the Kingdom of Great Britain, we, the inhabitants, will solemnly engage with our lives and fortunes to support them in the measure."

Thus stands the record,—a brave, self-sacrificing record; noble words to be followed by noble deeds; words to be read by all men; a record dear to those who look back one hundred years and recall the men who were willing to fight for liberty and independence; dear to all who in our ancient town enjoy to-day the benefits of the freedom which the fulfilment of this engagement achieved.

On the day that these resolutions were passed, Benjamin Gill and Thomas Crane were chosen as Representatives to the General Court. The month was ended by all the young men going down to work at Castle William.

On the 13th of June "all hands are preparing to go down and assist in driving y<sup>e</sup> ministerial ships out of the harbor." On the 14th the company under Captain Endicott, which formed a part of the regiment of Colonel Gill, marched to Moon Island.<sup>1</sup>

On July 4, 1776, the Declaration of Independence was promulgated by the Continental Congress, at Philadelphia. On Lord's Day, August 18, it was publicly read from the pulpit of the old meeting-house by the Rev. Mr. Dunbar, and a copy was entered in the town record-book. Mr. Dunbar preached a sermon on the occasion, being then in the seventy-first year of his age, and had, save one year, completed a ministry of half a century. In this discourse we have an exponent of his own feelings, and undoubtedly the sentiment of the people of his parish and town. He said:—

<sup>1</sup> See Appendix XXI.

"When George the Third had made his little finger heavier than his grandfather's loins, had been making unrighteous laws, taking away our charter, and altering fundamentally the forms of our government, and has been deaf to the many petitions we have addressed to him, and has treated them with disdain and neglect, with insult and injury, and as a true tyrant, has been, and is, using violent and bloody measures to compel our submission and obedience to his, and his parliament's laws, has been and is sending his ships of war to block up our harbors, intercept our trade, to destroy our seaport towns, and his armies of soldiers to waste and destroy our lives, and is at this time transporting large armies of foreign mercenaries, to complete the work of death, desolation, and tyranny, — by these and many other ways of oppression and tyranny has the King of Great Britain been giving way to his pride and cruelty, and has been exchanging whips for scorpions."

As he proceeded with the delivery of his discourse, the fires of patriotism warmed within him, and with all the force of his nature he declares the right of the people to free themselves from the yoke of Great Britain. He draws a parallel between the children of Israel and the colonies, and sustains the late action of the Continental Congress in dissolving the relation between themselves and Great Britain. Toward the end of his sermon he reads the Declaration of Independence, and closes with a solemn exhortation. The patriotic preacher who uttered these words voluntarily relinquished one half his salary during the war, which he believed was not to be avoided save at the expense of honor. He entered vigorously into the shaping of public opinion; he gave to the sentiment of patriotism the sanction of religion. He exhorted his people to be brave and steadfast. He instilled into their hearts a love of liberty, regulated by law, with that untiring energy and indomitable perseverance for which the clergy of the period of the Revolution were so distinguished. Nor was it by word alone that he urged forward the good work; twenty years before he had seen service at Crown Point, and now, an old man, he went again as chaplain with one of the companies that marched to protect the fortifications, and for some time was sta-

tioned at Meeting-House Hill in Dorchester. He was probably attached to the company of Capt. Jedediah Southworth. He may have been down earlier, for on August 3, 1775, Mr. Dunbar baptized a child of Colonel Robinson at Cambridge. Perhaps this was the first child named for the father of his country,—GEORGE WASHINGTON.

In order to encourage the enrolling of soldiers, the town voted, July 8, 1776, to pay to each of the thirty-eight men who should enlist for the Northern Department in the campaign against Quebec, the sum of £6 6s. 8d., as an addition to their bounty. The persons whose names are hereafter mentioned offered each to pay for five men, that are going into the service toward Quebec, their poll-tax for the above sum that was granted: Colonel Gill, Captain Endicott, Samuel Tucker, Ezekiel Fisher, Captain Billings, Aaron Wentworth, Esquire Crane, Deacon Holmes, John Hartwell, John Withington, Captain Swan, William Shaller, Deacon Capen, Lieutenant Johnson. On the following day there was a training, and Captain Endicott enlisted a number of men; on the 18th the alarm-list trained, and eight men were pressed.

At a town meeting held July 22, there were only two articles in the warrant, the second of which was to see if the town will raise a sum of money for a further encouragement of the men that are to be raised for the expedition against Canada. It was voted to raise £6 6s. 8d. for each non-commissioned officer and soldier that shall enlist and march to join the army against Canada of the last two regiments that are to be raised by taking every twenty-fifth man, if it should fall to those that enlist out of this town to go to Canada; but if they are to march to the works at or near Boston, then they are not to have said sum or any part thereof.

On September 16 every fifth man under fifty years of age was drafted to go to New York. In July the furnace at Stoughtonham sent to the committee of supplies fifteen swivel-guns and nine hundred swivel-shot, which had been manufactured there. In the fall the supply of coal be-

came short. Within two miles of the furnace there was a large tract of wood, owned by Isaac Royall, Esq., Sir William Pepperell, and George Erving, Esq., — all Tories and refugees. Mr. Nathaniel Guild, at that time in charge of the furnace, petitions the General Court for leave to cut wood from this land, in order to make coal, so that the orders for the State and the orders of General Washington for large quantities of military stores may be completed. The court granted him liberty to cut wood not exceeding one hundred cords, belonging to the Loyalists before mentioned, and also granted sixteen of the men who were employed in the furnace immunity from military duty. This furnace was situated on the stream which flows from Walomolopog Pond into Narragansett Bay, and is now occupied by Jeremiah Holmes as a shingle-mill.

At a town meeting held Sept. 30, 1776, it was voted that a committee be chosen to consider and act on the fourth article in the warrant; namely, To hear a resolve from the General Court sent to this town, relative to the formation of a new constitution within this State, and act thereon. It was voted that Messrs. John Kenney, Christopher Wadsworth, Jonathan Capen, Abner Crane, and Elijah Dunbar, Esq., be a committee to draft a vote and lay it before the town. That committee made the following report, which was ordered to be published in the newspapers of the day: —

We, the subscribers, being chosen by this town at a town meeting legally assembled at Stoughton, on the 30th of Sept. last, a committee to draft a vote upon an article in y<sup>e</sup> town warrant, respecting chosing y<sup>e</sup> present General Court, to form a plan of government for this State, have attended to that service and beg leave to report the following resolutions, viz.: —

1. *Resolved*, That good government is the basis of liberty and absolutely necessary to the safety and welfare of a people.
2. *Resolved*, That as the end of government is the happiness of the people, so the sole power and right of forming and establishing a plan thereof is essentially in the people.
3. *Resolved*, That as this State is at present destitute of a fixed and established form of government, it is absolutely necessary that one im-

mediately be formed and established agreeable to the recommendations of the Grand Congress.

4. *Resolved*, That as the present House of Representatives have passed a resolve, to see if the several towns in this State would empower them, the said House, together with the Council, to enact a plan of government for this State, it appears to us unadvisable and irrational, and a measure that ought not by any means to be complied with, for these reasons ; viz. that we are totally unacquainted with the capacities and patriotism and character of y<sup>e</sup> members that compose the said House of Council, excepting our own member ; also, because they were never elected by the people for that purpose, and also because the present embarrassed state of our public affairs calls for the steady attention of every member of said House.

5. *Resolved*, That it is the duty and interest of this town immediately to choose one or more members to join with the members of the other towns in this State to form and publish a plan of government for said State.

6. *Resolved*, That in order to carry y<sup>e</sup> foregoing resolutions into execution as soon as y<sup>e</sup> importance of the matter may admit, it appears to us best that the members of the several towns in each County in this State, chosen for y<sup>e</sup> express purpose aforesaid, should meet together in County conventions, and when so met, should draft a form of government for the whole State.

Then that the members of the several towns of this State should meet together by themselves, or by their Committee, in a State convention or Congress, and compare the several forms of government together, whereby the wisdom of the whole State may be collected and a form of government may be extracted.

7. *Resolved*, That it appears to us absolutely necessary for the liberty and safety of this State that the plan of government, when formed and published, should not be established till the people of this State have had time and opportunity of thoroughly examining the same, and shall consent that it be established by the said State Convention or Congress. All of which is humbly submitted by us.

STOUGHTON, Oct. 2, 1776.

The town of Mendon voted to approve the resolves of the town of Stoughton relative to the manner of proceeding in forming a constitutional government. While these matters of state were being attended to at home, Col. Frederic Pope,

who resided in Stoughton near the Bridgewater line, was far away, crossing the Delaware with Washington, and assisting at the capture of the Hessians.

On the 18th of February, 1777, the question of filling the town quota for three years, or during the war, was discussed in town meeting; and it was voted that any person whether an inhabitant of the town or not, who should enlist before the 5th of March should receive £14 on passing muster. It was also voted that the town hire all the men required to carry on the present war, but if there should be so sudden a call that the committee could not hire them, then the officers shall draft them. One month after, a committee which had been appointed at a previous meeting of the town, March 2, for the express purpose of ascertaining what each man had done, over and above paying his customary tax, toward supporting and maintaining the present war,—either by going into the service, by hiring, or by fines, and to give due credit for the same, in order to make an equal balance of duty,—make the following report:—

“The committee, on their attending the above said perplexing service, endeavored impartially to act according to the best of their judgment, justly without fear or favor, and to perform the difficult and arduous task by passing the following votes, viz. :—

“1. Voted, that each non-commissioned officer and private soldier now belonging to, and who went from the town of Stoughton into eight months' service in the year 1775, be allowed and paid by the town treasurer £2, which small sum, upon mature deliberation, is ascertained to be an equivalent to the aforesaid service; at same time acknowledging the voluntary service done by our brave and patriotic troops, at that juncture when y<sup>e</sup> country was in such a defenceless state, is praiseworthy and was attended in many instances with great danger. Yet considering they had a bounty of a cot and blanket, and that labor and the necessaries of life were much cheaper then than they have been since, and on account of their being near home, and having many privileges and advantages that troops in foreign and distant service cannot possibly have, the committee think in justice they cannot be allowed any more than the above named sum.

“2. Voted, that each non-commissioned officer and private soldier who were in twelve months' service be allowed and paid by the town

treasurer the sum of £16, which large sum, considering their having no bounty when they enlisted, and being obliged to press in uniform at their own expense, and on account of their long and tedious marches, their enduring the inclemencies of extreme heat and cold in different sections of the year, their many and hazardous battles, their frequent and disagreeable retreats, their loosing of packs and clothing, and finally their being obliged to expend almost all their wages for the comfortable support of life, the committee think in justice is no more than adequate to their incredible fatigues, and dangerous and hard services.

“ 3. Voted, that each non-commissioned officer and private soldier who were in the two months’ service in February and March, the last year belonging as above said, be allowed and paid by the town treasurer y<sup>e</sup> sum of £1, which sum the committee judge is an equivalent for said service, considering they had the advantage of being near home, although it is granted they had no bounty and that their duty was attended with fatigue and great danger on Dorchester Hills, and for that reason they are allowed the above said sum.

“ 4. Voted, that each non-commissioned officer and private soldier who were in the four months’ service last year to Ticondaroga belonging as aforesaid, £1, 10, which sum is thought reasonable to be allowed to them on account of their long and tedious march in extreme hot weather, and their being obliged to carry their own baggage a considerable part of the way or leave it behind them, notwithstanding their having a large bounty of £13 6, 8 for their going: yet adding both together, the Committee think in justice they will be amply rewarded for that service.

“ 5. Voted, that every 25th man being a non-commissioned officer or private soldier, who was drafted by order of Council or voluntarily went into the service to make up that quota upon the lines near Boston for four months the last year, be allowed and paid by the Town Treasurer the sum of £4, on account of their wages not being equal to what they could get at home, which sum is estimated to be an equivalent for that service by the committee, and those who paid their money for that service be allowed the sums they actually paid.

“ 6. Voted, that those persons that were drafted by order of y<sup>e</sup> General Court to go to Horse-neck or New York, not being military officers, that went in person, that hired or paid their fines, be allowed and paid by the town treasurer the sum of £10 each, in consideration that men could not be procured under that sum at that time for some

cause or other, and as fines and hiring with the same sum is voted by the town to be allowed, the committee in justice estimate personal service in the same campaign to be equal to those that paid their money.

“ 7. Voted, that those persons drafted for the last three months’ campaign be allowed and paid as aforesaid £10 for the reasons last mentioned.

“ 8. Voted, that the Captains and Lieutenants who were in y<sup>e</sup> twelve months’ service in the year last past, belonging to the town, be allowed and paid by the town treasurer, to each of them, £10 on account of their great expenses, their good services, their many fatigues and dangerous enterprises they have necessarily and unavoidably been called to in course of the last year.

“ 9. Voted, that those Ensigns who were in y<sup>e</sup> twelve months’ service, belonging as aforesaid, be allowed and paid £12 each, in consideration of the aforementioned reasons, and on account of their wages being small in proportion to their expenses.

“ 10. Voted, that the Captains and Lieutenants in the eight months’ service in 1775, belonging as aforesaid, be allowed and paid £1, 10 each, which sum is allowed in consideration of their patriotic and good services.

“ 11. Voted, that y<sup>e</sup> Ensigns in last mentioned service belonging as aforesaid, be allowed and paid £2 each, in consideration of the last mentioned reasons, and on account that their pay was then very small.

“ 12. Voted, that the Captains and Lieutenants in y<sup>e</sup> two months’ service in February and March, be allowed and paid £0, 15 each, on account of their extraordinary danger on Dorchester Hills, and to the Ensign in that service for y<sup>e</sup> aforesaid reason and small pay, £1.

“ 13. Voted, that the Captain who went to Ticonderoga the last year be allowed and paid £10, in consideration of his answering for one of the town quota of men, and on account of his leaving his business, having no bounty, his long march, and extraordinary expenses; and the Ensigns in that service £12 each, for the aforesaid reasons and small pay.

“ 14. Voted, that the Captain, Lieutenant, and Surgeon who went to New York in the two month’s campaign, be allowed and paid £7, 10 each, for the aforesaid reasons.

“ 15. Voted, that the Lieutenant to New York for three months for the above reasons be allowed and paid £7, 10.

“ 16. Voted, that those who went on alarms to Bunker Hill and Weymouth be allowed and paid £<sup>0</sup>, 6 each, for each service, on account of their having no pay allowed them by the Court.

“ 17. Voted, that none of the aforesaid sums be paid to any person unless to those who are taxed and shall pay their proportion to the rate now immediately to be collected for y<sup>e</sup> purpose of making an equal balance of duty in this town respecting the burden expenses of the present war, excepting the heirs of y<sup>e</sup> deceased who have done duty in the war; and this last vote was passed in consideration that a number of men are now enlisted who can not be obliged to pay the tax. All of which is submitted, &c.”

The town at its May meeting chose Thomas Crane as its Representative, but desired to go on record as standing by its former resolutions, and desired that its Representative should take no part in forming a plan of government.

The scarcity of salt throughout the country had impelled the people to take active measures to obtain a supply. On the 21st of May, 1777, a committee, consisting of James Hawkes Lewis, Adam Blackman, and Deacon Capen, were appointed by the town, to manufacture salt and “make trial as soon as possible.” They visited Squantum, leased a piece of land of Joseph Beale, procured bricks, timber, etc., and in August began operations. For the next eighteen months, wood was carted from Stoughton to the landing at Milton, and was there measured by Phineas Pain, transferred to lighters, and floated down the Neponset River to Squantum; the salt-house was built where the improved sewer leaves the mainland for Moon Island. When the salt was ready, it was brought up to Stoughton in barrels or hogsheads. During 1779 the committee paid out £958 19s. 4d. and received £929 13s. 4d. In 1783 the kettles, pails, trays, baskets, etc., were brought back to Stoughton, and sold at auction at the house of Lieut. Robert Capen.

Nov. 3, 1777, the second article in the warrant was “to see if the town will choose a committee to provide for the families of those who are now in the Continental service.” It was “voted that John Withington, Peter Talbot, James Endicott, Recompence Wadsworth, and Elijah Dunbar be

a committee to provide for the families of them that are in the Continental service, agreeable to a Resolve of the General Court."

The following is the report of the committee chosen to examine the accounts of the Committee of Supplies:—

STOUGHTON, March 12, 1778.

We, y<sup>e</sup> subscribers, being chosen a committee to examine the accounts of the committee of supplies of y<sup>e</sup> town, have this day attended that service; and beg leave to report that said committee have opened accounts with the families of the Continental soldiers, and have fairly and accurately set down their receivings and payings out; and upon adjusting the accounts we find that they have received of y<sup>e</sup> Continental families and of the town y<sup>e</sup> sum of £183, 17, and have delivered out to said families to y<sup>e</sup> amount of £132, 4, 2, 2, so that there remains in said committee's hands y<sup>e</sup> value of £51, 12, 9, 2, which we find consists in the following articles, viz., corn, nine bushels valued at £9, 18, and 533 1-2 of pork, which together with y<sup>e</sup> salt to salt y<sup>e</sup> same, y<sup>e</sup> expense of bringing it from Boston, and a pail to put y<sup>e</sup> hog's fat in, amounts to £41, 14, 8, so that there remains in said committee's hands £0, 1, 2,—all which is submitted by us.

SAM'L BLACKMAN,

BENJ. GILL,

ROBERT SWAN,

*Committee.*

During the year 1777, the Committee of Correspondence, which consisted of James Hawkes Lewis, John Withington, Isaiah Johnson, Capt. Abner Crane, and Capt. Samuel Payson, met frequently at May's tavern, at Smith's tavern, at Noyes's in Sharon, and at Johnson's, to regulate the prices of goods, and to ascertain what was being done to carry on the war. They were also raising men to go to Rhode Island, hiring men, and paying them with hired money; trainings were constantly taking place. On the 31st of July Colonel Gill set off, his troops having started on the 27th; on the 28th of October they were heard from. Burgoyne had met them, and they had captured him; and a number of the citizens rejoiced at Stone's over the glad tidings.

During 1775 the Continental currency remained nearly at

par. In 1777 it was at a discount of fifty per cent, or, as we should say, gold had risen to two hundred. In 1778 specie was worth four times as much as paper, and at the end of the year 1779, forty times as much. The following bill will show the depreciation of the currency in 1780:—

The Town of Stoughton to James Endicott, D<sup>r</sup>. For providing for Elijah Lyons family at y<sup>e</sup> stated price, agreeable to an agreement made by the Committee chosen by y<sup>e</sup> town to hire all draughts of men.

	Current Price.	Stated Price.
To $\frac{1}{2}$ lb of Flax . . . . .	£0 6 6	£0 0 11
“ “ bushel of rye . . . . .	3 0 0	0 3 0
“ 2 lbs shugar . . . . .	1 8 0	0 2 0
“ 1 “ coffea . . . . .	0 18 0	0 2 0
“ $\frac{1}{4}$ “ Tea . . . . .	2 14 0	0 3 0
“ $3\frac{1}{2}$ “ Shugar . . . . .	3 10 0	0 3 6
“ 63 “ Beef @ 8/6 pr lb . .	27 12 6	1 1 8
“ 10 “ Veal @ 12/ “ “ . .	6 0 0	0 3 4
“ 1 bushel potatos . . . . .	3 0 0	0 2 0
“ 4 lbs shugar . . . . .	4 4 0	0 4 0
“ $\frac{1}{4}$ lb Tea . . . . .	3 3 0	0 3 0
“ $1\frac{1}{2}$ bush Corn . . . . .		0 6 0
“ 69 lbs beef @ 13/ pr lb. . .	44 17 0	1 3 0
	<hr/>	<hr/>
	£100 13 0	£3 17 5

STOUGHTON, Feb. 23, 1780.

A true account, errors excepted.

JAMES ENDICOTT.

## CHAPTER XXV.

## THE LOYALISTS.

THE Loyalists, usually denominated Tories, were not numerous in Canton. Some attention was paid to them as early as 1775. On the 9th of April, 1776, the Committee of Correspondence and the selectmen met and agreed "to vendue" the Inman place. Again, on the 13th, they met at the May tavern, and spent the afternoon drawing leases for the Inman farm, which would imply that the place had been sold or leased. Ralph Inman was a prominent Tory. He resided at Cambridge. His wife, the widow of James Smith, of Milton, brought him a large property, a part of which was the Robbins estate on Brush Hill, where in the ancient mansion may still be seen her portrait painted by Copley. Whether the patriots were successful in confiscating the property in Canton I know not, but Inman's place was taxed during the Revolution "to the committee of one hundred."

On the 13th of May, 1776, the Committee of Correspondence met at Smith's tavern "to take cognizance of those that have been unfriendly to the country." On June 3, they met at Sprague's "to take some order with those who refuse to sign the test act."

In 1777 an Act of the General Court obliged the selectmen "to present the names of all those who were unfriendly to the common cause, and had endeavored since the nineteenth of April, 1775, to counteract the united struggles of this, and the United States for the preservation of their liberties and privileges." Six only were found; namely, William Curtis, Noah Kingsbury, Samuel Capen, Henry Crane, Edward Shale, and Edward Taylor. William Curtis was an East

Stoughton man. Noah Kingsbury was an Episcopalian, and paid his ministerial rates to St. Paul's, Dedham. Samuel Capen was not the Canton man of that name, but was the son of Jonathan and Jerusha (Talbot) Capen; he was born in Dorchester, and died in Stoughton, April 15, 1801. Henry Crane was the son of William and Abigail (Puffer) Crane; he was born May 6, 1719, and married Abigail Lyon, Nov. 29, 1744. He was a warden of the English Church, and its constant friend and supporter. He died Jan. 4, 1804. Edward Shale lived in the Bet Everton house at the time of the Revolution; he was married to Elizabeth Kilpatrick, of Milton, in 1753; he died April 30, 1784. He had a son Edward, who was born Oct. 20, 1754, married in November, 1776, and was in the patriot army. Old Betty Shale lived in the old house until April 23, 1833, when she died in the seventy-sixth year of her age, and so utterly alone that she had no one to follow her to her grave.

There still stands near the corner of Washington and Green Lodge streets, in the village of Ponkapoag, a very ancient building, now a barn. It was once a house, and occupied by Lemuel French, who was born May 16, 1770, and died Feb. 8, 1809. He married Mary Bailey, sister of John Bailey, our Representative to Congress, and in this house his children were born. One of them, George, born on July 19, 1799, was a man who possessed a wonderful inventive talent, combined with great literary ability. Under date of March 20, 1826, he writes to a friend:—

“I have not yet made your telescope; but do you doubt my ability to do it? Since I saw you I have made two—one a Newtonian of twelve inch, and the other of twenty-two—on the principle recommended by Burkhardt. Had I a good sheet of brass, I should have completed one for you before this time. But I have begun, and a great undertaking it is,—a Newtonian of seven feet.”

During the Revolution this was known as the old Tory House, and in it resided Edward Taylor, a native of Scotland, the worst of all the Canton Tories. So violent was he that when

the minute-men passed through Ponkapoag, on the Lexington alarm, they seized him, stuffed his gun full of mud, made him march into Boston with them, and then put him in the guard-house.

John Kenney, Esq., was appointed by the town to obtain evidence against the Tories. In regard to five, no action appears to have been taken, but Edward Taylor was so obnoxious that Kenney determined to have him arrested. Taylor, ascertaining the situation of affairs, declared that he would not be taken alive. He made a great display of fire-arms, and it was asserted that he had no less than seven guns in his house at one time; and when he went into the village he was a walking arsenal. Accordingly, Mr. Kenney procured the assistance of Squire Tudor, who had been judge advocate in the Continental army, came to Stoughton, put up at the old May tavern, and in three days, having obtained sufficient evidence, ordered, as the town's attorney, the arrest of Taylor. He was arrested at midnight, and after a vigorous resistance, conveyed into Boston and confined in the guard-house.

The first anniversary of July 4 was celebrated in 1777 by the trial of the Tories, and the matter evidently ended.

The following year the General Court passed the Alienation Act. The property of some of the Tories was confiscated; some fled the country, and became wanderers, outcasts, and exiles. Edward Taylor was allowed to return to Ponkapoag, and end his days in peace.

I have conversed with persons who remember seeing Taylor, an old man tottering about the streets of Ponkapoag village. He used to walk to the site of the English Church, and sitting upon the greensward, meditate upon the days gone by. The graves about him were those of the friends and companions of other days, ere the pain of separation from the mother country had embittered his life and estranged his friendships. He was indeed "the last leaf on the tree," and in this sacred enclosure, with other faithful followers of the king on the 15th of October, 1793, having completed seventy-nine years of life, his body was consigned to its final resting-place.

The opinion of the voters in regard to Loyalists was clearly set forth in the instructions given to their representative May 16, 1783:—

“Whereas, we have reason to believe that this year every effort will be made for return to their position, of that abandoned set of men very justly described by the laws of this Commonwealth, conspirators and absenteers who voluntarily, at the beginning of the war, not only deserted their countries cause, but have aided and assisted the enemy with their counsels and money, and many of them with their personal services, most inhumanly murdering innocent women and children,—therefore, we instruct you to attend the General Court constantly, and to use your utmost exertions, that they and every one of them be forever excluded and barred from having lot or portion amongst us; and that the estate they formerly possessed, and have justly forfeited, may be immediately sold, and the money arising therefrom be applied to the discharge of our public debt, and that such of them as have unwarily crept in among us may be immediately and forever removed out of this Commonwealth.”

One man, after the space of threescore years, here again touches our history,—Samuel Danforth, Esq., who in early manhood was one of the proprietors of the first grist-mill in Canton. Since that time he had been high in office, was judge of probate, and, in 1774, was appointed a mandamus councillor, and took the oath, but was obliged publicly to relinquish his office on the steps of the Court-House at Cambridge, in the presence of a multitude assembled to witness his recantation. This discipline had its effect. In the following letter, written to his brother-in-law, the pastor of our old church, he speaks of the British as “the enemy.”

BOSTON, May 9, 1777.

REV<sup>D</sup> & DEAR SIR,—Many years have elapsed since I had the pleasure of seeing and conversing with you, altho' it be not long since I heard of your good state of health by my cousin Mr Elijah Dunbar. I presume your visits to Boston are but rare, and more so to Cambridge, else I should have seen you,—not doubting but our old mutual friendship and quondam connections would have prompted you to call at my lodgings. My advanced age has more lately prevented my

riding out to visit my friends who live at any distance from me, Altho' I enjoy (thro' Divine Favour) a comfortable degree of health.

Here follows a passage already quoted on page 202. The letter continues:—

And as, in case Boston should be invaded, I purpose to move with my daughter into the country, and to take a room in some house to ourselves, but to board with the family until the siege is over, I would therefore gladly know whether in such case you could possibly accomodate me with one room, whether chamber or lower room, in your house. If this meets, you will lay me under the greatest obligations to you, and I will make you all reasonable satisfaction therefor. In the mean time I rest Your loving brother & humble servant,

SAMUEL DANFORTH.

THE REV'D MR SAMUEL DUNBAR.

Please give my compliments to your spouse and Cousin Elijah, and tell him that we will boyl the Black Cats head, for it was never more needed.

Boston was not invaded, and Mr. Danforth with his trunks was not disturbed by the avengers of the cause he had forsown; but a more relentless enemy seized him, and five months after this letter was written, he died, in the eighty-first year of his age.

In February, 1778, Col. Benjamin Gill and Elijah Dunbar went into Boston to get three soldiers for the town. In the afternoon they went to Cambridge, and saw General Burgoyne. On the 7th, three more soldiers were procured. On March 12, the accounts of the Committee of Supplies were examined, and beef was procured to fill the requisition on the town. April was a busy month: the committee on the Constitution met on the 1st; on the 2d, the town meeting used up the day; on the 3d, and again on the 7th, the selectmen sat all day at Smith's tavern; on the 9th, Elijah Dunbar went down to Squantum to see the condition of the salt-works; on the 14th, a county conference was held at Dedham, still harping on the Constitution; on the 15th, an account of the wood delivered for the salt-works had to be taken, as it lay

on the landing at Milton; on the 20th, the selectmen desired Mr. Dunbar to attend a meeting of the proprietors of the common land at Dorchester; on the 27th, another town meeting was held, and delegates chosen to a county convention, to be held the next day at Dedham, and Mr. Dunbar attended. He also attended this month to the letting of the church land, and to a quarrel between Swift and Capen, at Sharon.

On May 16, the committee of thirteen who had been chosen at the March meeting to take into consideration the Constitution, proposed by the State Convention of February 28, made the following report. Their sentiments seem to have been shared by a majority of the inhabitants of the Commonwealth, as the draft was rejected by the people:

The committee appointed by y<sup>e</sup> town of Stoughton, at y<sup>e</sup> last March meeting, to take under consideration, and examine for and in behalf of said town, y<sup>e</sup> constitution and form of government for y<sup>e</sup> State of Massachusetts Bay agreed upon by y<sup>e</sup> convention of said State, February y<sup>e</sup> 28th, 1778, to be laid before the several towns and plantations in said State, for their approbation or disapprobation, beg leave to report, —

That your committee have with candor and fidelity examined y<sup>e</sup> contents of y<sup>e</sup> above said constitution; and from a full conviction that y<sup>e</sup> same is deficient, absurd, unintelligible, unequal, embarrassed, and oppressive in many parts, and y<sup>e</sup> whole incompetent with y<sup>e</sup> safety and happiness of y<sup>e</sup> people, therefore your committee are of opinion, upon mature deliberation, that this town ought unanimously to disapprove of y<sup>e</sup> above said constitution or form of government for y<sup>e</sup> above said reasons, which your committee will now attempt to elucidate in y<sup>e</sup> following manner: —

1st. It is deficient, because destitute of a Bill of Rights to secure the liberties of y<sup>e</sup> people from y<sup>e</sup> tyranny of their legislators. It is likewise deficient, because no provision is made to prevent bribery in y<sup>e</sup> choice of legislators, and in y<sup>e</sup> appointment of other servants of y<sup>e</sup> State.

2d. We object to y<sup>e</sup> mode of forming y<sup>e</sup> constitution as absurd and subversive of the first principles of common prudence and republican policy; for it is stupid, and y<sup>e</sup> precedent extremely dangerous, to allow usurpers and others in power to set bounds to their own power,

y<sup>e</sup> lust of which is never satisfied without robbing y<sup>e</sup> people of those unalienable Rights that y<sup>e</sup> late unprecedented State convention took great care not to mention in y<sup>e</sup> proposed constitution now under consideration. Furthermore, the method of altering y<sup>e</sup> constitution, if established, is absurd, and unintelligible to many, for it may be established by two-thirds of y<sup>e</sup> voters present at y<sup>e</sup> several town meetings within y<sup>e</sup> State held for that purpose ; but it shall not be altered afterwards unless two-thirds of y<sup>e</sup> inhabitants direct y<sup>e</sup> same.

3d. We object to y<sup>e</sup> 6th article, because representation is so very unequal.

4th. We object to y<sup>e</sup> 9th Article as an embarrassed and absurd mode of electing the Senate ; for as y<sup>e</sup> people at large are to vote for all y<sup>e</sup> Senators in every part of y<sup>e</sup> State, then must y<sup>e</sup> greater part of them act (if they act at all) blindfold in their choice, not knowing any better who are fit for Senators than they do who are fit for Selectmen in remote towns in y<sup>e</sup> State ; and they are totally and equally disqualified to vote for either.

We object to y<sup>e</sup> 14th and 15th Articles, wherein too small a majority in each House is to be a quorum, and where by a power is lodged in five of y<sup>e</sup> Senate to nonconcur any bill or resolve of y<sup>e</sup> House of Representatives.

We likewise object to y<sup>e</sup> 19th Article, as a confused, absurd, and embarrassed mode of choosing salary officers, as each branch of y<sup>e</sup> legislature are to have a right to originate or negative y<sup>e</sup> choice,—it having a tendency to promote contentions and bribery with all y<sup>e</sup> scandalous train of evils attendant thereon. We also disapprove of y<sup>e</sup> exorbitant power vested in y<sup>e</sup> Governor and Senate, of appointing all civil and military officers as an infringement on the rights of the people ; for there is as much propriety in lodging a power with y<sup>e</sup> Governor and Senate, for them to choose y<sup>e</sup> general assembly, as all civil and military officers,—for we can see no reason why y<sup>e</sup> common people are not as capable of choosing y<sup>e</sup> latter as y<sup>e</sup> former.

5th. We object to y<sup>e</sup> 20th Article as dangerous and oppressive, wherein y<sup>e</sup> Governor and Senate are to be a court for y<sup>e</sup> trial of all impeachments of any officers in y<sup>e</sup> State ; and y<sup>e</sup> power of impeaching all officers of y<sup>e</sup> State for male conduct, in their respective offices, is vested in y<sup>e</sup> House of Representatives, which power renders y<sup>e</sup> safety of y<sup>e</sup> people very precarious, and subjects them to suffer and groan under y<sup>e</sup> tyranny of male administration, without having y<sup>e</sup> least power, or even y<sup>e</sup> most distant hope of freeing or relieving themselves, only by force of arms.

We also disapprove and condemn y<sup>e</sup> 32d Article as oppressive and intolerable, whereby all the common law, and all such grades of the British Statute Laws, as have been adopted and usually practised in y<sup>e</sup> courts of law in this State, shall still remain, and be inforced until altered, &c., which Article approbates the execrable Law-Trade with all y<sup>e</sup> destructive evils attendant thereon, and as this is ingrafted into y<sup>e</sup> constitution, and so cannot be altered in future, unless it shall be voted by two-thirds of y<sup>e</sup> inhabitants, it is big with evils, destructive of, and fatal to y<sup>e</sup> happiness of y<sup>e</sup> people.

To conclude, your committee have not time to point out all y<sup>e</sup> defects of y<sup>e</sup> constitution; yet thus much they would observe upon y<sup>e</sup> whole, that altho some parts of it may be safely adopted by y<sup>e</sup> people, if properly introduced into a constitution properly formed by a convention of y<sup>e</sup> State, chosen for that special purpose, nevertheless, we cannot but esteem y<sup>e</sup> whole as offered to us in y<sup>e</sup> lump to be an illconcerted scheme, not calculated to secure to the people those rights and liberties that ought to be as dear to them as their lives.

All which is submitted to the town by their committee.

Elijah Dunbar, Peter Talbot, John Kenny, Jedediah Southworth, Adam Blackman, Wm. Wheeler, Sam'l Shepard, Sam'l Talbot, Nathaniel Fisher, Geo. Crossman, *Committee.*

STOUGHTON, May 12, 1778.

At a town meeting, May 28, 1778, the town voted the following instructions to their Representative to the General Court:—

*To Thomas Crane, Esq.:*

SIR,—The Town of Stoughton having made choice of you to represent them in a Great and General Court y<sup>e</sup> ensuing year, it must be agreeable to you, if you consider yourself y<sup>e</sup> servant of y<sup>e</sup> Town, and accountable to them as you really are, to know y<sup>e</sup> minds of your constituents respecting y<sup>e</sup> important duties of your station, who have chosen you to act for their safety and happiness, as connected with y<sup>e</sup> whole and not for your own Private emolument or separate interest; therefore y<sup>e</sup> Town think fit to give you the following instructions:

You are by no means to vote for any person belonging to the following orders of men to have a seat in y<sup>e</sup> Legislative Council, but use your influence to have them excluded (viz.): the members of y<sup>e</sup> Continental Congress and officers holding commissions under them, Judges of y<sup>e</sup> Superior Courts of Common Pleas, Judges of y<sup>e</sup> Maritime

Courts, Judges of Probate, Registers of Probate, Sheriffs, Members of ye Board of War, and all executive officers who have a fixed annual stipend. As soon as ye two Branches of the Legislature are settled and properly organized, your primary object must be the prosecution of ye war with spirit and vigor, with a view to bring it to a speedy and honorable issue. For this purpose you are directed to exert yourself to have ye Continental Army completed in ye most expeditious manner, and see that negligent towns and delinquent officers are punished according to Law, in that case made and provided, and also you are to vote for such large and speedy supplies as may appear to you necessary to enable ye Commander in Chief of our Armies to answer the expectations of his country, that the war if possible may be ended the ensuing Campaign with immortal honor to himself, and permanent glory and security to ye United States of America. On motion made, ye Town voted ye following amendment to ye instruction (viz.) : that ye Representative use his influence that whenever men are called for, that ye Capt. for hireing said men shall be paid by ye State. You are to move for and promote an enquiry to know what has become of ye clothing provided by the State for their own troops in ye Continental Army, and who are to blame (for blame there is) that the same has not yet been delivered to ye soldiers agreeable to ye promise of ye public, that delinquents may be punished for their mall conduct and negligence. Likewise, you are to endeavor to prevent future delays of ye like nature, by promoting frequent enquiries into ye conduct of those who are appointed to provide and deliver clothing and other supplies for ye use of ye Army, — and also all grievances that our soldiers have or do now suffer by Publick or private wrongs, be speedily and effectually redressed ; you are instructed to use your best endeavors that members of the General Court be not unnecessarily charged with the transaction of business, that can be as well or better done by suitable persons not belonging to the same, and who may be appointed for such purposes ; and that all persons intrusted by ye General Court with business of any kind, to do from time to time render an account of their conduct, that where any are unfaithful that they be displaced without favor or affection, so that ye unfaithful be punished, and the upright servants of Government be rewarded ; for where faithful servants of Government are not rewarded and the villains of ye publick punished, no man of integrity will ever choose to accept a trust, and ye State must be Governed by weak or wicked men. You are, on the other hand, to avoid such parsimony as to discourage worthy men from engaging in ye publick service, and on

y<sup>e</sup> other hand, such a profusion as to encourage men to fleece y<sup>e</sup> publick and to wriggle themselves into places of profit and honor. You are furthermore instructed to move for and promote an enquiry into the conduct of the board of War, whether they have acted for y<sup>e</sup> safety and interest of y<sup>e</sup> State with prudence, fidelity, and dispatch, and have expended y<sup>e</sup> publick monies and stores for no other than y<sup>e</sup> publick use. Likewise, you are to move for and promote an enquiry into the Managers or Superintendents of the Powder Mills belonging to, and the property of this State, to see whether y<sup>e</sup> monies they have received from time to time out of the Treasury of the state have been properly applied, and only for the publick benefit,— whether they are indebted to y<sup>e</sup> State or the State to them,— whether they have employed faithful and skillful workmen, and whether y<sup>e</sup> powder manufactured at each Powder Mill is good, and may be safely depended on for the defense of y<sup>e</sup> State. You are expressly directed firmly and heartily to oppose the establishment of the proposed Constitution, even if two-thirds of the Inhabitants voting in Town Meeting do approve of it, because deficient in many parts, and y<sup>e</sup> whole inconsistent with y<sup>e</sup> safety and happiness of y<sup>e</sup> publick, having no Bill of Rights for its foundation; and because it never can be altered, unless two-thirds of all the Inhabitants of y<sup>e</sup> State direct the same; and also because near a hundred towns in y<sup>e</sup> State were unpresented in y<sup>e</sup> Convention that formed it, and this Town for one among the rest. Moreover, you are directed to transmit to your constituents y<sup>e</sup> names of y<sup>e</sup> Towns who shall vote for, and those who vote against, y<sup>e</sup> proposed Constitution, together with y<sup>e</sup> number of persons so voting in each Town, and also the names of y<sup>e</sup> Towns who do not vote upon it at all. Furthermore, you are enjoined to move for and strenuously urge that a Resolve be passed in y<sup>e</sup> General Court, and sent out to the several Towns in the State, recommending it to them to choose Delegates to sit in a State Convention for the sole purpose of forming a Constitution, and when formed, transmitted to each town for their approbation or disapprobation, or for their alteration or amendment. Previous to this, you are to endeavor that a day be set apart for fasting and prayer, to look to y<sup>e</sup> Supreme Governor of y<sup>e</sup> world that the people may be directed by Him in y<sup>e</sup> formation of a Constitution, so that their rights may be secured with those blessings and benefits produced by a good Government. You are particularly instructed to use your utmost endeavor that every measure be pursued for promoting of virtue and piety, and for suppressing of vice and immorality, especially Sabbath breaking, profane cursing and swearing, and the destructive practice

of setting up Dram Shops, Tippling Houses, without approbation or Licence.

You are directed steadily to attend the sessions of y<sup>e</sup> General Court, and not absent yourself on private business, unless in case of extreme necessity, and you are on no terms to accept of any office of honor or profit while you are the Representative of y<sup>e</sup> Town without y<sup>e</sup> approbation of your constituents, in order that you may be influenced by no motive only by that of serving y<sup>e</sup> publick ; that you may be always thus influenced, it is agreeable to y<sup>e</sup> earnest wishes and prayers of your constituents.

These instructions were published in the "Continental Journal" of June 18, 1778.

## CHAPTER XXVI.

## WORTHIES OF THE REVOLUTION.

CAPTAIN WILLIAM BENT was the son of Joseph Bent, first of the name in Milton, and was baptized in that town, November, 1737. He married Chloe, daughter of George and Thankful (Redman) Blackman, Nov. 24, 1763; it is probable that he soon afterward took up his residence in Canton. At the time of the Lexington alarm, William Bent was ordered to assemble with the company of Capt. Asahel Smith, of which he was a member. It was near his usual hour of dining, and a dish of which he was extravagantly fond—fried smelts—was being prepared. So great was the excitement among the members of his household when the order to march was received, that they urged him to proceed directly on his way, which he did with the loss of his dinner. Bent remained with his company but a few days, when he obtained leave of absence and returned home, and at once recruited a company, which marched on the 27th day of April, and was sent to Roxbury, and attached to General Heath's regiment. The company was stationed at one time at Squantum, to protect the inhabitants of the seaboard from the attacks of British troops. Captain Bent was soon ordered to Cambridge. In October, 1775, he was captain in the Thirty-sixth Regiment of foot in the Continental army. It was doubtless soon after this time that he went to Canada, as stated by his son, by the way of New York, and returned home in 1776. During the war his name appears on various important committees, and he was active in promoting the best interests of the town. He died Oct. 17, 1806, and his wife died March 12, 1820, aged eighty. They are buried in the Proprietors' ground.

Col. Benjamin Gill, to whom reference has frequently been made in these pages, was the son of Benjamin and Abigail (Fisher) Gill, and was born in Canton, June 2, 1730, and died April 23, 1807. His early life was passed upon his father's farm, on Pleasant Street. At the age of twenty-two he sought in marriage Bethiah Wentworth. It would appear that this young woman had allowed a swain named Liscom to place upon her hand a ring. The rivals met one evening, at the house of the innocent cause of this rivalry, which stood near what is now the Stoughton Turnpike, and each urged persistently his suit. Gill said, in reply to her expressed fear that he did not love her warmly, —

“Bethiah, I love you as I do my life,  
And always intended to make you my wife.”

The truth, or the poetry, of this sentiment had a convincing effect upon the heart of the maid, and drawing the ring from her finger, she returned it to Liscom. On Jan. 9, 1752, Gill placed another ring on her finger. Colonel Gill appears to have been actively engaged in all matters pertaining to the welfare of the town or the church. He was chosen deacon of the latter in 1768; he was a selectman, often moderator, and in 1776, represented our town in the General Court. In 1766, he received his commission as lieutenant in the militia; in 1773, that of captain; on the 17th of November, 1774, he was elected lieutenant-colonel of Lemuel Robinson's regiment. In 1775, soon after the breaking out of the Revolutionary War, he was promoted to colonel, and was thereby the highest in military rank in the town. The officers of his regiment were sworn in at Colonel Doty's tavern, April 25, 1776. Having been placed in command of a regiment, he marched with a detachment to guard the mouth of Milton River. In December, 1776, he was at the lines near Boston. On the 31st of August, 1777, he left Canton, and on October 17 of the same year, at the head of his regiment, saw the surrender of Burgoyne. He returned to his home, and on Christmas Day gave a grand dinner at his house to the officers of his regiment, to which the principal men of our

town were invited. When not absent on service, he served during the war on various town committees of importance. He was one of the petitioners for a division of the town in 1796.

After the surrender of Burgoyne in October, 1777, a free passage was granted to the troops to return to Great Britain, on condition that they should not again serve against this country. Many of the troops belonging to the Prince of Hesse-Cassel, while under guard at Cambridge, deserted, and some of them settled in Canton,—James Turner, William Hall, and James Barrows being among the number; and John Karts, who married Chloe Wood, Nov. 26, 1778.

Among others who went into the service of their country was William McKendry, who was the son of John and Mary (Tolman) McKendry, and was baptized in Canton, May 19, 1751, and died Aug. 23, 1798. He married Ruth Tucker, of Milton, Dec. 15, 1785, who survived him. She died March 19, 1806. "Her death was occasioned by her clothes taking fire as she sat by the fireplace asleep in the evening." He left no children, and Capt. William McKendry, Sr., of Ponkapoag, was heir to his property. He was quartermaster in Colonel Brooks's regiment in 1781, and at the close of the war, one of the original founders of the Society of the Cincinnati. He was wont to imagine himself in service after the war had ended; he would in fancy form his regiment in line near Pequit Brook, ride to the house of his old colonel, give the proper salute, and return to his home; he also had a park of artillery, over which he kept guard. Once on Boston Common, when the troops were in line, he rode furiously down the line, gave an order which disarranged the whole plan, and rode home as fast as his horse could carry him. From a diary written by Lieut. William McKendry, we learn that on Feb. 19, 1778, he was at Albany with the troops which on that day were reviewed by General Lafayette. He records that on May 30, Captain Patrick, with a number of troops from Alden's regiment, attacked a number of Indians commanded by Brant, at a place called Cobleskill, fifty-nine miles southwest from Albany. Capt. William Patrick was a

tailor; on Nov. 16, 1768, he married Deborah Smith, of Dedham. The year following he came to Canton, and in 1770 purchased land from Joseph Esty; on the 25th of July he raised his house. This house was added to the Amariah Blake house as an L in 1820; here it remained during my memory. The well-house is still standing. When Mr. G. F. H. Horton built his house, he took the Blake house for an annex, and used the Patrick part for a paint-shop and small manufactory; so that the original house is still preserved. In this house were born to Patrick and his wife five children,—Andrew, 1770; Phineas, 1772; Catharine, 1774; Polly, 1776; William, July, 1778 (a posthumous child). These children all lived to reach the age of twenty-one. The mother died July 19, 1816, aged seventy-four years, and her grave-stone is still to be seen in the Canton Cemetery. The original name was Kilpatrick, and in the list of the minute-men who marched in Capt. Asahel Smith's company at the alarm, April 19, 1775, from Stoughton, we find, as one of the sergeants, William Kilpatrick. We have his autograph signed in 1777 as William Patrick. Of his career in the army, we know but little. He was at one time captured by the enemy and carried to Canada, and in due time exchanged. On May 12, 1777, he was at home in Stoughton, and undoubtedly at this time raised his company, which was afterward attached to the regiment of Col. Ichabod Alden, in the Continental army. On Oct. 17, 1777, he was present at the surrender of Burgoyne's army.

It would appear that during the latter part of May, 1778, the regiment of Colonel Alden was stationed at Cobleskill, about fifty-nine miles southwest from Albany. On the 30th of that month, a large band of Tories and Indians under the leadership of Thayendanegea, commonly known as Joseph Brant, and Barent Frey, who had made themselves for some time past the terror of that region, inflicting no small damage by the destruction of life and property, secreted themselves in an isolated spot and awaited the approach of Captain Patrick, who had been detached from Colonel Alden's regiment with a handful of men to pursue them. While the

troops of Patrick were resting, their arms stacked, the Indians suddenly attacked them and cut them to pieces; Captain Patrick fell early in the engagement; his lieutenant, a corporal, and nineteen men were also killed; the command then devolved upon a sergeant, who fought bravely, as all had done. The bodies of Patrick and his lieutenant were shockingly mutilated. He was buried, writes Lieutenant McKendry, on June 3, with military honors. This diary also informs us that on September 27 Lieut. Benjamin Billings left Cherry Valley for Stoughton.

By the report of the committee chosen to examine the accounts of the Committee of Correspondence, the following citizens are credited with having performed labor peculiar to the office of trust reposed on them: Col. Benjamin Gill was engaged in procuring soldiers in Boston to fill the town's quota; Lemuel Gay, Nathaniel Fisher, Peter Talbot, and Christopher Wadsworth were supplied with funds at various times, to purchase necessary supplies for the families of the soldiers in the Continental army. Elijah Dunbar had attended conventions, taken cognizance of those unfriendly to the country, and also those who refused to sign the Test Act; he had drawn up subscription papers to get money for the State. Capt. Peter Talbot, Christopher Wadsworth, Capt. Theophilus Curtis, Capt. David Lyon, Capt. Josiah Pratt, Jonathan Capen, Theophilus Lyon, James Pope, Joseph Richards, Jr., Samuel Talbot, Lemuel Gay, had rendered services of a similar nature; and Mr. John Kenney had made a journey to General Washington by order of the selectmen. 15,600 pounds of beef were demanded in 1780 from this town for the use of the army.

Oct. 10, 1780, the town voted that Captain Southworth, George Crossman, and Samuel Talbot prepare a petition to be signed by the town clerk for the town, forwarded to General Washington, in behalf of three of our townsmen who were in captivity,—William Merion, who subsequently died of small-pox in New York, Ebenezer Hayden, and Lemuel Smith.

Mr. Smith was born in Stoughton, Dry Pond District. At

the age of sixteen he enlisted in the Continental army. He was present on Dorchester Heights, and witnessed the embarkation of the royal troops. When our army moved south, young Smith accompanied them. After the battle of White Plains, he was captured and conveyed to New York, where he was put in the sugar-house, where he suffered for ten months the tortures of hunger, disease, and abuse. On being released, he returned home on foot through the wilderness, and reached Stoughton footsore, penniless, and nearly broken down in health. He died Nov. 5, 1846, aged eighty-seven years. His grave-stone at Dry Pond Cemetery can easily be seen from the road.

On the triangular piece of land, situated in South Canton, bounded by Neponset, Church, and Washington streets, stood, in 1786, the house of Peter Crane. Between 1834 and 1837 this house was removed to the Revere Copper Yard, or "Canton Dale," and became the homestead of the Revere family. Peter Crane, the son of Henry and Abigail Crane, was born at Packeen in 1752. He was a gunsmith by trade, and in 1813 was prover of fire-arms for the county of Norfolk. To him and his wife Abigail was born, on the 15th of February, 1789, a daughter Margaret, who was, in due time, to marry the Hon. Timothy Fuller, May 28, 1809; from this union was born Margaret Fuller, Countess d'Ossoli. The following account, written by her, of the every-day life of the persons who once occupied this house, has been preserved: —

"Peter Crane, though an artisan of moderate circumstances, was quite scholarly for his day and condition of life, and possessed an original turn of mind, as well as marked independence of character. He left some disquisitions, preserved by his family, of no literary excellence, but indicative of a strong, untutored mind, coping with the intellectual problems of life, and feeling after truth by the unaided light of individual thought. He was noted for going on in his own course, with utter disregard of popularity, and of the view which others might take of his conduct. He served in the Revolutionary War, was adjutant in the Twenty-fourth Regiment of the Massachusetts Line, commanded by Col. John Greaton, and at one time, when there was

no chaplain, performed the duties of that office for his regiment. Though belonging to no church, and entertaining perhaps rather crude ideas of his own in religious things, yet he had an influence over the minds of others which induced his counsels and prayers to be sought for in circumstances of distress. He died before I was born, Dec. 6, 1821; but my grandmother lived till Dec. 2, 1845. My father and mother often visited her at Canton, riding in a chaise, and carrying one of the children sitting on a cricket at their feet; and my turn for these journeys came often. My father was an ardent lover of Nature, which he doubly enjoyed in his escapes from the pressure of public and professional business; and his enjoyment of it, and the points of interest he called attention to, heightened my relish for this pure gratification. He drove slowly, and sang with my mother on the way. These journeys are to be perpetually remembered by me; and the visits were always celebrated in sacred song among the Canton kindred, which my father accompanied on the flute, enjoying music with almost passionate delight. Arriving at Canton, we were always joyously greeted by the bright and sunny face of my aged grandmother, who lived with a maiden aunt, and the uniformity of whose life was very agreeably varied by these visits, while my father never neglected to bring generous supplies for her rather meagre larder. She was a very pious woman, in the simplicity and devotion of the Baxter school, whose 'Saint's Rest,' as well as the works of Watts and Doddridge, were very familiar and precious to her, and formed, together with her ever diligently conned and well-worn Bible, almost the whole range of her literary acquirement. She was very fond of singing devotional hymns. Among others, 'China' was a great favorite, sung even with her last failing voice upon her death-bed. As she sang it, the minor cadence, and its reference to the grave, rather affrighted and repelled my childish taste; but I have since been able to appreciate the sentiment which made it attractive. My grandmother had great sweetness of temper and a sunshine of disposition which may have been received by my mother as an hereditary gift.

" My mother has given some rather grotesque accounts of riding to church on a pillion, and of being sometimes taken up behind a rustic cavalier, whose invitation she had unwillingly accepted, to spare him the mortification of a refusal. It was at church that my father first saw her, he happening, through some chance, to be in Canton on the Sabbath. He loved, and his love was returned. He soon led her to the altar, a blooming girl of twenty, and ten years younger than

himself. Father was not blind to worldly advantages of family and position ; and such were readily within the reach of a rising young lawyer, whose talents had already become favorably known. But it was well for him that he yielded to a softer and a better sentiment. His love for my mother was the green spot on which he stood apart from the commonplaces of a mere bread-winning, bread-bestowing existence."

There is a tradition that Peter Crane, who was an excellent workman in iron and steel, had a shop that stood near the corner of Church and Washington streets ; that one day he went across the street to try a scythe, and seeing a small elm-tree struggling among the bushes, cut away the surrounding brambles, trimmed the superfluous branches, and gave it a chance. This is the magnificent tree that now stands in front of the store of Mr. D. C. F. Ellis.

In 1780 the Committee of Correspondence and Safety consisted of Samuel Capen, 2d, James Pope, and William Wheeler. The winter of 1780 was unusually severe ; the crops of 1779 and 1780 had failed ; the war had created a heavy debt ; the currency had so depreciated it cost £4 to have a horse shod, and twelve shillings for a bowl of toddy ; farmers, who had been obliged to sell their corn and cattle for worthless bills, had planted less than usual. Amid these discouragements, our ancestors were called upon to organize a new government for the commonwealth, and manfully did they answer the call of duty. Canton, no less than other towns, was blessed with men of strong intellects and warm hearts,—men who had in former years closely studied the wisdom of the mother country, who were familiar with methods of government and strongly attached to well-tried forms, as the only safeguards of liberty. Many of these men had been connected with the government of the Crown. They had relied upon the laws of England, and had been accustomed to look to the mother country for advice. Suddenly they found themselves thrown upon their own resources. They must originate and promulgate a form of government free from the shackles of monarchy, and the traditions of centuries. Five years before,

they had taken an oath that they would "bear faith and true allegiance to his Majesty King George, and defend him to the utmost of their power against all traitorous conspiracies." But the meeting at the Doty tavern, the County Congresses at Dedham and Milton, and the Declaration of Independence had subverted their former principles; and in 1780 they reiterated the doctrine that "man is born with certain inalienable rights, such as life, liberty, and the pursuit of happiness," and adopted our present Constitution. The responsibility was great; and the historian can point to no brighter page in our country's history than the renewal of the foundations of the political existence of Massachusetts amid such fearful discouragements.

The inhabitants of our town assembled in the old church and voted, June 1, 1779, that their representative be instructed to vote for the calling of a convention to form a new Constitution, and to have the whole State equally represented, "and the representative is himself instructed to be watchful of the rights and liberties of the people." "On the 9th of August, the town chose the Rev. Jedediah Adams for delegate to sit in the State convention for the sole purpose of forming a new Constitution."

The Constitution submitted for the town's approval in 1778 had received very severe treatment at town meeting. The committee reported that it was "deficient, absurd, unintelligible, unequal, embarrassed, and oppressive in many parts," and recommended the town to disapprove of it, which the town did unanimously. The Constitution of 1780 was not allowed to pass the ordeal of a town meeting held on June 1, 1780, without having several changes made in it.

Art. IX. of the Declaration of Rights read as follows:—

"All elections ought to be free, and all the inhabitants of this commonwealth, having such qualifications as they shall establish by their form of government, have an equal right to elect officers, and to be elected for public employments."

This article was objected to by the town, and it was urged, —

“That every male inhabitant that had reached the age of 21 years, and had paid taxes for the support of government, should have a right to vote, because, said one of the speakers, the right of election is not only a civil right, but a natural right, which ought to be considered as a principal corner-stone in the foundation for the frame of government to stand on, consequently it is unsystematic and contrary to the rules of architecture to make it dependent on the frame, taxation and representation are reciprocal, and inseparably connected.”

In regard to Art. XIII.: —

“In criminal prosecutions, the verification of facts, in the vicinity where they happen, is one of the greatest securities of the life, liberty, and property of the citizens.”

The town voted it defective, for the reason that although a truth is asserted, yet no right is declared; and they voted eighty-five in the affirmative, none in the negative, to add the words, “therefore every subject in this commonwealth has a right to such security.”

Art. XVI. speaks only of the liberty of the press as essential to the security of freedom in a State; but we consider the statement deficient and unsafe, because liberty of speech is as essential to the security of freedom in a State as that of the Press, and it was voted “that it be connected in said article.”

In 1781 the Committee of Correspondence consisted of John Kenney, Robert Swan, and Samuel Capen, 2d.

At a town meeting held Jan. 1, 1781, the following instructions were voted to the representatives: —

*To ELIJAH DUNBAR, Esq., and MR. CHRISTOPHER WADSWORTH :*

GENTLEMEN, — You being chosen by ye Town of Stoughton to represent them in ye Great and General Court, and as it must be agreeable to you to know ye minds of your constituents in all important matters, we think fit to give you ye following instructions: With respect to ye men that served in the last campaign, — one set for six months, ye other set for three months, — as we ever have been willing in every campaign since ye war to encourage ye soldier that would engage in ye service, so also at ye close of every campaign we mean

to be punctual in paying them; and as the soldiers were promised forty shillings per month in gold or silver, or Bills equivalent, you are strictly enjoined to use your best exertions in y<sup>e</sup> General Court that a Premium of Bounty of thirty five shillings of your new emission per month be granted each soldier in service, over and above y<sup>e</sup> forty shillings per month in y<sup>e</sup> new emission, for their good services. With respect to a motion that was made in Court at y<sup>e</sup> last session to repeal an act made in y<sup>e</sup> year 1780, as recommended by a Resolution of Congress of March y<sup>e</sup> 18th y<sup>e</sup> same year, entitled an act making provision for calling in to be destroyed this State's Quota, according to y<sup>e</sup> present apportionment of y<sup>e</sup> public bills of credit, which have been emitted by Congress, &c., you are strictly enjoined steadily to oppose in future with your best exertions any motion of that kind that may be made in Court, as we apprehend that for particular States to make or repeal any laws contrary to y<sup>e</sup> Resolution of Congress tends to break the Union."

A resolve passed the Legislature this year for "collecting clothes for this Commonwealth's Quota of the Continental Army;" and at the town meeting, held July 4, the fifth article of the warrant was "To see what method the town will take to furnish the Selectmen with a sum of money, in order for them to procure a quantity of clothing required of this town for the army."

At the town meeting, Feb. 19, 1781, Art. II. was, "To see if the town will take under consideration any late act of the General Court, respecting taking of the Tender Act," etc., and it was "voted, Messrs. Capt. Endicott, Esq. Crane, Dr. Crosman, Capt. Southworth, and Col. Gill, be a committee to take the matter under consideration, and write circular letters to y<sup>e</sup> several Towns in this County immediately on y<sup>e</sup> matter."

At a town meeting held on April 11, 1781, the representatives received these instructions: —

GENTLEMEN, — You are instructed to use your most vigorous exertions and influence in said Court to obtain a repeal of an act, entitled an act for repealing certain parts of an act for altering y<sup>e</sup> several acts of Government, which now relate to y<sup>e</sup> currency of y<sup>e</sup> State, &c. And you are alike directed to use your endeavour that y<sup>e</sup> Collectors of y<sup>e</sup>

hard money Tax be directed to receive the new Bills which hath been struck by Congress and emitted by this State in the lieu of the hard money, provided it is not contrary to the authority of the United States in Congress assembled, and that the new emission bills be received and paid in all payments equal to silver, unless otherwise determined by the Congress of the United States. And you are instructed to be very cautious in giving your vote or votes for any Law or Resolve, until you are well informed that they are not repugnant to the authority of Congress. And you are directed to enquire after and call up y<sup>e</sup> Petition that was preferred to y<sup>e</sup> General Court by this Town, praying that y<sup>e</sup> Bounties given by y<sup>e</sup> Town to y<sup>e</sup> soldiers in y<sup>e</sup> three year's service might be refunded to said soldiers; and give an account to y<sup>e</sup> Town at the annual meeting of said Town in May next what order the General Court have taken on the above mentioned Petition."

In pursuance of a resolve of the Great and General Court, passed in February, 1781, the assessors of every deficient town were authorized to distribute its inhabitants into as many classes as the number of men required in such town amounted to; and each person in a class was assessed his just proportion toward procuring a man. The following is a memorandum of a class made by Samuel Tucker, Jr., to hire a man to serve as a soldier for three years to fill up the Continental army: —

*To the Selectmen and Assessors of the Town of Stoughton:*

This is to inform you that the class number sixteen, for hiring a man to serve in the Continental Army for three years, or during the war, have hired a man to perform said three years service, and they gave him four hundred and fifty silver dollars, being £135; also the said class, before they hired the last man (John Aspinwall, Jr.), had hired a man to serve for said class who was claimed by the town of Boston, by which means, and for the cost and charge of hiring them, the class at cost and charge to the amount of \$90.00, including what Gersham Joy owed said class, he being gone and left nothing to pay; and we paid interest for the money ever since the 25 of June, 1781; and the widow Jerusha Wentworth, and John Wentworth, who belonged to said class, have neglected and refused to pay their respective proportions for hiring said men, and the cost that said class has been at to procure a man agreeable to the Resolves passed February 26, 1781,

saving that said John Wentworth paid forty shillings to said Aspinwall at the time of hiring him. Therefore we request that you would grant a warrant agreeable to the law, to collect their respective proportions for hiring said men, the cost and the interest of their part of the money, so that we may be able to discharge their part of the debt, due from said class.

SAMUEL TUCKER, Jr.,  
*Committee of Sixteenth Class.*

March 4, 1782.

Twenty-three men were raised by the class system. The Committee of Correspondence in 1782 consisted of Elijah Dunbar, John Holmes, and Adam Blackman; and in 1783, of Benjamin Gill, James Endicott, and Major Swan.

On March 18, 1782, agreeable to an article in the warrant, "To see if the town will allow every male person, twenty-one years of age, and free, to vote in all town matters," the following resolution on the right of suffrage was passed:—

"Whereas it has been the laudible custom of this Town ever since the struggles of y<sup>e</sup> United States with Great Britain for their freedom and rights, not to debar, but admit all and every person being Twenty-one years of age, living within y<sup>e</sup> limits of this Town, and taxed therin for y<sup>e</sup> support of Government, to exercise their natural, essential, and unalienable right of self-government by voting in all Town affairs and at election of public officers and Representatives; which custom being upon y<sup>e</sup> principles of freedom, equality, and justice ought to be established an unalterable precedent, except in y<sup>e</sup> choice of y<sup>e</sup> Senate, which represents property; therefore, voted, that this Town do hereby ratify and confirm said custom as a precedent that ought never to be violated or altered hereafter, with the exception aforesaid."

On May 16, 1783, the town instructed John Kenney, their representative, to endeavor to obtain from the General Court a lower valuation for the town, confiscation of the property of Tories, the prompt payment of officers and privates, frugality in the expenditure of the public money, and various other matters tending to an honest administration of public affairs.

The end of the war and the return of peace was duly celebrated in Canton by a service at the old meeting-house, June

2, 1783. The Rev. Samuel Dunbar made a prayer, and an oration was delivered by Samuel Searle.

In town meeting, Sept. 18, 1783, it was voted to accept the report of the committee that was chosen to take under consideration the address from Congress to the States and General Washington, circular letters, and sundry other letters and papers, etc.

“ Report : Gentlemen, your committee, whose names are underwritten consonant to appointment, having taken into consideration the matter contained in the Pamphlets committed to their inspection, solicit permission to report that the recommendation of Congress relative to Impost ought by all means to be complied with, provided y<sup>e</sup> whole revenue arising therefrom be appropriated to the payment of the debts, and not otherwise, and also the eight per cent. fee allowed the officers for collecting be not granted. That the alteration in the eighth article of confederation agreed to and recommended by Congress, being incompatible with the interest of these Eastern States, is rejected. That the half pay and commutation granted to the officers of the army is both unreasonable and unjust ; and what they humbly conceive was not in the power of Congress to grant, being conspicuously incongruous with the general welfare of the United States, therefore meets their warmest disapprobation.

“ Thus, Gentlemen, your Committee has, in a few words, communicated the result of their proceedings, and are not without their suspicions, though not from a sensibility of remissness in the duty, that some will be ready to think that too little has been done and said upon a matter of such vast importance ; to such they modestly apprehend it will be a sufficient apology to assure them that the whole passes their more penetrating inquisition, and consequently opens the field for expansion of more elevated genius and refined speculations ; but, Gentlemen, be this as it may, your Committee, conscious of having been faithful, cannot but hope and flatter themselves that you, upon canvassing the whole, will in some good measure coincide with them in the above sentiments.”

## CHAPTER XXVII.

## SHAYS'S REBELLION.

THE war was over, but the day of reckoning was to come. The Federal debt, the amount due the officers of the army, the State debt, and the indebtedness of the town for advances made either in bounties, supplies to the army, or families at home, had to be paid. Little remained of the gifts of land or money that had been received for public purposes. Private individuals owed large sums to one another which during the confusion of war times they had neglected to pay. Ill feeling soon sprang up between debtors and creditors; and the courts and the lawyers were looked upon as means of oppression by those who had shed their blood to free their country from the oppression of Great Britain. In some counties the courts of justice were overawed. Shays's Rebellion broke out, and the majority of our townsmen sympathized with the insurgents. "The insurrection of Shays," says a sexton of the old school, "was a matter of conscience beyond all doubt. He and many of his associates believed themselves a conscience party." Be this as it may, the government became alarmed, and determined to enforce submission to the laws. One of the young men of Canton, John Endicott, whose exploit as a boy of twelve has been related, enlisted in the small army commanded by General Lincoln, which was sent into the Western counties to reduce the insurgents. He held the office of orderly sergeant in the company to which he was attached. He was out in that famous night-march from Hadley to Petersham, pronounced by historians one of the most remarkable on record. It was attended with great suffering on account of the severity of the cold and depth

of the snow. The insurgent forces were encamped on a hill in Pelham. General Lincoln was in Hadley watching their motions, going out himself on the 2d of February to reconnoitre their position. The next day, at noon, he was informed that they were in motion,— as it was supposed, however, only shifting their quarters to another hill in the same town. But at six in the evening of the same day—the 3d of February—he received undoubted intelligence that they had broken up their encampment and begun their march eastward, in the direction of Petersham, on the borders of Worcester County. He instantly gave orders to his army to put itself in readiness to follow; and in two hours, at eight o'clock in the evening, his forces were on the march,— a long winter's night before them. By two o'clock in the morning, they had advanced as far as New Salem. "Here," says Judge Minot, in his History of the Insurrection of Massachusetts and of the Rebellion, "a violent north wind arose, and sharpened the cold to an extreme degree; a snow-storm accompanied it, which filled the paths; the route of the army, lying over high land, exposed the soldiers to the full effects" of the blast, and, "the country being thinly settled," for many miles "afforded them no covering. Being thus deprived of shelter for want of buildings, and of refreshments by the intenseness of the cold, which prevented their taking any on the road, their only safety consisted in closely pursuing a march which was to terminate at the quarters of the enemy. They therefore advanced the whole distance of thirty miles," scarcely halting by the way.

They reached Petersham during the forenoon of the 4th of February. "On their arrival, Endicott—twenty-three years old that day, for it was his birthday—was obliged, before allowing himself time for refreshment or rest, to go some distance to seek provisions for his company, those they had taken with them in their knapsacks being so badly frozen that they could not be used. It is not surprising that he could never forget that terrible night-march. The severity of the weather and the fatigue and sufferings of the little army dwelt in his memory, and his description of them was

minute and graphic. Little do we, who rest in our quiet habitations under protection of laws universally respected, reflect on the sacrifices by which our enjoyments and immunities were purchased."

John Endicott, in 1787, took up his residence in Dedham, where he became a distinguished citizen, filling many offices of public trust, at one time being a member of the Council, during the administration of Governor Lincoln. He died in 1857.

At a town meeting, May 17, 1786, the instructions following were voted to the representative:—

*To JAMES ENDICOTT, Esq.:*

SIR, — Notwithstanding your Constituents rely with full confidence on your integrity and abilities, yet they think it expedient to instruct you in the following particulars, viz.: You are hereby directed and instructed to use your utmost influence and abilities in y<sup>e</sup> next session of y<sup>e</sup> General Court, that y<sup>e</sup> pernicious practice of y<sup>e</sup> Law, as most elaborately and feelingly held up in public view by some eminent Patriot under y<sup>e</sup> signature of Honestus, may be totally abolished, and that a Bill may be framed that each citizen of this Commonwealth may support and defend his cause before any Court of law with y<sup>e</sup> same freedom and propriety as he can now before Arbitrators or Referees, agreeable to the Declaration of Rights.

2d. You are also instructed to use your best endeavors that all exorbitant Salaries and fees be reduced in proportion to services done, and y<sup>e</sup> poverty and distresses of y<sup>e</sup> people who pay.

3d. The distressing situation of y<sup>e</sup> people is so universally felt, on account of y<sup>e</sup> scarcity of a circulating medium, you are directed to use your endeavors that y<sup>e</sup> Legislature pay their earliest attention to a matter of such infinite importance, and devise and adopt y<sup>e</sup> most eligible plan for y<sup>e</sup> restoration of a proper circulation in y<sup>e</sup> political body, which is almost totally stagnated, and which must terminate in a dissolution unless timely prevented.

At a town meeting, Oct. 2, 1786, the following additional instructions were voted to the representative:—

"Notwithstanding the high opinion your constituents entertain of your abilities and good intentions to serve them, and the trust reposed in your integrity and fidelity for that purpose, when State Convulsions

and political diseases of a complicated nature, attended with the most dangerous and alarming symptoms, call aloud not only for the exertions of the head, and those skilled in political remedies, to administer speedy relief, but likewise for the aid of every inferior member of the Body,—they think it their duty, as well as their right, to tell their complaints, state their grievances, and hint the method of cure and modes of relief.

“ Your constituents feel themselves aggrieved, and think that they justly complain of exorbitant salaries in the executive and judicial departments, which they suppose is at present beyond the Constitutional power of the Legislature, by an act of Legislation, to redress. Notwithstanding, as his Excellency is framed for wisdom and greatness of soul, your Constituents do wish, and therefore instruct you to use your influence in the Legislature, that he be politely invited to exhibit specimens of his magnanimity by imitating a Jewish Patriot who would not eat the bread of the Government in a time of general distress. You are instructed to use your influence that the Treasurer and Commissary General's salaries be reduced in proportion to services done and the distress of the people who pay, and that the number of Clerks in said offices be reduced as well as their pay, and likewise that all other exorbitant salaries be reasonably reduced, except those of the Members of Congress, and the Justices of the Supreme Judicial Court, which appears reasonable.

“ You are directed to use your influence that the mode of collecting Imposts and excise be totally changed, in the following manner, viz.:—

“ That the Collectors be chosen in and by each Town, and the expense of collecting be paid by said Towns, and that all the monies so collected be appropriated for the purpose of paying the foreign debt, and that greater duties be laid upon all superfluities of life, and especially upon all Spirituous Liquors.

“ You are directed to vote for no gratuities to any man, or body of men, without particular directions from your Constituents. You are instructed to exert your best abilities to lop-off some of the unnecessary branches of some departments of Government, and in particular the Courts of Common Pleas and Courts of Quarter Sessions, and let all actions and causes that used to come before and be recognizable at the above Courts come before and be recognizable at Courts appointed for that purpose in each Town,—the parties always having the benefit of appeal to the Supreme Judicial Court, and that the order of Lawyers, as they now practice, be entirely annihilated.

“Your Constituents view the present mode of collecting the Taxes to be a grievance on the poor; therefore you will endeavor to have such alteration as shall appear to you beneficial to the public.

“You are also instructed to exert yourself to have the Probate Courts held, and Deeds recorded in each Town, and to likewise strive that all other grievances be addressed.

“And that a moderate Bank of paper money be emitted, and that it shall be a tender in all contracts made after the emission is issued, and for the interest on all former contracts, likewise to answer for any former contracts that are sued for or strenuously demanded, and for all public Taxes made on Polls and Estates. That the Imposts and Excise, so far as can be come at, shall be paid in hard money, and appropriated to pay the foreign debt or interest of the same.”

At a town meeting, Jan. 29, 1787, an address from Governor Bowdoin having been read to the qualified voters, it was voted, —

“That this Town will exert its influence and power to support y<sup>e</sup> present Constitution, however imperfect it may be, and will, when Constitutionally required, most decidedly co-operate with Government in every necessary exertion for the restoring to the Commonwealth that order, harmony, and peace upon which its happiness and character do essentially depend.”

Also the town voted the following petition: —

“To the Honorable Senate and House of Representatives of the Commonwealth of Massachusetts in General Court assembled.  
Most Respectfully Sheweth —

“That your Petitioners, the Freemen of the Town of Stoughton, in Town Meeting legally assembled, are under the most alarming apprehensions on account of the public convulsions and universal Commotions in the Commonwealth at the present day;

“That your Petitioners, at this dreadful crisis, when the din of arms and hostile appearances freeze them with horror, are greatly afraid that a general civil war and effusions of innocent blood will be the issue of the present measures of Government, unless the minds of the people are quieted by the Legislature adopting those that are more lenient, and redressing those grievances generally felt, therefore anxiously pray that your Honors would be graciously pleased to grant the following request: That the effusion of the human blood may be

if possible prevented ; and that the most decisive measures be immediately adopted by the Legislature to accomplish so necessary and salutary a purpose ; that the Courts of Common Pleas and General Sessions of the Peace be abolished, and a substitute, answering every purpose, be instituted that shall be apparently most beneficial to the publick.

“ That the fees be regulated, &c.

“ That the matters of the Governor’s Salary and other Salaries be lowered for the present in proportion to the scarcity of money, and in order that some measures that we are persuaded will quiet the people in a considerable degree may be adopted. Until the abolition aforesaid shall take place, we pray that the Fee Table may be lowered, — in particular, that the Justices of the General Sessions of the Peace should not have more than 2s. 6d. per day ; who live within ten miles, and those above ten miles, 3s. 6d. per day, and no travel allowed ; also that the Fee allowed for acknowledging an instrument should not exceed 6d , and all other parts of the fee table be lowered in proportion. Also to prevent the numerous Lawsuits that have taken place, and the general costs that has arisen thereon, to the great distress and utter ruin of numbers, — we pray that a law may be made that when a dispute shall arise between party and party that if either of the parties shall offer to the other to leave the matter in dispute to persons mutually chosen, the party refusing shall pay all the cost which shall, in the Judgement of the Judges of the Supreme Judicial Court, exceed the cost of the proposed reference.

“ Also we pray that a law may be made that whosoever, in the Judgement of the assessors in each town, can procure and keep five, ten, twenty, or thirty sheep, and being duly notified by the assessors, shall not procure and keep the number so specified, shall pay 6s. to the use of the Government for every five sheep he shall be deficient. Also we pray that a law may be made that whosoever in the Judgement of the assessors of each Town can raise one acre, one-half acre, or one-quarter of an acre of Flax yearly, and being duly notified by the assessors, shall neglect or refuse to cultivate the quantity allotted, shall pay six shillings to the Government for every one-fourth acre he shall be deficient.

“ Also we pray that a law may be made for the preventing the killing of Lambs till they are upwards of a year old.”

The following is the “oath of allegiance,” subscribed to by the officers of the town of Stoughton, on the 19th of March,  
1787: —

We, the Subscribers, do truly and sincerely acknowledge, profess, testify, and declare that the commonwealth of Massachusetts is, and of right ought to be, a free, sovereign, and independent State ; and we do swear that we will bear true faith and allegiance to the said commonwealth, and that we will defend the same against traitorous conspiracies and all hostile attempts whatsoever ; and that we do renounce and abjure all allegiance, subjection, and obedience to the king, queen, or government of Great Britain, and every other foreign power whatsoever ; and that no foreign prince, person, prelate, state, or potentate hath or ought to have any jurisdiction, superiority, pre-eminence, authority, dispensing, or other power in any matter, civil, ecclesiastical, or spiritual, within this commonwealth, — except the authority and power which is or may be vested by their constituents in the Congress of the United States. And we do further testify and declare that no man or body of men hath or can have any right to absolve or discharge us from the obligation of this oath, declaration, or affirmation ; and that we do make this acknowledgement, profession, testimony, denial, declaration, denunciation, and abjuration heartily and truly according to the common meaning and acceptation of the foregoing words, without any equivocation, mental evasion, or secret reservation whatsoever. So help me God.

ABNER CRANE.

LEMUEL GAY.

JAMES POPE.

ELIJAH CRANE.

WILLIAM WHEELER.

ELIJAH DUNBAR.

At a town meeting, May 7, 1787, the town voted instructions to their representatives, in which the following language occurs : —

“ You will use your influence that the General Court be removed out of the Town of Boston, that the minds of the people may be quieted respecting undue influence.

“ That wall of protection now broken down which once guarded the personal liberty of the Subject, — viz., the Habeas Corpus, — you will endeavor to have rebuilt with every public advantage and private convenience.

“ Those discriminating and disqualifying acts which serve to irritate y<sup>e</sup> minds of y<sup>e</sup> people, instead of promoting the desirable blessing of peace, your constituents wish to have repealed, together with all other laws that appear repugnant to the common good.

“ You will enquire whether the liberty of the Press, so essential to the security of Freedom in a State, has been in any manner violated

or restrained in this Commonwealth ; and if so, you will endeavor to have the violations impeached, and future restraint prevented."

At a town meeting, Jan. 1, 1788, the committee of eleven previously appointed Dec. 3, 1787, to prepare instructions for the delegates chosen by the town to attend the State convention to consider the proposed Federal Constitution, reported—

"That it is our opinion, after a mature and deliberate consideration on the subject, that it be left discretionary with the delegates,— Benjamin Gill, Abner Crane, James Pope, Samuel Talbot, Nathaniel Fisher, Samuel Capen, Peter Crane, Frederic Pope, Elijah Crane, William Wheeler, Joseph Richards, Jr."

At a town meeting, May 5, 1788, the town voted to instruct its representative to use his influence that there be a law made that the liberty of the Press in all public matters should not be restrained.

## CHAPTER XXVIII.

## CIVIL HISTORY, 1775-1800.

THE civil affairs of the town during the Revolution and the subsequent score of years offer little worthy of record. In 1778 the town was visited by the small-pox; and isolated dwellings were converted into hospitals. Again, in 1792 forty-eight people were suffering with this disease at the house of Mr. Jesse Davenport in Ponkapoag. Mr. Nathaniel Wentworth's house was used in the same manner; and the house of Elijah Gill, then standing on the south side of the meadow which is now Reservoir Pond, was filled with patients.

The dark day of May 19, 1780, had thrown its silent pall over our people as well as the rest of New England,—the darkest day, says Samuel Chandler, ever known in this land; the farmers left their ploughs in the fields, and the children returned from the schoolhouses, affrighted. But Eliakim Pitcher was not alarmed. He was shearing sheep when the darkness came; he quietly called for candles, and worked all day as if nothing unusual was going on. The Rev. Mr. Gatchel afterward preached a sermon, taking for his text, "The sun and the moon shall be darkened, and the stars shall withdraw their shining."

The inhabitants of Canton, as well as other towns, had long been dissatisfied at being obliged to go to Boston to attend court. The desire to have a separate county was expressed in 1733, when the town voted to join with all the towns in the county of Suffolk except Boston, to be made into a separate county; this vote was repeated in 1735 and in 1738. The reasons they give are,—because the business of the Superior and Inferior courts at Boston is so great "that it is

tedious to wait upon" and very expensive of time and money; that the jurors "lie upon expense both for horse and man;" and that men in the country are unacquainted with matters pertaining to merchandise and seafaring affairs, and are better informed in regard to husbandry. Again, it was laborious for widows to be obliged to drive in and out, and sometimes have to wait a long time for their turn, so large was the business and so crowded the court-room. In 1775 it was proposed that the towns, with one or two additions, which are now comprised within the county of Norfolk be set off as a separate county, to be called Hancock.

In 1784 an article was inserted in the warrant to see if our town will join with the towns lying at the western part of Suffolk County, to form a new county. Three years later it was voted that the representative to the General Court recommend that proper measures be taken for a division of the county, and that Boston be a county by itself, unless adjacent towns choose to join it. The choice of the shire town appears to have been a matter of indifference, although at one time it was suggested that Stoughton should receive that honor. In 1791 a petition was presented to the General Court for the formation of a new county, signed by Elijah Dunbar for Canton, and praying that the name of the new county be Union. This agitation resulted in the establishment of Norfolk County, June 20, 1793. It would appear that a convention met at Gay's tavern on Dec. 9, 1793, to prevent the dismemberment of Suffolk County, and was attended by James Endicott, Elijah Dunbar, Col. Nathan Crane, and Capt. Samuel Talbot. Ours was not the original county of Norfolk. In 1643 one of the four counties, embracing Hampton, Haverhill, Exeter, Dover, and Strawberry Bank, was called Norfolk, for the county of the same name in Old England, which was composed of the North-folk. By the present naming, the North-folk are south of the South-folk.

As early as 1753 Uriah Atherton, who was afterward a soldier in Capt. Jonathan Eddy's company of Col. Thomas Doty's regiment, commonly called Forgeman Atherton, with others who resided in the southeast corner of the town,

desired to be set off from Stoughton, and allowed to pay their ministerial taxes to Norton, North Precinct; they, as usual in such cases, alleging that they lived very far from public worship. It is probable that they were gratified in their desire. In 1765 Samuel Talbot, Nehemiah Carpenter, Increase Pond, Elijah Morse, John Sumner, Nathaniel Clark, and others, prayed that they might be set off a township, district, or precinct. They were pacified by the transfer of their ministerial rates. The following year, the inhabitants of what is now Foxboro' desired to be set off as a new town, to be called Royaltown, in honor of Isaac Royall, of Medford, afterward the famous Tory. This man is not to be confounded with the Isaac Royall who lived under Blue Hill, at Canton. But it was not until 1778, on the 10th of June, that the inhabitants received from the General Court an Act of Incorporation, they now having discarded the traitor's name for their town; and in honor of the defender of the American provinces, they named it for Charles James Fox. For a full account of this matter the reader is referred to the speech of Ellis Ames, Esq., at the Centennial Celebration at Foxboro', June 29, 1878.

In old times there were small tan-yards in the country towns, to which the neighbors carried their hides to be sold or to be cured. Theophilus Lyon was the owner of one just below the dam on Pleasant Street, where Pequit Brook leaves Reservoir Pond. A citizen records in 1777, "Lyon has my horse hide;" in 1782, "carry Lyon five loads of bark." Charles Fenno, in 1778, had a tan-yard, and a load of bark was carried to him, for payment of which twelve pounds of the best sole-leather was to be given. The names of James Endicott, Dudley Bailey, Enoch Dickerman, and Richard Gridley also appear as owners or part owners of tan-yards.

In 1785 it was voted —

"That the Town clerk record, agreeable to y<sup>e</sup> law in that case made and provided, all persons who shall be born or shall die within this town, & that if any person or persons neglect or refuse to comply with y<sup>e</sup> laws that y<sup>e</sup> clerk be directed to prosecute them accordingly."

In 1795 a guide-board was erected at Ingraham's Corner bearing the inscription, "Twenty-one miles to Taunton through Sharon." This year also the taxes, which heretofore had been computed in the old English method of pounds, shillings, and pence, were reckoned agreeable to an act of the Legislature passed February 25. There were 155 voters in what is now Stoughton, and 140 in what is now Canton, about 1,125 acres of unimproved land in the former precinct, and 622 in the latter.

In 1798 the town sent a memorial to Congress, deeply regretting the unhappy cause of difficulty with the republic of France, and deprecating the horrors of war, the burden of which must be borne by the yeomanry, who could not fail to be the principal sufferers, and our representative was instructed to use his utmost endeavors to prevent the dreadful calamity of war.

## CHAPTER XXIX.

## THE THIRD MINISTER.

SAMUEL DUNBAR died in June, 1783. The parish chose a committee to supply the pulpit; and when preachers were not to be obtained, either Joseph Billings, Elijah Dunbar, John Kenney, or Benjamin Gill was authorized to conduct worship in the following manner: first, a portion of the Holy Scriptures was to be read, then a psalm was read and afterward sung, then "some pious practical discourse," then another psalm was read and sung, and finally the assembly was dismissed by reading an apostolic benediction.

In 1784 the church and parish extended a call to Mr. Bezaleel Howard to take the care of the church and congregation. Mr. Howard was a graduate of Harvard College in the class of 1781. He did not accept the invitation, and subsequently was settled in Springfield, where he died in 1838.

On the 5th of September, 1784, the attendants at the old church were charmed by the eloquence of a young man named Aaron Bancroft. They had been accustomed for years to Calvinistic preaching. The faith since known as Unitarian had not then a name. John Adams says that before the Revolution many lawyers, physicians, tradesmen, and farmers were in belief though not in name Unitarians. Many of the Boston clergymen, prominent among whom was Mayhew, were considered extremely liberal in their theological views; and in 1768 Hopkins prepared a sermon especially directed to the shortcomings of the heretical Boston ministers. The name Unitarian was not adopted, but those who disbelieved in the Trinity, and were in other respects opposed to the doctrine of Calvin were called Arminians, sometimes Arians.

There was, however, as yet no breach between either churches or communicants. Clergymen of opposing views occupied the same pulpits and preached to the same congregations. That the leaders in what was in Channing's time to be known as Unitarianism desired to maintain the unity of the church, is proved by the fact that in most cases the Calvinists seceded, not being willing to listen to the doctrines of the so-called Arminians; in other instances the change was gradual, often imperceptible, and it was not until the decade between 1815-25 that controversy grew hot, and churches and men took sides.

Young Aaron Bancroft was an Arminian. He preached to the people belief in one good God. Mr. Dunbar had taught them that the Ruler of Heaven was a despot; Bancroft asserted that man, the child of God, was liable to err, but capable of reaching the divinest summits. Dunbar had taught them that they were totally depraved. Bancroft asserted that there were fresh possibilities in the life to come; Dunbar, that it was an inheritance of doom unless there should be a sacrificial substitute for the penalties of sin. Whatever the good people may have thought of Mr. Dunbar's theology, it is certain that they were very much pleased with the doctrines of one who was in after years to become the first President of the American Unitarian Association.

After Mr. Bancroft had preached for eight Sundays, the church and parish gave him almost a unanimous call to settle over them, and Elijah Dunbar, Esq., Col. Benjamin Gill, Henry Bailey, James Hawkes Lewis, and Lieut. Benjamin Tucker were appointed to wait upon him. This call he declined on November 14. The following letter and petition were sent to him upon the receipt of his non-acceptance: —

STOUGHTON, Dec. 16, 1784.

*To MR. AARON BANCROFT:*

DEAR SIR, — Agreeable to appointment we take the liberty to enclose you a copy of an address and petition from the inhabitants of the First Parish in Stoughton, by which you are certified of the number, and in some degree the warmth, wishes, and attachment of your

friends ; but to be an eye and ear witness to their conversation and behaviour, and to behold the dejected gloom that sets conspicuous on their brows, alone and only can give you a proper idea and evince the truth of their unhappy disappointment. The enclosed will likewise inform you that the invidious aspirings breathed against your character by the misled and ill guided few in opposition has been so far from prejudicing the minds of the people against you that it hath operated quite the reverse, by not only establishing your character more firmly in their esteem, but has actually added to the number of your friends. We have also the pleasure to inform you that in those few opposers that remain, one may plainly read in their dejected countenances, compunction, sorrow, and repentance, although that misleading spirit that first seduced them as yet keeps them from a verbal confession ; but such is the force of truth, and such the apparent conviction upon their minds, that ere long we imagine they will not only look their mistake, but will with their mouths confess it ; but be this as it may, it is our firm opinion that there never was a people more strongly attached to a preacher than this people are to you, and it will never be in your power, we humbly conceive, to confer greater happiness than you really would on this people, should you be propitious to their wishes, and yield to their earnest, sincere, and ardent solicitations. But if your objections are such as a sad fatality in their constitution renders them absolutely insuperable, and we must finally loose the man whom the people so emphatically delight to honor, as we have but little ground to hope or expect otherwise, yet we hope our endeavors will not be wholly lost, but effect to re-establish your character in the good opinion of all those who may have been prejudiced against you, by the unprovoked abuse and calumny cast upon you by the malice, ill-will, or ignorance of your opponents, and clear the parish of the reproach of calumniating so bright and illustrious a character, the accomplishment of which will be a sufficient compensation for our trouble, and with wishing you health, prosperity, and every happiness you desire, concludes us, Dear sir, your sincere friends and humble servants.

STOUGHTON, Dec. 13, 1784.

*To MR. AARON BANCROFT.*

DEAR SIR, — We whose names are underwritten, inhabitants of the First Parish in Stoughton, laboring beneath the weight of disappointment, sorrow, and perplexity to which your negative answer to the call to settle in the work of the ministry, given by the church and

congregation of this place, hath subjected us, and being anxious to be extricated from such a disagreeable situation, by obtaining still, if possible, the man we so highly and so justly esteem, to testify our affections and to convince you of our willingness to remove every obstacle within our power, have thought fit to further solicit your attention on the subject. We have, sir, in the first place to inform, that, concealing from us the reasons for which you negatived the above said call, notwithstanding they have involved us in great perplexity, hath at the same time afforded an alleviating and consolatory hope that the obstacles on which your reasons were founded are within our power to remove ; but as long as your reasons are secreted from us, so long must our doubt and perplexity remain, and till the disease is found, shall never be able to apply a remedy. Permit us, then, with all modesty and submission, to request what those reasons are ; but if the particulars are such as would wound the delicacy of your feelings to relate, such as your wisdom will direct still to conceal, you may nevertheless, and we are persuaded you will, satisfy our inquiry and answer our request so far as to inform us whether the obstructions that forbid your acceptance are ours to command. If not, we are not over anxious to know them, but if in our power, should be happy to know, and take a singular satisfaction in removing them. The candor and benevolence of your mind will naturally induce you to overlook our presumption in importuning you on so tender a subject, especially when we assure you it flows from the truest esteem ; and your compliance with the request will gratify our wishes, and bind on us a great and lasting obligation.<sup>1</sup>

In a note to a sermon delivered in Worcester, Jan. 31, 1836, by Aaron Bancroft, D.D., at the termination of fifty years of his ministry, we find the following interesting narration : —

“ In the spring of 1784 I supplied the pulpit in Stoughton, now Canton, for eight Sabbaths. Their pastor, the Rev. Mr. Dunbar, had then recently died. He was a thorough Calvinist, and had sedulously inculcated that system on his people for more than fifty years. Learning that measures were in train of operation to give me an invitation to become their minister, and not being inclined to settle with them, I was disposed to put an end to their movements by a public manifestation that my views of the doctrines of the New Testament were opposed to those they had been accustomed to hear from their former

<sup>1</sup> See Appendix XXVI.

pastor, and in which I supposed they were confirmed. I composed and delivered three sermons, liberal to the extent of my faith. The effect was directly contrary to my expectation. The parish gave me a call; and only five individuals, and these old men, appeared in opposition. I was constrained to give a negative answer."

It may be stated in passing that Mr. Bancroft in October, 1784, received a call to settle at Worcester, which he accepted; but the town refused to concur with the church, consequently Mr. Bancroft's friends formed a second church, and he was installed as their pastor in 1786, and continued preaching there for half a century. He was born Nov. 10, 1755, and died Aug. 19, 1839. He graduated at Harvard College in 1778, and received the degree of Doctor of Divinity. He was the author of a "Life of Washington," and the father of George Bancroft, the historian.

Zachariah Howard was born in Bridgewater, May 21, 1758. He was the son of Robert and Abigail (Snell) Howard. In early life he attended the schools in his native town, and when the war of independence broke out, he enlisted as a common soldier, and served during the whole war with credit to himself, but probably with serious injury to his physical organization. On his return from the army, he entered Harvard College, and received the honors of that university in 1784. On Dec. 18, 1785, he began to preach; and in May, 1786, he was invited by the church in Stoughton to become their pastor. On the 29th of May the inhabitants of the first precinct assembled at the meeting-house and voted to concur with the church in giving Mr. Howard a call to take the pastoral care of the church. They voted to give him £90 as an annual salary, and a gratuity of £200, to lay a foundation for his comfortable and honorable support, half to be paid the first year and half the second year after his settlement. Ten cords of fire-wood were granted him annually while he remained single, and twenty cords should he have a family or keep house for himself.

The copies of the votes of the precinct, with the call of the church, were duly conveyed to the minister-elect by

James Endicott, George Crossman, Samuel Tucker, Henry Bailey, James Hawkes Lewis, and Adam Blackman; and on the 25th day of September, the precinct again assembled, when the following was read from Mr. Howard: —

*To the Church and Congregation in y<sup>e</sup> North Parish in Stoughton:*

BRETHREN AND FRIENDS, — Having taken under mature and serious consideration y<sup>e</sup> call which you have given me to settle with you in y<sup>e</sup> Work of y<sup>e</sup> Gospel Ministry, thinking it my Duty, I heartily accept thereof, tho' it is not without Fear and Trembling that I think of taking upon me y<sup>e</sup> Weighty, y<sup>e</sup> Solemn, and Important Charge. If y<sup>e</sup> greatest of y<sup>e</sup> Apostles, while he thought of y<sup>e</sup> momentous undertaking, was obliged to cry out, who is equal to these things. you must be sensible that an unexperienced youth will not only stand in Need of y<sup>e</sup> greatest Candor and Friendship from y<sup>e</sup> People of his Charge, but more especially of an Interest in the Prayers of y<sup>e</sup> Throne of Grace for Divine aid and assistance. Let me therefore intreat of you to make it your Prayer to Almighty God, with whom is y<sup>e</sup> Residue of y<sup>e</sup> Spirit of all Grace, that I may in every Respect fulfil y<sup>e</sup> office of a faithful Minister of y<sup>e</sup> new Testament, that during my Labors among you I might approve myself unto God and y<sup>e</sup> Conscience of Men to be in Reality a Servant of Jesus Christ, and that I might at all times take such heed to my Life and Doctrines as to save myself and them that hear me. The perfect union and happy agreement that has been and still subsists among you has been a great inducement to my accepting of your invitation. The kindness and repeated marks of Friendship that I have already received from Individuals and y<sup>e</sup> Society at large flatter me that you will cheerfully contribute everything necessary on your part to my comfortable and honorable support among you. You must not, indeed you cannot, rationally expect to find in me, at present, if ever, a full and complete Reparation of y<sup>e</sup> great Loss which you sustained in y<sup>e</sup> Death of your late worthy Pastor. As successor to such a Man, I am fully sensible that I must appear to disadvantage. His illustrious example will be a stimulous to Duty, and, I hope, in many respects beneficial; but had Nature been impartial in y<sup>e</sup> Distribution of her Favors, it would require time and much experience to equal his attainments. But as y<sup>e</sup> great Shepherd of Israel, y<sup>e</sup> kind Parent of the Universe, requires of each and all his servants in exact proportion to what he hath given unto them, I trust that having an Interest in your Prayers, I shall not neglect y<sup>e</sup>

Gift that is in me, but be enabled to improve it to y<sup>e</sup> Honor of God and Benefit of y<sup>e</sup> Church; finally, Brethren, pray for me, pray for yourselves. Let it not only be y<sup>e</sup> Study of your lives, but your daily prayers that we may each and all of us know what is y<sup>e</sup> good and acceptable and perfect Will of our God, but ever have an heart and Disposition to perform it; that this Sacred and Solemn connection which we are about to form may be a mutual Blessing, that we might not only live comfortably together here in this world, but have a joyful meeting at y<sup>e</sup> Bar of Almighty God, where I must shortly appear to give an account of my ministry, and you of y<sup>e</sup> improvement you make of it.

Wishing you Grace, Mercy, and Peace in our Lord Jesus Christ, I subscribe myself your devoted Friend and humble servant,

ZACHARIAH HOWARD.

Sept. 17, 1786.

At the same meeting, which was presided over by Col. Benjamin Gill, the answer of the invitation having been read, preparations were at once made for Mr. Howard's ordination, and it was thought best that the council should consist of ten churches. A committee was chosen consisting of Elijah Dunbar, Esq., Col. Benjamin Gill, James Endicott, Esq., Mr. Henry Bailey, and Capt. John Tucker, to provide for the ordination council; and Redman Spurr, George Crossman, Jr., Nathan Gill, Archibald McKendry, John Clark, and Nathaniel Kenney were chosen a committee to secure seats for the council, church, and singers on Ordination Day. It was decided that the services should take place on the 25th day of the next month. Accordingly, on that day, Oct. 25, 1786, Zachariah Howard was ordained as the third minister of the First Church in Stoughton. In the services the following gentlemen took part: The Rev. Peter Thacher, of Boston, introduced the solemnities with prayer. The Rev. John Porter, of Bridgewater, preached the sermon. The Rev. Jason Haven, of Dedham, made the ordaining prayer. Rev. Jedediah Adams, of Stoughton, gave the charge. Rev. Thomas Thacher, of Dedham, gave the right hand of fellowship. Rev. Nathaniel Robbins, of Milton, made the concluding prayer. The following gentlemen assisted at the council: the Rev. Moses Taft, of Braintree, Rev. Joseph Jackson,

of Brookline, Rev. Philip Curtis, of Sharon, Rev. Jabez Chickering, of Dedham, and Rev. John Reed, of Bridgewater. After the exercises, covers were laid for one hundred and twenty-four persons, most of whom probably were invited guests from neighboring towns. The parish seemed willing to do all in its power to have everything satisfactory at the start: the meeting-house was put in repair; the roof was shingled, and the sides and ends were repaired; the sum of £187 was advanced to Mr. Howard, as the first moiety of his settlement. Mr. Howard bought, in 1787, from Theophilus Lyon, the house now standing on the estate of Colonel Higginson, and occupied by the gardener; it was a very old house, originally built by David Tilden. The farm consisted of twenty-seven acres, bounded on the south by Pequit Brook; to this he added on the north thirty-seven acres, being the land on Washington Street now owned by Mr. Samuel C. Downes. It was a large farm, but Mr. Howard was a good farmer, and thoroughly understood how to manage it.

Soon after coming to Stoughton, March 6, 1787, Mr. Howard was married to Miss Patty Crafts. The writer well remembers visiting this lady, when he was a boy. She resided in the same house then that she had occupied in the happy days when her husband was the honored young minister of the town. Her books were around her; and annually she read the favorite poem of her husband, "Paradise Lost." Her kindness was extreme, as was her thoughtfulness for the dumb creatures which surrounded her. She had a small staircase made in order that her favorite cats might have access at all times to the upper story of her house.

A writer in the "Norfolk County Gazette" relates the following anecdote of Mr. Howard:—

"I remember that we then, as we rode on, discoursed of the whip-poorwill, and one of us, Mr. Tucker, related this anecdote of Minister Howard of the old church in Canton, whose house is still standing in a sweet valley on Pleasant Street. Mr. Howard was, in his way, a dry joker. He was a fair type and representative of the pastors of the latter part of the eighteenth and the beginning of the present century.

“ ‘Mr. Huntoon,’ said Elias Tucker, ‘will tell you that Mr. Howard was a man of good common-sense ; for one night he had been out visiting among the neighbors,—ah, how much that meant in those, to us, “old times” !—and on coming home he found his wife very sad and dispirited ; and in his good-natured way, he accosted her with, “Martha, what is the matter?” “Oh, Mr. Howard, something dreadful is going to happen. Why, a whippoorwill came and sat upon our doorstep, and sung since you have been out!” “Oh, if that is all,” replied the parson, “don’t be troubled, my dear, for if the Lord has any message to communicate to me, he must send a more important messenger than the whippoorwill. I shall pay no attention to it.””

In 1787 the church was much excited by a claim for a part of the church land ; an action against Nathaniel Stearns, brought by Deacons Dunbar and Gill, in behalf of the church, placed the matter in a way to be amicably settled.

Samuel Briggs excused himself from attending open public worship and communion, “for want of decent apparel ;” the church decided that this was an insufficient excuse. In 1790 Henry Bailey was dissatisfied with the method of baptism ; but a committee of the church waiting upon and laboring with him, he waived his objections.

In 1805 Mr. Howard addressed a letter to the town respecting the depreciated state of the currency and his suffering in consequence thereof. On May 6 the town appointed a very large committee to take into consideration the complaint, and also to decide the propriety of purchasing a part of Mr. Howard’s real estate for a parsonage. The town voted Mr. Howard an addition of \$150 for the ensuing four years.

On Feb. 23, 1806, Mr. Howard, dressed in gown and bands, with his braided queue, ascended for the last time the pulpit-stairs and preached all day. He gave the benediction ; then, while the audience remained standing, he passed, bowing to the right and left, down the broad aisle to the door, the elders returning his salutation as he moved on. The next Sunday he was obliged to dismiss the congregation. His work was done. The following Sunday Mr. Crafts preached ;

and from this time forward, the place he had filled for twenty years was occupied by his brethren in the ministry,—Kimball, Richmond, Gilmore, Harris,—who had been selected by the parish committee; and when no preacher could be obtained, “Deacon Dunbar read to y<sup>e</sup> assembly by y<sup>e</sup> desire of y<sup>e</sup> Committee.”

On the 16th of September, 1806, when the inhabitants of Canton were in town meeting convened, it was represented to them that the Rev. Mr. Zachariah Howard apparently was about making his exit from this world. A committee was immediately appointed, who, upon the decease of Mr. Howard, were to make suitable and honorable arrangements for his funeral, “both as respects our relation to him as a people and also as respects him as our pastor and teacher.”

Priest Howard, as he was commonly called, died on the 18th of September, 1806. The committee appointed by the town attended to the duties intrusted to them; they propped up the galleries of the church, knowing that the crowd on the day of the services would be very large. To the Rev. Mr. Babcock they gave a pair of gloves and “a mourning ring,” for his assistance at the obsequies.

Mr. Howard was buried in the old cemetery, and half a century later his wife was placed by his side. The following are the inscriptions on their headstones:—

IN MEMORY  
of the  
REV. ZACHARIAH HOWARD,  
who died  
SEPT. 18, 1806.  
Æ 48 years.

---

“Here in the grave, 'tis heaven's high behest,  
Releas'd from mortal toil my flesh finds rest.  
Here shall I sleep, 'till time itself shall end,  
And Christ to wake the dead from heaven descend;  
Then from the dust, death vanquished, I shall rise,  
And gentle Seraphs bear me to the skies.”

## HISTORY OF CANTON.

MARTHA CRAFTS,  
wife of  
REV. ZACHARIAH HOWARD,  
DIED MARCH 11, 1856.  
Æ 95 yrs. and 8 mos.

---

“This mortal hath put on immortality.”

Mr. Howard was a man of eminent sincerity and uprightness, of a pleasant, social, affectionate disposition, easy and familiar in his manners, always ready to perform every good office of morality and religion, and strictly conscientious in the discharge of the duties of his station. He was a very strong man physically. Once, seeing five men attempting to place a large stone in a wall, he asked them to stand aside, and with ease lifted the stone to its proper position. He was ever attentive to the wants of the needy and afflicted. His intercourse with his parishioners was free from that formality which checks every expression of the spontaneous feelings of the heart. He did not paint religion in the dark and forbidding colors of austerity and sadness. To him it appeared in the smiling attitude of cheerfulness and hope. His piety was deep and sincere, but not ostentatious; it was not a sudden glow of rapture, but a calm, serene, and steady habit of the soul. Mr. Howard held a respectable stand as a writer and a scholar. His talents were esteemed more solid than brilliant. In his public discourses he aimed rather at utility than ornament. He was more solicitous to enlighten the understanding than to amuse the fancy. His manner was solemn and impressive. The undisputed doctrines of religion, repentance, faith, love, and obedience constituted the burden of his preaching.<sup>1</sup> It has been said by the Hon. Thomas French, who knew him well, that when he saw Mr. Howard in the pulpit, he could not but imagine him to be the original from which Cowper drew his description of the village preacher:—

<sup>1</sup> See Appendix XXVII.





COMMODORE DOWNES.

“ I would express him simple, grave, sincere ;  
In doctrine uncorrupt ; in language, plain ;  
And plain in manner, — decent, solemn, chaste ;  
And natural in gesture ; much impress’d  
Himself, as conscious of his awful charge,  
And anxious that the flock he feeds  
May feel it too ; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men.”

## CHAPTER XXX.

JOHN DOWNES.

THE name of Downes is one of great antiquity in our town. The first of the name was Edward, who came from Ireland. On March 11, 1724, he married Ruth, the daughter of James and Abigail (Newton) Puffer; she was born March 16, 1704, and died April 22, 1790. Edward went to housekeeping under Blue Hill; and in 1727 we find him on the first tax list. On July 18, 1736, "a collection was made for the poor and needy wife and children of Edward Downes, who, having left them and gone to sea," Mr. Dunbar describes, with a dim recollection of Lamentations floating in his memory, "as being worse than a sea-monster, that draws forth its breast to its young."

But his absence at this time was temporary. In 1740 his name appears in the company of Capt. Thomas Phillips, who went, or enlisted to go, in the expedition to Carthagena. Mrs. Downes was spoken of as the wife of Edward in 1742, when John Puffer, Jr., furnished her with "house-room and fire-wood;" and her son Edward was born on February 26 of that year. In 1744 Edward Downes went to the eastward and never returned; one year later his wife was called a widow, and "had neglected to put her children out, and was reduced to great want." In 1751 her daughter Miriam married the celebrated composer, Jacob French. The closing years of her life were cheered by a legacy from John Newton, of Milton.

Her son Edward married for his first wife, Meriam Jordan, who was born March 25, 1745, and died March 25, 1777. March 9, 1780, he married Rhoda Billings, and died at Fran-

cestown, N. H., March 4, 1800; he was a lieutenant in the War of the Revolution. He had a son Jesse, who was born on the site where the house of Frank M. Ames now stands. April 3, 1764, he married Naomi, daughter of John and Hepzibah (Kenney) Taunt. In 1784 he enlisted as a private in the company of Captain Handley in the Ninth Massachusetts Regiment.

In a little house, near the corner of Pecunit and Elm streets, on the southerly side of the former street, on the 23d of December, 1784, a son was born to them, who was, by his faithful adherence to duty, his zeal and wisdom displayed in public trusts, his upright and irreproachable character, to become one of the brightest ornaments of the United States Naval Service. As a child in arms he attended the funeral of Preserved Lyon on July 16, 1785, from whom he was descended in the fifth generation.

Though Jesse Downes was a worthy citizen, he was not able to procure for his son as good an education as he would have liked, and when John, the future commodore, was a lad of fourteen years, he was obliged to repair to Boston to seek his fortune. His father was at this time purser's steward on board the "Constitution," and was allowed a waiter; this position he gave to John. The "Constitution" was commanded by Captain Silas Talbot, who had superintended its construction; it had been his flagship in 1799, during a cruise in the West Indies. Talbot, observing in young Downes evidence of uncommon ability, said to the father, "Downes, I must have that boy." The boy was transferred to the captain, who gave him opportunities to improve himself in study which young Downes gladly availed himself of. It is related that on one occasion, when it was the duty of the boys to serve a gun, two of them proved unfaithful, and John not only did his own duty, but that of the two delinquents. This incident and the general good conduct of Downes were so pleasing to the commander that at the expiration of the cruise of the "Constitution," in 1802, a midshipman's warrant was offered to him, he having been appointed acting midshipman two years before.

In 1803 Midshipman Downes was ordered to the frigate "New York," bound to Tripoli. In a gallant attack made by Lieutenant Porter on the Tripolitan feluccas, Midshipman Downes is mentioned as one of three that particularly distinguished themselves. During the years 1804-1806 he was on the "Congress," "Constitution," and "Spitfire." In January, 1807, he was appointed lieutenant, and ordered on duty on board the "Wasp." In 1812 he sailed from Delaware Bay in the "Essex," under Commodore Porter; and while cruising in that vessel, on the 29th of April, three ships were sighted. One of these was the "Montezuma," which was soon captured; but a calm coming on, the other two could not be approached. Lieutenant Downes was despatched to capture them by boarding. As the heavy row-boats drew near, the ships hoisted the English flag and fired several shots. The signal was given for boarding; and when Lieutenant Downes was within a few yards of the gangway, he ordered her to surrender. She thereupon hauled down her colors; some of Downes's men were put on board; and he made for her companion. She also surrendered; and they proved to be the British ships "Georgianna" and "Poltey." Commodore Porter ordered two guns to be placed on the former, and equipping her completely, placed her under command of Lieutenant Downes, with a crew of forty-one men. The vessels proceeded in company a few days, when Downes was ordered on an expedition to Albemarle. A few days after, the "Rose" and "Catherine," two British ships, approached the "Georgianna," without the slightest suspicion that she was an enemy. They were captured, and prize crews put on board each. In the afternoon another warlike vessel was discovered, which was at first supposed to be a Spaniard; on getting nearer, she proved to be the "Hector." She was ordered to surrender, but her commander refused; whereupon a shot which did her considerable damage was delivered. By order of Downes, five broadsides were poured into her; whereupon she struck her flag, and a prize crew was put on board. Meanwhile, Porter had captured the "Atlantic," — a ship far superior to the "Georgianna" as a cruiser; and on Downes rejoining

him, her name was changed to the "Essex," and Downes was placed in command.

The two ships, the "Essex" and the "Essex Junior," sailed October 2 for the Washington Islands; but on the 6th, Captain Porter ordered Lieutenant Downes to make for the Marquesas Islands, for the purpose of intercepting a valuable ship, and rejoin him at Nooaheevak, one of the Washington Islands. Nothing material occurred until the junction at the place appointed. At a place called Madison Island Lieutenant Downes engaged in a daring battle with the Hippans, thousands in number, while Downes had but a handful of men. The natives assailed him with stones and spears, but he gallantly drove them before him. Here he was wounded; and in another battle with the Typees, his left leg was broken. In February, 1814, the "Essex" and the "Essex Junior" arrived at Valparaiso; here the "Essex," after a terrible carnage, was captured. At this time Lieutenant Downes was suffering very severely from his wound, and could not walk except by the aid of crutches. In the thickest of the fight, however, he left the "Essex Junior," and pulled through all the terrible fire to the "Essex," to receive the orders of his commanding officer. He could be of no use on board the "Essex," and after a time was directed to return to his own vessel and defend her, if possible; if not, to destroy her. Lieutenant Downes received from the Secretary of the Navy a highly complimentary letter in relation to his conduct in the Pacific. In September, 1814, he was appointed master commandant, and in October placed in command of the "Epervier." After the war with England, this vessel formed one of Commodore Decatur's squadron in the Mediterranean; and on June 17, 1815, Downes, while in command, captured the large Algerine frigate "Nashouda." After the bursting of the main-deck gun of the "Guerrière," she ranged ahead out of action, and the Algerine put his helm hard up; and but for the daring and skilful handling of the "Epervier," the Algerine might have escaped. But she finally surrendered, after having received a broadside from the "Epervier," within pistol-shot. Decatur declared that he had never seen ma-

nœuvring of a vessel equal to that of the "Epervier." Downes was at once transferred to the command of the "Guerrière," and from her to the "Ontario."

In May, 1817, a naval ball was given at Everett's Hall, in Canton, which the invitations announce "will be honored by the attendance of Captain Downs." The committee of arrangements consisted of William Dunbar, Thomas French, Thomas Tolman, Bethuel Drake, William Tucker, and Luther Crane.

In June, 1818, Downes was appointed captain, and was placed in command of the frigate "Macedonian." It was during this cruise that he came near losing his life by assassination at Callao. After forcing this port in the face of Cochrane's squadron, he was lying there when the Peruvian frigate "Esmeralda" was cut out by Lord Cochrane. Suspecting some collusion between Downes and Cochrane, the soldiery attacked the market-boats of the "Macedonian" and sought the life of Captain Downes, who was at that time in Lima. He only escaped by disguising himself as a monk, begging his way down until within running distance of his boat, there waiting for him in the bay. Then throwing off his disguise, he ran for his life and escaped.

In July, 1831, he was ordered to hoist his flag on board the "Potomac" as commodore of the Pacific squadron. He proceeded by the way of Quallah Batoo (Sumatra) for the purpose of punishing the Malays for their frequent depredations on our commerce, but particularly for their attack on the American ship "Friendship" and the massacre of her crew. That he thoroughly accomplished this is not doubted by any who remember reading the accounts published at the time. He landed his crew, stormed and destroyed the forts, and obliged the Malays to sue for peace and pardon. He met with a very small loss in killed and wounded. The difficulty of this undertaking may be better understood when it is remembered that an English squadron at the same place had, only a short time previous, been ignominiously defeated, the ships utterly disabled, and all their crews killed on shore in the attack. In this cruise he circumnavigated the globe,

and finished, in 1834, his sea service, having been actively engaged therein for thirty-four years and upwards. On shore duty he served thirteen years and eight months, and during this time he was twice commandant at the Charlestown Navy-Yard, and served with distinction on many important courts-martial.

Obedience to superior orders ceases to be a duty the moment those orders endanger life and general safety. Pressing cases like the following may occur where a subaltern is aware of something unknown to his officer, and must act before he has time to explain. The "*Army and Naval Journal*" tells the story: —

In 1833 the typhoon of the Northern Pacific was not as well understood as it is now, and that sea was little known to our naval vessels. In that year the "*Potomac*," commanded by Commodore John Downes, was crossing its waters on a cruise around the world.

Reuben R. Pinkham was her third lieutenant, a thorough sailor; born in a Northern whaling port, he had made several voyages to the North Pacific as a whaler, and was comparatively familiar with that region, where the other officers were strangers. He and Commodore Downes have both been long dead.

The day was drawing to a close; Pinkham had the watch, and the Commodore was walking the deck. The wind, which before was fresh, had increased to a gale; topgallant sails were handed, topsails reefed, and spanker brailed up, when all at once Pinkham gave the order, —

"Man the weather head-braces, weather main-brace, weather maintopsail-brace, lee cross-jack braces!"

"What is that for, Mr. Pinkham?" asked the Commodore.

"We shall have the wind out here in a moment, sir," said Pinkham, stretching his arm out and pointing to the leeward.

With that the Commodore ran over to the lee rail, and looked anxiously out in the direction indicated. Presently he returned and said, —

"I see no signs of it, Mr. Pinkham; let the men leave the braces."

With that a number of the crew dropped the ropes, and Pinkham called out, —

“ Keep hold of those braces, every man of you ! ” when they resumed their grasp.

The Commodore’s face flushed with anger to find his directions thus disregarded, and he called out in a peremptory tone, —

“ Let the men leave the braces, sir ! ”

Again the crew dropped the ropes from their hands, when Pinkham, shaking his trumpet at them, exclaimed, —

“ Don’t any of you dare to let go of those ropes ! ”

At that moment the wind did not die away, but stopped, and the sails flapped against the masts. Raising his trumpet to his lips, Pinkham shouted, “ Haul taut ! Haul off all ! ” and the ponderous yards swung to a reversed direction.

They had hardly done so when the wind came out from the opposite quarter, and struck the ship like a sledge-hammer. She bent before it, but shaking the spray from her bows, dashed forward unharmed.

Commodore Downes said not a word, but rushed into his cabin ; and presently the orderly came up to Mr. Pinkham and said the Commodore wished him to send to the first lieutenant to relieve him for a few minutes, as he wished to see him in the cabin.

Entering the cabin, Pinkham found the Commodore seated by a table.

“ Mr. Pinkham,” he exclaimed, “ I consider myself indebted to you for my own life and for the lives of all on board this ship. Had you not hauled the yards just when you did, the ship would have gone down stern foremost. But I tell you frankly that had the wind not come out as you predicted, I would have put you under arrest in two minutes.”

“ Commodore Downes,” replied Lieutenant Pinkham, “ I did not intend any disrespect, and I should be sorry if you thought I did ; but I have been in these seas before, and am familiar with these sudden changes of wind. I saw undoubtful indications of such change then, and knew that I had no time for explanation.”

As a patriot, the zeal and wisdom of Commodore Downes were of great service to his country, while in social life he was a genial and courteous gentleman. His last words were, "I am ready ;" and one who knew him wrote that he was—

"Ready ' through all life's changing mood,  
With steadfast heart the brave man stood,  
' Ready ' 'mid battle's fiery shower,  
' Ready ' in fortune's smiling hour :  
And when the last dread summons came,  
' Ready ' in his great Captain's name."

Among the earliest recollections of the writer connected with Canton is seeing Commodore Downes pass, with the firm tread of an officer, along our country roads. It was ever his delight to return to the place of his birth, and pass among the scenes of his boyhood, with his surviving relatives, what little leisure he could snatch from the active duties of his position.

Commodore John Downes died Aug. 11, 1854; and his body was deposited in Mount Auburn, and followed to the grave by men distinguished in the service of the State and nation. The Secretary of the Navy "ordered the flags of the navy-yards, stations, and vessels of the United States Navy to be hoisted at half-mast, and a commodore's salute of thirteen guns fired at noon on the day after the receipt of the order." "Of the thousands whose ashes repose within the hallowed precincts of that consecrated garden, there is not one who in life could more justly lay claim to the character of a gallant officer and an upright man."

An old-fashioned hip-roofed house, which stood nearly opposite the Commodore's birthplace, built about 1810 by Luther and Simeon Crane, was purchased by the Commodore. It was situated on a commanding position, and surrounded with fine trees. It passed into the possession of Mr. Ebenezer Turner, and was in later years an attractive resort for summer boarders, commonly known as Bartlett's. It was burned June 8, 1882.

## CHAPTER XXXI.

## INCORPORATION OF CANTON.

THE desire to have the town of Stoughton divided did not originate in that part now Canton. In 1782 the precinct now Stoughton voted to take measures to divide the town; and Thomas Crane, Esq., Major Robert Swan, Capt. Jedediah Southworth, Capt. Peter Talbot, and Capt. James Pope were appointed a committee of consultation. It was suggested at one time to call the proposed new town "Freedom;" but a few days later the name "Danbury" seems to have been preferred. The General Court were, at first, in favor of granting the petition; but a counter petition prevented such action.

On the 18th of April, 1782, a town meeting was held, the second article in the warrant for which was "To hear the petition of Benjamin Bird and others praying for a division of the town into two townships."

Mr. Elijah Dunbar in his diary under date of Feb. 3, 1783, writes, "Southworth here about having the Parish set off; self and Southworth walk to Boston and attend General Court." In 1783 a petition was presented by the inhabitants of the present Stoughton desiring that one third of the town meetings might be held in that part of the town.

The inhabitants of the first precinct, which comprised the territory now Canton, appear as early as 1793 to have discussed in parish meeting the expediency of separating from Stoughton. An article was inserted in the warrant "to see if y<sup>e</sup> town will vote to set off y<sup>e</sup> First Parish in Stoughton, as it is now bounded, as a distinct and separate town." The inhabitants appeared to be in favor of the measure; and on

the 27th of May the parish voted that Nathaniel Fisher, Benjamin Gill, Nathan Crane, Capt. Elijah Crane, and Henry Bailey be a committee to present to the General Court their petition that the First Parish may be incorporated as a separate town. The parish, however, desired that the original petition should be amended, and appointed James Endicott, William Wheeler, Joseph Bemis, and Adam Blackman to attend to the matter. On the 13th of June the petition was presented to the General Court. On the 16th of September the order of notification having been served upon the town, a committee was appointed to appear before the General Court and support the petition. By order of the General Court, passed June 26, 1794, a map of the town of Stoughton was drawn by Nathaniel Fisher, surveyor.

The movement for division progressed slowly. A committee of conference, consisting of sixteen, and a subsequent committee of twenty-three, attempted to harmonize jarring interests. In 1795 the First Parish again appointed a committee to prepare a petition for a division of Stoughton. This committee consisted of Elijah Dunbar, Esq., Col. Nathan Crane, Joseph Bemis, Esq., Col. Benjamin Gill, and Capt. Elijah Crane. They prepared the petition as requested. In it they allege —

“that the town of Stoughton is very singular, being eleven miles in length and about four miles in breadth; that there is a large body of land lying upon and contiguous to the line between the North and South Parishes, which is and always will be incapable of any valuable improvement, which throws the bulk of the inhabitants of said Parishes at a great distance from each other,— which peculiar circumstance makes it always inconvenient and sometimes impracticable for the inhabitants of either of said Parishes to attend Town meeting as they have been held for some years last past, by reason of the great distance of way, and sometimes impassable roads.”

This petition,<sup>1</sup> signed by one hundred and forty-three inhabitants of the First Parish, on the personal solicitation of Col. Benjamin Gill was presented to the General Court on

<sup>1</sup> See Appendix XXVIII.

the 11th of June, 1795, by Col. Nathan Crane, Capt. Elijah Crane, and Col. Benjamin Gill. The second precinct had in the mean time not been idle. It appointed Samuel Talbot, Samuel Shepard, Joseph Richards, and James Pope a committee to do all in their power to prevent the secession of the elder parish. The result was a remonstrance headed by Lemuel Drake, with a following of one hundred and sixty-nine legal voters, which was presented on the 13th of January, 1796, to the General Court. Aug. 26, 1796, Hon. Seth Bullard, of Walpole, Judge Bullock, of Rehoboth, and John Hewins, of Sharon, who had been directed by the General Court to repair to the town of Stoughton, to view and consider the expediency of dividing it, met the selectmen at the house of Capt. Elijah Crane, innholder, and the matter was discussed vigorously for four days. Their report, made to the General Court on September 3, was favorable to the division. On December 5 of this year another committee was appointed to prepare an Act of Incorporation. This committee consisted of men who had long been prominent in affairs, and whose judgment and experience made them the most influential citizens of what was soon to be the town of Canton,—James Endicott, Esq., Elijah Dunbar, Esq., Col. Benjamin Gill, Joseph Bemis, Esq., Col. Nathan Crane, Capt. Elijah Crane, Capt. William Bent, Deacon Benjamin Tucker, Adam Blackman, and William Wheeler. The original Act of Incorporation, in the handwriting of James Endicott, was completed at the house of Capt. Elijah Crane, on January 9, and does not differ materially from the Act as finally passed. It was read to the parish, and accepted, subject to such alterations and amendments as the committee might deem desirable.

On Dec. 6, 1796, the wisdom of the parish decided that the name of the new town should be Canton. It has been a matter of much conjecture why the town was so called. It has frequently been asked whether this name was petitioned for, and whether it was given to the town on account of the China trade, which was at the time of its incorporation becoming important? To these questions a negative answer

must be returned. The naming of the town was the whim of one individual,—a person of such prominence that his opinion had great weight. It is related that when the question of a name for the new town was discussed, the Hon. Elijah Dunbar said that this town was directly antipodal to Canton in China, and for that reason should be so called. This argument, fallacious as it was, served to convince those who probably had nothing better to offer; and so this name, unmeaning and without any historical associations, was adopted. Again, it may be asked, "Why was the ancient and honorable name of Stoughton not kept by the old and long-established settlement, and some other name given to the second precinct, the comparatively newly settled neighborhood?" The answer would appear to be that as the inhabitants in the first precinct were now anxious for the separation, they were willing to sacrifice their honorable name and historic associations for the sake of an independent municipal government. Had the town retained the aboriginal name Ponkapoag, or had the name of one of the signers to the petition been given to it, or had the town been called "Gridley" or "Sherman," it would have been a worthy tribute to the valuable services of our distinguished townsmen. As it is, Canton in Massachusetts must bear its name in common with the Cantons in Arkansas, Connecticut, Dakota, Georgia, Illinois, Indiana, Iowa, Kansas, two in Kentucky, Maine, Maryland, Michigan, Minnesota, Mississippi, Montana, New Jersey, New York, Ohio, Pennsylvania, Texas, West Virginia, and Wisconsin.

On the 23d of February, 1797, Canton was made a separate town agreeable to —

"An Act to divide the town of Stoughton, in the county of Norfolk, and to incorporate the northerly part thereof into a town by the name of Canton.

"SECTION I. *Be it enacted* by the Senate and House of Representatives in General Court assembled, and by the authority of the same, That all the north part of the town of Stoughton, in the county of Norfolk, on the northerly side of the following described line, be incorporated into a town by the name of Canton, beginning at the

Parish line between the first and second parishes in the town of Stoughton, at the westerly line of Randolph, thence running westerly on said Parish-line, until it comes to the road leading from the first to the second parish in said Stoughton, near Ephraim Smith's, thence northerly by said road to Ephraim Smith's lane, so called ; thence westerly by said lane until it comes to said Smith's land, then southerly and westerly in the range of the said Smith's and Lemuel Gay's land, until it comes to Steep-brook, so called ; then on said brook a southerly course until it comes to Moses Gay's land ; thence in the range of the said Gay's and Smith's land, until it comes to the land belonging to Elijah Dunbar, Esq. ; thence in the range of said Dunbar's and Gay's land, until it comes to land belonging to William Holmes ; thence in the range of said Holmes' and Dunbar's land, until it comes to land belonging to Joseph Belcher ; then in the range of said Belcher's and Holmes' land, until it comes to the Taunton-Road, at the northeasterly corner of the town of Sharon, — with all the inhabitants living thereon. be, and hereby are incorporated into a separate town by the name of Canton, with all the powers and privileges and immunities that towns within this Commonwealth do or may enjoy.

“ SECT. II. *Be it further enacted by the authority aforesaid*, That the inhabitants of the said town of Canton shall pay all the arrears of taxes which have been assessed upon them by the town of Stoughton, together with their proportion of all debts due from said town of Stoughton, and shall be entitled to receive their proportion of all debts and monies now due to said town of Stoughton, and also their proportionable part of all other property of the said town of Stoughton, of what kind or description soever ; and the apportionment of all debts, dues, and other public property between the said towns shall be made according to their proportion in the last State tax.

“ SECT. III. *Whereas*, the town of Stoughton has been at a very great expense in endeavouring to procure a free and uninterrupted passage of a fish called Alewives, up into the ponds called Ponkapoag and Massapoag, in the towns of Canton and Sharon, and whereas the rivers leading to said ponds do not enter the town of Stoughton ; therefore, *Be it further enacted by the authority aforesaid*, That the town of Stoughton shall have their proportionable part with the town of Canton, of all profits and emoluments that may hereafter arise by the Alewife Fishery within the town of Canton, and shall be holden to pay their proportion of all costs and charges that may arise on

account of said Fishery; and the Fish Committees of the towns of Canton and Stoughton shall have the same power of regulating all affairs relative to said Fishery, agreeable to such Act or Acts, as is or may be passed for regulating the same, which the Committee of the town of Stoughton would have had if this Act had never passed.

“SECT. IV. *Be it further enacted by the authority aforesaid*, That Thomas Crane, Esq., be, and he hereby is empowered to issue his warrant directed to some principal inhabitant of the town of Canton, requiring him to notify and warn the inhabitants of the said town of Canton to assemble and meet at some suitable place in said town to choose all such town Officers as towns are required to choose in the months of March or April annually.

“And whereas in consequence of the aforesaid division there will remain only one Selectman in said town of Stoughton, —

“SECT. V. *Be it enacted*, That Jabez Talbot, the Selectman remaining within said town, be, and he is hereby vested with all the powers which a majority of said Selectmen would have had so far as relates to the calling the annual meetings in the months of March or April next.

“SECT. VI. *Be it enacted by the authority aforesaid*, That the said town of Canton shall pay two pounds two shillings and seven pence, on each thousand pounds raised by taxes in this Commonwealth, and that the same sum shall be deducted from the proportion that the town of Stoughton paid agreeable to the last valuation.”

This Act passed the House, Feb. 22, 1797; on the next day it passed the Senate, and was approved by Samuel Adams, Governor.

Pursuant to this Act, Thomas Crane, Esq., who had then moved to Milton, issued his warrant directed to Laban Lewis under his seal, bearing date at Milton, Feb. 24, 1797, requiring said Lewis to warn the inhabitants of Canton qualified to vote in town affairs to meet at the meeting-house in Canton on the 6th day of March, 1797, at one o'clock, P. M., to choose town officers. The warrant was duly served and returned, and the meeting held, when Elijah Dunbar, Esq., was chosen Moderator; Elijah Crane, Town Clerk; and Elijah Crane, Deacon Benjamin Tucker, and Col. Nathan Crane, Selectmen and Assessors; and Joseph Bemis, Treasurer and Constable.

Thus by the persistency of strenuous petitioners the new

town was established. A committee was appointed to settle all matters with the mother town. Joseph Bemis, who was chairman of the Canton committee, immediately wrote to Jabez Talbot, chairman of the Stoughton committee, desiring that a conference be held at Landlord Drake's. On the Saturday following the receipt of the letter, the committee met. It was agreed that the town of Stoughton should take the volumes of Laws and Resolves, the ancient books of record, the town clerk's desk, treasurer's boxes, and the box of weights and measures. The pound was to remain with Canton, and the inhabitants of the latter town to have free access to the record-books,—a privilege not now needed, as Canton has an exact transcript of the ancient Stoughton records, and a duplicate copy of its own from that time to the present. In 1881 the town adopted a corporate seal.<sup>1</sup>

<sup>1</sup> See Appendix XXIX.



THIS MAP IS COMPILED FROM TWO PLANS, ONE IN THE POSSESSION OF JABEZ TALBOT ESQ. OF STOUGHTON AND THE OTHER IN THE MASSACHUSETTS ARCHIVES, BOTH HAVING THE SAME TITLE, BUT EACH CONTAINING SOME DATA NOT GIVEN IN THE OTHER. NAMES OF ROADS &c. IN GOTHIc LETTERS ARE FROM A PLAN BY NATHANIEL FISHER, DATED JANUARY 16<sup>th</sup> & 18<sup>th</sup> 1796 WHICH WAS PROBABLY USED WHEN CANTON WAS SET OFF FROM STOUGHTON.  
DRAWN FOR THE HISTORY OF CANTON, FEBRUARY, 1892, BY Frederic Endicott.

A Plan of the Town of Stoughton Surveyed in 1794 by orders of the Select  
Men of said Town & with their assistance, Dun agreeable to an order of  
Court Passed June 26<sup>th</sup> 1794 Laid Down by the Scale of Fifty  
of Gunters Chains or 200 Rods to an Inch pr<sup>r</sup>

Nathaniel Fisher Surveyor

We the subscribers assisted Nathaniel  
Fisher in taking the Survey of  
the Town of Stoughton in 1794

Elijah Crane  
Jabez Talbot  
Nathan Crane

Selectmen  
of Stoughton

When we waine on the top of  
Blew Hill at the stone heap  
Between Stoughton and of  
Milton we set the compass

and to Dedham Old Town  
Meeting House the course  
is N W 45 $\frac{1}{4}$

To the meeting House in Old  
Parish in Stoughton the  
course is S W 26 $\frac{1}{2}$   
to Sharon meeting House  
course S W 34 $\frac{3}{4}$

when we surveyed  
Next to Sharon  
Mr Nathaniel Fisher  
King'sbury Mr. Abbot  
Stollock and  
Mr. Joseph Hewins attended  
as agents for  
Sharon

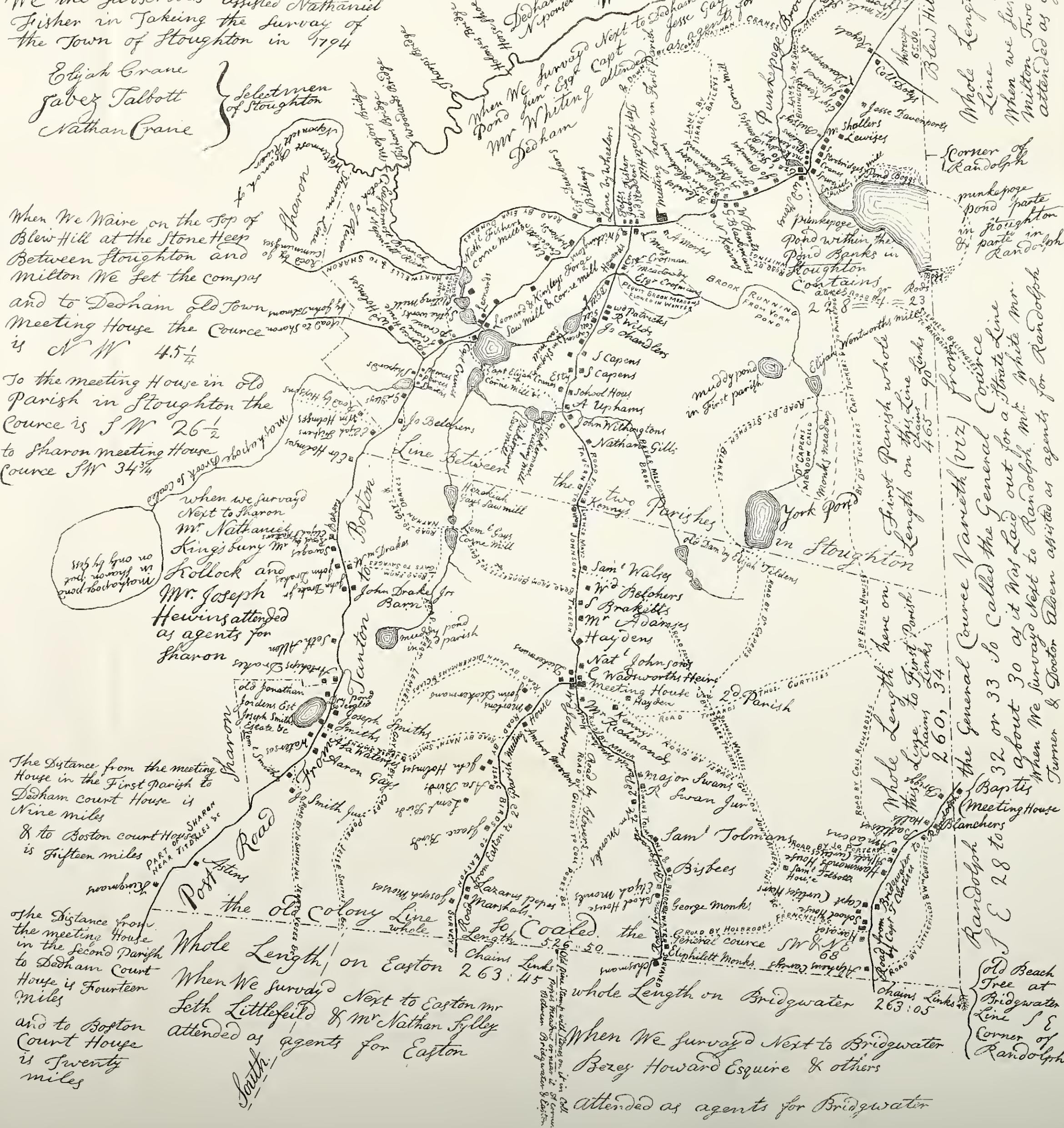
The distance from the meeting  
House in the First parish to  
Dedham Court House is  
Nine miles

8 to Boston court House  
is Fifteen miles

The distance from  
the meeting House  
in the Second Parish  
to Dedham Court  
House is Fourteen  
miles  
and to Boston  
Court House  
is Twenty  
miles

Whole Length on Easton 263:45  
When we surveyed Next to Easton Mr  
Leth Littlefield & Mr. Nathan Syllie  
attended as agents for Easton

South



## CHAPTER XXXII.

## TOPOGRAPHY.

**P**ONKAPOAG—the spot selected by the town of Dorchester for the home of the Indians, soon to pass into the possession of the English settlers, and now the town of Canton—is wonderfully endowed by Nature. The face of the country is beautifully diversified by hills and vales. Numerous streams rise within the limits of the town, and widen into ponds, which dot the surface with patches of blue.

The town of Canton is shaped like a boy's kite, and has an area of over twelve thousand acres, over nineteen square miles. It is bounded on the northeast by Milton and Randolph; on the southeast by Stoughton; on the south by Sharon, and on the west and northwest by Norwood and Dedham. The meeting-house at Canton Corner, which is near the territorial centre of the town, stands in latitude  $42^{\circ} 10' 32.''06$ ; and longitude  $71^{\circ} 08' 22.''13$ . The distance from Washington is 482 miles. It is distant, south  $25^{\circ}$  west from Boston, over the old road, fifteen miles; via Brush Hill Turnpike from the Old State-House 13 m. 3 f. 31 r., and as the crow flies 12 m. 3 f. 36 r. From the Dedham Court-House the meeting-house is distant as the crow flies 5 m. 2 f. 12 r., S.  $16\frac{1}{2}$  E., or by the road 6 m. 7 f. 10 r.

From a map of Boston and vicinity, the concentric lines of which show the direct distance, it would appear that the eleventh mile from Boston would fall not far from the Ezekiel Johnson house on Doty's plain, the twelfth near the English Churchyard; the thirteenth near the Eliot trough; the fourteenth near Morse's trough; the fifteenth near Gridley's Pond.

The first milestone in Canton, after crossing the line which divides that town from Milton, is situated at the foot of the great Blue Hill, about equally distant from the Milton line and the house now occupied by Mr. Henry Willard, and bears the inscription: —

12  
MILES  
To BOSTON  
1774  
L. D.

The letters L. D. are the initials of the person who erected it, — Lemuel Davenport, who resided on the Nathan Tucker place, and who died July 4, 1802. In a wall a little to the south of the entrance to the house occupied by John Gerald, stands the thirteenth milestone; it bears upon its face these words: —

13  
MILES  
To BOSTON  
1786  
JOHN SPARE

No trace exists of the fourteenth milestone; it was situated on the right-hand side of the highway, between the old Bemis house and Potash meadow. The stone probably lies buried under the modern wall. The fifteenth milestone, after having undergone various vicissitudes, stands with no date, with its rough letters, on the east of the highway, near the line that divides the Catholic Cemetery from the adjacent lot, and is marked: —

B

15

M

Prof. Nathaniel S. Shaler, in speaking of the hills of Eastern Massachusetts, says: —

“These mountains have, by the frequent visitations of glacial periods, been worn down to their foundations, so that there is little in the way of their original reliefs to be traced. They are princi-

pally marked in the altitude of that part of their rocks that have escaped erosion. The Sharon and the Blue Hills are, however, the wasted remnants of a great anticlinal, or ridge, that bordered the Boston valley on the south. . . . If we could restore the rocks that have been taken away by decay, these mountain-folds would much exceed the existing Alleghanies in height."

Blue Hill, the "Cheviot Hills" of Capt. John Smith, is the highest elevation of land near the sea-coast of Massachusetts, situated partly in Canton and partly in Milton, and forms the western extremity of the range which extends through the towns of Canton, Milton, and Quincy. The Great Blue Hill, which receives its name from its color as seen by a distant observer, is situated in latitude  $42^{\circ} 12' 44.''03$ ; longitude  $71^{\circ} 07' 10.''84$ . It is the first land seen on approaching the coast, and rears its head 635.05 feet above the level of the sea. From its summit one beholds a magnificent panorama, unequalled for beauty and interest. Within a radius of ten miles, twenty-seven towns can be distinguished.

The following description of the objects to be discerned from Blue Hill is the most accurate I have ever seen; it is taken from the "Appalachia," vol. iii. p. 122:—

"Let us take the view in order, turning from left to right. A line due north almost touches the tower of the Harvard College Memorial Hall in Cambridge, eleven miles distant; nearly hidden by which we see, three miles beyond, the Unitarian church in Medford. Directly under the tower is Jamaica Plain. A trifle to the right is Holt's Hill in Andover,—a bare smooth eminence about thirty miles off. Considerably to the right is another bare, lenticular hill,—Bald Pate in Georgetown, about thirty-five miles distant, seen directly over the Malden Orthodox church. A little to the left of this, eight miles away, is seen the white tower of the Roxbury stand-pipe. Midway between Holt and Bald Pate appears Somerville, twelve miles off, presenting a red church and brick high-school, side by side upon a hill. To the right of the stand-pipe is spread out the city of Boston. The State-House is ten and one-half miles distant; its bearing, N.  $14^{\circ} 22' E.$  A little to the right of the State-House one sees the State Insane Asylum in Danvers, twenty-seven miles distant, a long building on a hill. To the right of the city is Boston Harbor, stretching

far round toward the east, with its islands, forts, and lighthouses. North-northeast is the Reservoir Hill in South Boston. Looking up and turning to the right, we see successively Lynn, Salem, and Swampscott, and under the latter Winthrop. Nearer, and a little right of Winthrop, lies Fort Independence, nearly under whose right are the two steeples of Milton Centre, three miles away. A little to the right is a church in Nahant, eighteen miles off, seen directly over a steeple about six miles distant, near Neponset; and nearly over the left of the Nahant church, one in Marblehead. To the right, along the horizon, we follow the North Shore as far as Eastern Point lighthouse in Gloucester, distant thirty-four miles.

“Northeast, eleven miles, is Long Island, with its low lighthouse. Far beyond and to the left, between it and Eastern Point, are seen against the sky the twin lighthouses of Cape Ann, apparently standing in the ocean. Their distance is forty miles. We are now looking down Massachusetts Bay, several hundred square miles of which are visible. The sea horizon crosses this at a distance of thirty-three and three-eighths miles. Sails may be seen far beyond this, the hulls being hidden by the earth’s convexity. Turning far to the right, we see. N.  $55^{\circ} 05'$  E., Boston lighthouse, directly over the church-spire on Wollaston Heights. Six miles east-northeast is Quincy village. Over it we discern Strawberry Hill, thirteen miles off, with Nantasket stretching a long distance from it both right and left, thus making it appear like a bead strung on a thread. Following Nantasket to the extreme left, we find Hull village. On the right, Nantasket ends at the triple-turreted Atlantic House, which we see over the left slope of Fenno’s Peak, the second in height of the Blue Hills, and three miles off. Over its right slope is Minot’s Ledge lighthouse, eighteen miles distant. Over the right base of Fenno lies Hingham, with three steeples in a cluster.

“Just to the right of east, one observes a large brick building some six miles distant, with a large village stretching away to its right; the building is Thayer Academy, and the village, South Braintree. Nearly over the academy are the two spires of Scituate, eighteen miles distant.

“To the southeast the country appears quite level and well dotted with villages and ponds. Of the ponds, the more noticeable are Wissahissick (or Houghton’s), Ponkapog, Canton Reservoir, and Massapoag. I have named them as they appear from left to right. and also in the order of distance. Wissahissick being one mile east-

southeast, and Massapoag eight miles south-southwest. Immediately to the left of the easterly end of Wissahissick Pond is East Marshfield, on the horizon twenty miles away ; over the left portion of the pond, South Weymouth, nine miles. Looking about midway between Wissahissick and Ponkapog ponds, we see a long ridge thirty-three miles distant. This is Manomet Hill in Plymouth. Holbrook, seven miles, is seen directly under it. Midway between Wissahissick and Manomet, one sees, against the sky, Captain's Hill in Duxbury, surmounted by the Standish Monument, distant twenty-six miles. The steeple directly under it is in West Duxbury. The large village of Randolph, five miles off, is seen stretching from under the right base of Manomet to nearly over the left end of Ponkapog Pond. Ponkapog, being less than two miles distant, is apparently the largest pond in view. Just right of its centre is seen the city of Brockton, ten miles off. Midway between Brockton and the left end of the pond, we find East Stoughton, looking between which and Brockton we see, farther off, East Bridgewater. A little to the right of Brockton is North Stoughton church, five miles away ; over this, Campello ; and, far beyond, Middleboro, twenty-four miles distant. About midway between Brockton and the right end of the pond are the two spires of Bridgewater, seventeen miles, with West Bridgewater church nearer, but a trifle more to the right.

“ Turning nearly south, the large village, six miles off, is Stoughton. Nearly due south is the tower of the water-works in Fall River, about thirty-five miles distant ; a portion of the city is seen at its right. More to the right is Reservoir Pond in Canton, three miles off. Over its right end is Great Meadow Hill in Rehoboth, at a distance of twenty-three miles. Just south-southwest is Oak Hill in Attleboro, a small sharp peak twenty-two miles away. Under this peak we see Massapoag Pond in Sharon, and, still nearer, the villages in Canton. East Attleboro is seen just to the right of the peak.

“ Facing nearly southwest, the wooded hill eight miles off is Moose Hill in Sharon. Sharon village, seven miles, and Foxboro, twelve miles, are respectively one third and two thirds the angular distance from Oak Hill to Moose. Now turn nearly to west-southwest. Just as far to the right of Moose Hill as Oak Hill is to its left, is Franklin, seventeen miles away, where we see the cupola of Dean Academy, and several steeples, against a distant ridge. To the left of Franklin, one fourth the way to Moose Hill, rises Woonsocket Hill in Rhode Island, S.  $54^{\circ} 35' W.$ , twenty-eight miles distant. Spread along to the right of west-southwest is Norwood village, four miles off.

"A trifle to the right of due west stands West Dedham church upon a hill five miles off. At its right, more than forty miles distant, is Leicester church-spire. Nearly in line with this lies Hopkinton, twenty-one miles. Considerably to the right stretches a low distant ridge, Asnybumsket Hill in Paxton, 1,407 feet high and distant forty miles. A little to the right of west-northwest is Wachusett, the most conspicuous mountain in view. It is situated in Princeton, is 2,018 feet high, and forty-four miles away. Just at its left is Little Wachusett; as much more to the left, Princeton village, forty-two miles off. A trifle to the left of Princeton, and exactly west-northwest, Marlboro is seen, twenty-five miles. Under these two villages lies Natick; and, still nearer, South Natick. Turning back two thirds of the way from Wachusett to Asnybumsket, we see on the horizon Rutland church, forty-four miles distant. A little to the right of Wachusett is Nobscot Hill in Framingham, about twenty miles off, nearly under which is Wellesley College, a cluster of brick buildings, eleven miles distant. Far to the right of Wachusett is Mount Watatick in Ashburnham, 1,847 feet high, and fifty-two miles distant. It resembles a great haystack, and is nearly over the court-house dome in Dedham, which we see at its left, only four miles away. Asnybumsket, Wachusett, and Watatick are the principal summits of a range sometimes called 'The Backbone of Massachusetts,' crossing the State from north to south. This range we may follow in New Hampshire by Kidder, Spofford, Temple, Pack-Monadnock, and Crotchett mountains. Beyond this range, a trifle to the right of Watatick, stands the Grand Monadnock in Jaffrey, representing the main range of New Hampshire. It appears as a sharp peak, falling away gradually to the right. It is 3,177 feet high, and sixty-seven and one-half miles distant.

"A little to the right, and exactly northwest, we see Mount Kidder in New Ipswich; then across Spofford's Gap is Spofford Mountain in Temple, and the sharper Temple Mountain. Next on the right we see the Pack-Monadnock, a remarkable mountain near Peterboro, with two similar summits connected by a short ridge. The northern peak is just sixty miles distant. Its height is 2,260 feet; that of the southern peak, 2,280 feet. In range with this mountain lies Sprague's Pond, two miles off. The next mountain group to the right is in Lyndeboro, N. H., a low ridge with two summits, of which the right-hand one, called Lyndeboro Pinnacle, is sixty miles distant. Over the left side of Pinnacle is Crotchett Mountain in Francestown, sixty-six miles off, bearing N.  $35^{\circ} 15' W.$  A little to the right of Pinnacle, N.  $30^{\circ} 24' W.$ , is Prospect Hill in Waltham, fourteen miles

distant, a rounded hill with a smaller summit rising from its left, balanced by a spur from its right flank. Between Pinnacle and Prospect we see Lincoln, on a hill eighteen miles away. At the right base of Prospect lies the village of Waltham, over which is Joe English Hill in New Boston, N. H., distant fifty-eight miles. Further to the right about north-northwest, are the twin Uncanoonucs in Goffstown, N. H., about fifty-nine miles distant. The right-hand peak is nearly over Readville schoolhouse. Just to the right of this building in the foreground stretches the large village of Hyde Park, three miles distant, and nearly over its most prominent church are seen, in the distance, the spires of Arlington. To the west and northwest we also look down upon the meadows of Neponset River, which stream we can follow for several miles. Directly under the two summits of Pack-Monadnock, we get glimpses of Charles River. Some one of several hills about west-southwest may prove to be in Connecticut, but it is doubtful."

The academy at Milton stands two hundred and eight feet, and the meeting-house at West Dedham stands four hundred and five feet above the level of the sea. On May 30, 1798, a staging was erected on the summit of Blue Hill. It was blown down Dec. 16, 1802; another was erected some time afterward. The United States Coast Survey also erected a monument a little west of the summit. They were encamped here in September, 1845. The distance from the stone which marks the line between Milton and Canton to the top of Blue Hill is 2,402 feet; from this monument to the stone on Blue Hill Street is 1,745 feet,—in all  $251\frac{1}{3}$  rods.

The other elevations in Canton would not be worth mentioning were it not that their names may be preserved. Little Blue Hill, three hundred and thirty-five feet high, lies west of the Great Blue Hill, separated from it by the valley through which Washington Street passes. Clapp's Hill (so called in ancient times) is traversed by Spring Lane; Pitcher's Hill is situated near the old Red Bridge on Bolivar Street; Mount Hunger lies west of the Turnpike, on the southerly side of Reservoir Pond. Pillion Hill, between Taunt's Ledge and Dedham road, was named before 1720, from its supposed resemblance to the easy cushion on which our grandmothers rode behind

their lords on horseback; the principal portion of this hill was carried into Boston, and is now in the Back Bay. Mount Enos deserves attention from the peculiar manner in which it obtained its name. It is situated on Frog Island, and is a rough, ragged hill. An early surveyor called it "a mountainous rock;" a later deed styles it a "rock Mount aneous," which in course of time, by bad spelling or rapid pronunciation, became contracted into Mount Enos, and by that name it is known. It was conveyed in 1730 by Deacon Joseph Tucker to his son, and the year following Preserved Tucker conveyed it to John Pierce, Jr.

There still exist in England vast tracts of land, held in common for purposes of pasturage,—vestiges of the Germanic system of common fields, which was introduced into England by the Saxons. This system of common fields ownership consisted of small individual allotments, under joint control, those having the greater quantity, by the order of the early legislation, having power over the whole. Societies for the associate ownership of land were formed in this town as early as 1645; the expense of ditching and fencing was shared among the proprietors *pro rata*.

Between Blue Hill and the hills of Sharon, and forming the western boundary of Canton, lie the Fowl meadows. They are mentioned as early as 1646, and were granted in 1653 to Dedham, and the titles to their possession must be sought for in the Dedham grants. They extend in length about seven miles, with varying breadth. These meadows are covered near the river with a peculiar and luxuriant growth of grass, which takes its name from these meadows,—Fowl meadow, or false red-top, *Poa serotina*. It is conjectured that the seed was brought into these meadows by ducks and other wild fowl. This grass grows tall and thick, is more soft and pliable than herds-grass, and will not spoil or suffer if allowed to stand beyond the usual time of mowing. Jacob Eliot, writing of it in 1749, called it "Fowl meadow," "duck," or "swamp wire" grass. This grass is supposed to have attracted the early inhabitants to settle in its vicinity; for with merely the trouble of reaping, they obtained

their winter supply of fodder. These meadows also contain excellent peat; and should our supply of coal ever become exhausted, fuel can here be obtained in an unlimited abundance.

The Blue Hill meadows were originally the lower end of what was known as the "Fearme" meadow, belonging to Mr. Stoughton. After he received his land contiguously, he relinquished his rights in this meadow; and in 1661 the town of Dorchester ordered William Sumner and others to "ripen and p'pare matters for the laying out of the Common Meadow in the Fresh Marsh about y<sup>e</sup> Blew Hills." It was divided among thirty-five proprietors, and the lots were laid out on the east side of the Neponset.

We have before us an ancient plan on sheepskin, which is almost illegible; it is dated 1665, and it is the original laying out of the Blue Hill meadows. This was the year that Milton was incorporated, and the meadows were before that time in Dorchester. They formed a portion of the Fowl meadows, and were situated southeast of the Neponset River, directly northwest of Lots 1, 2, 3, and 4 of the Twelve Divisions. The records of the last century describe them as "being and lying partly in the township of Milton, and partly in the township of Stoughton, called and known by the name of the Blue Hill Meadows, and lying in Common Field." The proprietors' meetings from 1766 to the time of the Revolution were held at the old tavern of Capt. Lemuel Bent, which stood under the large elm-tree near the present Atherton tavern in Milton. The town of Dorchester voted, in 1706, that those persons who had lost their rights in the Blue Hill meadows should have a like quantity in Burnt Swamp. The ancient records are full of the regulations concerning the common fields. The meetings were conducted with as much ceremony as a town meeting. A moderator was chosen; a clerk elected to keep a record of the proceedings; a surveyor was appointed to see that the fences were kept in repair until after mowing; an assessment was laid of a shilling, sometimes more, on each acre, to defray necessary charges. It was voted that a yoke

of oxen might be turned in on three acres; two other cattle on three acres; one horse on three acres,—this to be done on the 1st of September.

An old deed unrecorded and bearing date 1743 shows that Josiah Kenney, of Stoughton, conveyed to Noah Damon, of Milton, three quarters of an acre and sixteen rods of fresh meadow, lying in the Blue Hill meadows in Stoughton, in the eighth lot, in said meadows, it being all the right laid out to Thomas Andrews.

Another association of owners of land in common for mowing and pasturage was designated as "The Proprietors of Burnt Swamp Meadow." This swamp was situated on the west of Green Lodge Street, as it crosses the Fowl meadows, and receives its name from a fire which must have occurred before 1698, and which consumed everything upon it.

On the 14th of November, 1737, Michael Shaller agreed to sell to certain gentlemen as much land as should be necessary for a way whereby they might remove their hay from the Burnt Swamp meadow. The way began where Shaller's and Silas Crane's land touched the highway, south of the old Shaller house, and so to the most convenient place through the swamp, Mr. Shaller to maintain a convenient gate or bars across the way. The next day articles of agreement were entered into, and trustees were ordered to build the way and give a faithful report of their doings. The gentlemen who signed this agreement were, Isaac Royall, William Crane, Benjamin Fenno, Sr. and Jr., Thomas Vose, William Sumner, Silas Crane, John Shepard, Bliss Tolman, and Isaac How. Warrants for holding meetings were issued by a justice of the peace, and the business transacted at a legal meeting. In 1776 the names of Thomas Crane, William Royall, Thomas Doty, and Nathan Crane, the last of whom was clerk, appear as proprietors. In 1779 the "causey" built to facilitate the removal of the hay was repaired. At the beginning of the century the owners were Abner Crane, Laban Lewis, Ezekiel Fisher, Ezekiel Johnson, Abel Puffer, and Nathan Crane. In 1805 Lieut. Michael Shaller was appointed surveyor; Capt. John Tucker appeared as an owner. Subsequently we find

William Tucker, Abel Wentworth, John Davenport, Nathaniel French, James Bent, Jesse Davenport. In 1821 the Widow Ruth Barker owned two acres; Capt. John Tucker, 1st, six acres; Abel Wentworth, six acres; Jabez Talbot, five acres; Jesse Davenport, two acres; James Bent, two and a half acres; Nathaniel Davenport, two and one half acres; Alexander Fisher, two acres; Michael Shaller, one acre; Ezekiel Fisher, Jr., three acres; Ezekiel Johnson, two acres; Ebenezer Crane, three and one half acres; and Laban Lewis, two and one half acres. The causeway had a bridge covered with plank. The meetings of the company were held as late as 1835, when the question of obtaining an Act of Incorporation was discussed. Laban Lewis was then clerk.

The common fields are situated in that part of the Fowl meadows near where the road to Norwood crosses them. These are described as bounded, "Southwesterly on Mashapog River; Northerly, on Neponset River, to a ditch in Eliphalet Baker's Meadow; Easterly, on White's Swamp and Jones' Shore."

The date of the laying out of these lands is not known to the writer. A plan taken in 1793 shows them to consist of one hundred and twenty-six acres. The proprietors appear to have received an Act of Incorporation on June 15, 1795. They had power to clear the river of obstructions. On the 15th of August of each year the cattle were turned in, and a register was kept by the clerk of the company. In 1806 Elijah Dunbar performed this service. Work was done "on y<sup>e</sup> Long Causeway." Meetings were regularly held until 1824, probably later. The meadows around Pequit Brook were also held in common, probably from the time of the first settlement, as the dam was built in common about 1720. On March 2, 1802, a number of gentlemen, proprietors of meadow-lands lying in the vicinity of Pequit Brook, received an Act of Incorporation from the Legislature.

Another organization was known as the Neponset Meadow Proprietors. They were the owners of the meadows on both sides of the Neponset, lying between two parallel lines, crossing the river and meadows, the upper line being in the

same direction and coinciding with the divisional line between Canton and Sharon; the lower line crossed the meadow near Paul's Bridge. The Act of Incorporation, which was passed March 3, 1798, excluded Elijah Dunbar and others, proprietors of the common fields; also the meadow-lands belonging to the heirs of Dr. John Sprague, Roger Billings, Israel Bailey, and some others.

The Neponset Meadow Company was an organization of owners of land in the Fowl meadows, who deemed that their rights had been infringed and their land injured by the raising of dams on the lower Neponset. They received an Act of Incorporation in 1876, for the purpose of preventing encroachments upon their rights by flowage.

On the level ground between Ponkapoag Pond and the Great Blue Hill rises the Monaticut River. In Hale's survey of Boston, published in 1821, it is stated that the—

“Minaticut River hath its source in the town of Canton, near the Randolph line, and its course is easterly at the foot of the Blue Hills, touching the Braintree Great Pond and passing through Braintree southerly of the Little Pond, where it receives a small stream from Randolph, and graduating round easterly and northerly to the Braintree Iron-Works, and on to Braintree Bridge and Landing, up to which the tide flows, when it spreads into a considerable width, casting off several creeks, passeth under Quincy Bridge, and falls into Boston Harbor between the towns of Quincy and Weymouth.”

This river is sometimes known in Milton as Blue Hill River, and farther on as Farm River.

Through the length of the Fowl meadows and forming the dividing line on the west between Canton and Dedham, flows the beautiful Neponset. Its western branch rises in the meadows of the northern part of Foxboro', and receiving additions from Diamond, Mill, Bubbling, Hawes, Traphole, and Puffer's brooks, joins the eastern branch about a mile from the Stone Factory in Canton. The eastern branch is formed by the united waters of Massapoag, Beaver, Steep, York, Pequit, and Hartwell's brooks.

Massapoag Brook takes its rise from Massapoag Pond in Sharon, and passing through Reynolds's Misery meadow, re-

ceives just below the trowel-works the waters of Beaver Hole Meadow Brook, which rises in Sharon in the meadows west of the Boston and Providence Railroad, and receives a slight addition from Deborah Gannet's Brook. It passes the works of G. H. Mansfield and J. S. Shepard; it is then divided, the original brook flowing by the silk factories and emptying into Forge Pond in the rear of the Crane schoolhouse, having fallen 260 feet. By an artificial canal cut in 1834, a portion of the water may be carried into Steep Brook. It will be noticed that this artificial division of Massapoag Brook forms an island, which is commonly known as Frog Island. It embraces all that part of Canton lying east of the upper and lower silk factories, and is bounded on the west by Steep Brook, northerly by Bolivar and Forge ponds. Within the limits of Frog Island are clay meadows which have furnished good brick; a considerable business was done years ago by Luke Shepard in furnishing clay from these meadows to the Revere Copper Company.

Steep Brook rises in Stoughton, receiving a portion of its water from the Jonathan Leonard Brook, the pond near Britton's awl factory, and Muddy Pond in that town, also from a powerful spring south of Central Street, known as "Zachariah Lyon's Hole;" flowing by the factory of Messrs. French and Ward, it crosses the Canton line, where it is joined by Henry's Brook and the artificial division of Massapoag Brook. Having formed this junction, the brook enters Bolivar Pond, where it is joined by Beaver Brook; the water then flows into Forge Pond.

Beaver Brook rises in Stoughton; it is formed partly by streams which rise in the meadows south of the line between Canton and Stoughton. Many years ago, a canal was dug at the southerly end of York Pond, a few feet lower than the natural outlet at the northerly end; by this artificial canal the water was conveyed to the mill built before 1739 by Ensign George Wadsworth, known during the latter part of the eighteenth century as Packard's mill. The ruins of this mill still stand on Pine Street, in Stoughton, and are the most picturesque of any within easy driving distance of Canton.

Going through Indian Lane toward the Turnpike, they are within a stone's throw of the road. After leaving this ancient dam, Beaver Brook crosses Indian Lane and the Turnpike, where it furnishes the motive-power of what was known in our day as Henry Capen's mill, near which in 1824 stood the toll-house and gate. In 1763 it was known as Tilden's mill. In 1820 this mill was leased by Lewis Johnson, to hammer shovels, subsequently in the manufacture of gravestones. Here Michael Gallagher learned his trade, and kept the toll-gate, where his wife assisted him in taking the tolls. He subsequently removed to the house once occupied by J. Mason Everett, where he carried on his business until his death, July 26, 1855. He was a patriotic Irishman, and supported in his house, in 1845, Thomas Mooney while he was engaged in writing his "History of Ireland." Enos Upham, Jr., erected a mill at this spot for the purpose of making cotton yarn.

Leaving the Turnpike, Beaver Brook enters Ponkshire meadow, where it is joined by Ponkshire Brook, thence it flows through Beaver meadow, in the rear of the house of Mr. Enos Upham, where it is fed by a small brook which rises in the meadows near the Stoughton line. It is said that the remains of ancient beaver dams can still be seen in this locality. It then crosses Ragged Row and Pine Street, and by an artificial canal is diverted into Bolivar Pond. Its natural and original course, still traceable, passed down the valley between the old Red Bridge, which disappeared in 1882, and the shovel-works; it then joined Pequit Brook in what is now Forge Pond.

Ponkshire Brook starts from the swamps which lie east of Belcher's Corner, known in the ancient maps as Dead meadow. There are indications that two dams have been erected for some purpose to control the water at these meadows. Ponkshire flows in a northerly direction, and empties into Beaver Brook in the Ponkshire meadows.

York Brook is the natural outlet from York Pond, but it has been dammed, and the water forced through an artificial culvert on the southerly side of the pond. York Brook starts from the northerly side of York Pond, and flows through

Monk's meadow, where it receives additional water. Before reaching Indian Lane it was dammed, and a saw-mill erected which was standing in 1760, the remains of which are still to be seen. It crosses Indian Lane near its junction with York Street ; flowing through the valley below, it formerly carried a grist-mill, situated directly in the rear of the house of Isaac May, Jr., from which an ancient walled lane — the predecessor of the present road — still leads. Here in 1789 David Talbot, the sad fate of whose daughter forms a melancholy chapter in Canton annals, tended the mill. Running parallel to York Street, the brook unites with Pequit between that street and the Turnpike.

Pequit Brook rises near the corner of Stoughton and Canton, against Randolph in Bear Swamp, crosses Cedar Street, flows through the Fenno farm, crosses York Street, and receives York Brook ; the conjoined brooks then cross the Turnpike, and enter what has been known since 1828 as Reservoir Pond. It crosses Pleasant Street, flows through what are known as Pequit meadows, by the sites of two ancient mills, known at different periods as May's, Gill's, and Shepard's mill. It runs nearly parallel to Washington Street, passes under Sherman Street, and enters Forge Pond.

These brooks, with additions from other smaller brooks, form the east branch of the Neponset River, at one time called "Saw-Mill River."

Pecunit and Ponkapoag brooks enter the Neponset after the two branches have united. Ponkapoag Brook takes its rise at the western end of the pond of the same name, and flowing by the ancient mill-site of 1727, crosses Turnpike and Washington streets, at which place it received in 1700 the name of "Martin's Delight." Passing over three disused dams, it flows back of the Bemis place, where it is augmented by Aunt Katy's Brook. Joining Spring Brook, it proceeds through the Ponkapoag valley, across Elm and Green Lodge streets, and empties into the Neponset north of Green Lodge. In 1794 Nathan Crane erected a dam on the north side of the bridge on Elm Street, with an under-shot wheel.

Pecunit Brook rises in the Canton Cemetery, and flows

through Pecunit valley across Elm Street, to the river not far from the iron bridge. A dam was erected across it by William Wheeler in 1787, but no mill was ever built on it.

A short distance below the source of Pecunit Brook the Canton Aqueduct Company, incorporated in 1836 for the purpose of forcing water up Prospect Hill to supply the residents on Canton Corner, erected the same year a water-wheel which supplies a tank on the brow of the hill one hundred feet above. One who loved to wander in this picturesque spot thus describes it :—

“This town has a water-wheel, that stands far down in a ravine behind one of its churches, under the shadow of old pines, and covered from the sun that sometimes looks down over the treetops upon its coarse wooden house,—a water-wheel that turns, moaning, from day to day, shut up in darkness, and yet lifts up the clear sparkling water into many homes, doing its work in solitude and bearing its burden steadfastly.”

Porcupine Brook issues from the northern end of York Pond. It flows in a northerly direction through Rattlesnake meadow, and empties into Pequit Brook east of the Turnpike. It receives a considerable augmentation from Muddy Pond, whose surplus water soaks through the bog under the road.

Aunt Katy's Brook takes its name from Miss Katy Blackman, who resided in the house by its margin for many years, and who died Feb. 10, 1849. It was before her day called Blackman's Brook, and on the map of 1831 it is called Spring Brook. It takes its rise on the southerly side of Washington Street, back of the old Eagle Inn, where there is said to be a spring called Carroll's Pool; it crosses Washington Street between Ridge Hill and the English Churchyard, and flows through Potash meadow into Ponkapoag Brook; an artificial canal at one time conducted it above the Bemis dam.

Spring Brook, mentioned in 1726, is farther north than Aunt Katy's. It rises east of Pecunit Street, and enters Ponkapoag Brook farther down the valley.



A MAP  
of the Town of  
**CANTON**  
MASS.

(Formerly a part of Dorchester)

Stoughton was set off from Dorchester & Inc. Dec. 29 1726  
Canton was set off from Stoughton & Inc. Feb 23 1797  
Distance from the Post Office to Faneuil Hall Boston is 15 m. 0 gr. 78 r.  
Dedham Court House "6-1-55"  
The first settled Minister Joseph Morse, settled Oct. 30, 1717.  
Census for 1800 gave 1110 Inhabitants

1810 - 1853

1820 - 1868

1830 - 1857

Contains the following Manufacturing Establishments -  
Revere Copper Man. Co. consisting of 2 Furnaces for casting Cannon Bells, &c; 2 Rolling Mills & 1 Turning Mill; (they also manufacture Sheet Lead); 1 large Wool Factory, capable of manufacturing 600,000 Yards per year; 3 Cotton Factories; 1 Thread Do; 1 Satinell Do; 1 Wick Yarn Do; 1 Cutlery Do; 1 Candlestick Do; 1 for Farmers' Utensils; 2 Steel Furnaces, 4 Forges, 3 Grist Mills, 1 Saw Mill & 4 Machine Shops.

This Plan was made in conformity to a Law of the State  
and a vote of the Town of Canton, under the direction of a Committee  
of five, chosen by the Town for that purpose.

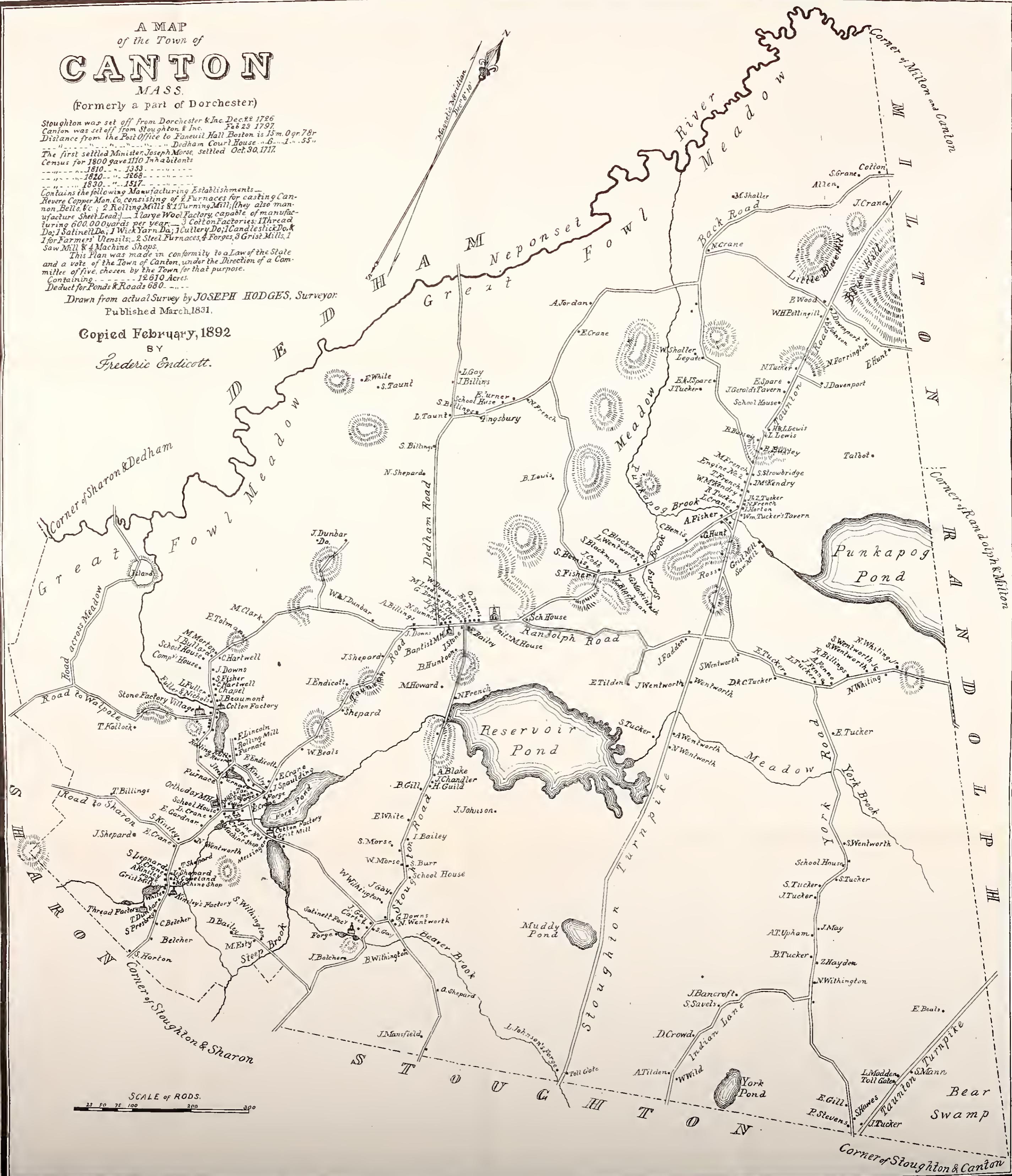
Containing 12610 Acres.

Deduct for Ponds & Roads 680.

Drawn from actual Survey by JOSEPH HODGES, Surveyor.  
Published March, 1831.

Copied February, 1892

BY  
Frederic Endicott.



SCALE OF RODS.

25 50 75 100 200 300

Plum Pudding Brook is mentioned as early as 1720; it lies north of the old Packeen road, crossing the old way that went to the ford. A diary as late as 1846 mentions Plum-Pudding meadow.

Shaven Brook is mentioned in deeds, in the vicinity of York.

It has been estimated that the number of acres covered by water in Canton is three hundred and eighty-six.

Ponkapoag Pond, the largest in Canton, is situated in the northeasterly part of the town. The dividing line between this town and Randolph passes through it. It is situated 15.0.41. miles from Boston, and about a mile southeast from Blue Hill. It is more than a mile long and nearly a mile wide, and contains two hundred and seventeen acres. Hewins, in his survey of 1794, says it contains over two hundred and twenty-eight acres in Canton alone. Its altitude is 147.77 feet above high-water mark.

In 1834 it was examined by that celebrated engineer, Loammi Baldwin, to see if it were capable of furnishing the city of Boston with water. But it was found that the ground was too low for an aqueduct, and it was subsequently ascertained that the discharge was inadequate. The city of Roxbury also at one time had in consideration the taking of water from Ponkapoag Pond.

York Pond, the source of York Brook, and the artificial feeder of a portion of Beaver Brook, is situated in the southeasterly part of Canton, the dividing line between Canton and Stoughton passing through it. It is not a large pond, — less than thirty acres, — but is famous for the picturesque beauty of its scenery. The road to it is rough, but one who visits it is well repaid for his labor. The shores are lined with trees, and broken only by abrupt rocky cliffs. From those at the northerly end a fine view of Monk's meadow, surrounded on all sides by wooded hills, presents itself. Though the pond is very deep, it is on such high land that its drainage area is limited. It takes its name from that part of the town called York, which has been so designated since the days of the first settlers.

Muddy Pond is situated northwest of York Pond, and southeast of Reservoir Pond, and lies a few rods west of Turnpike Street. It was formerly much larger than at present. The Indians called it Pishagquapog. It is a favorite resort for sportsmen at certain times of the year.

Reservoir Pond is situated in the geographical centre of the town, and is a modern pond, having been raised to its present size, about three hundred acres, by a dam erected in 1827. In 1832 the land was sold to the Neponset Woollen Company for \$314, and subsequently became the property of the Revere Copper Company. A dam was erected before 1720. To build this, several of the inhabitants affirmed that they had been at great trouble and charge to flow their swamp lying on Pequit Brook, and were much provoked when the town, in 1722, used their dam for a roadway. This dam was usually known as Hartwell's dam, from Samuel Hartwell, who resided on the southerly border of Pequit Brook, on the site now occupied by Mr. Pitcher. The meadows known as "Crossman's" meadows, because Dr. George Crossman at one time lived near them, were flowed by the Neponset Woollen Company in order to form a reservoir in case of a scarcity of water, and the water can be retained or allowed to flow at option. Bolivar and Forge ponds are both artificial ponds, as are also the small ponds at the Revere and Stone Factory works.

## CHAPTER XXXIII.

## FOURTH OF JULY AND OTHER CELEBRATIONS IN CANTON.

DURING the closing years of the last century, the country was divided politically into two great parties, called respectively the Republican, or Anti-Federalist, and Federal parties. A great deal of bad feeling existed between them. In small towns, the excitement was so great, and the animosity so intense, that neighbors were at variance with neighbors, and members of the same family, belonging to opposite political parties, would hold no intercourse one with another. On some public occasions the opposing parties would revile each other in vigorous language. Such an occasion occurred in Canton in 1798. The leaders of the Federal party determined to celebrate Independence Day in a manner agreeable to themselves. Great preparation was made for the event, and the meeting-house was selected for the place of the celebration. It was decided to invite Dr. Moses Baker, the successor of Dr. George Crossman, to deliver the oration. Dr. Baker was a gentleman of the old school. He had received a good education, and taught the winter's school at Ponkapoag. He was an easy and fluent speaker, and that portion of his address which was heard is said by those present to have been well delivered and impressive. One feature of the occasion was to be the appearance of the "Light Horse," — a squadron of cavalry belonging to the Second Brigade, First Division, under command of Capt. Elijah Crane. Every arrangement was made by the Federalists to render the occasion a success.

The Republicans were highly indignant that they should have been ignored. They were incensed that the Federalists

should assume that they had the right to monopolize all the glory supposed to be connected with the Fourth of July. Again, they were displeased that the British party, as it was called, should have the exclusive use of the meeting-house. They decided to put in an appearance, and to feel, for a time at least, that they were as important as Squire Dunbar, Priest Howard, or Dr. Baker. A few active spirits went about to stir up matters, and it was decided that the Republicans who chose to attend the celebration should meet at Ponkapoag on the morning of the Fourth of July, and proceed in what order they might to the church. This programme was carried out. The sun rose bright and clear on the morning of this eventful day. "The boys" were all on hand early. John Wentworth, of Ponkapoag, who was in full sympathy with the movement, had a number of men in his employ engaged in the manufacture of hats; they all turned out. All the employees of the tannery put in an appearance, and from farm and workshop, far and near, assembled at Ponkapoag. They had come prepared for sport. One brought a string of old-fashioned sleigh-bells, done up in paper; around the waist of another was concealed an ox-chain; from the pocket of another protruded a fish-horn; and all carried innocent-looking walking-canes. When a sufficient number had assembled, and all was in readiness, the procession started up the old road toward the meeting-house. As they crossed Potash meadow, they stood a moment under the wooden pipes that, crossing the road far above their heads, conducted the water to the old house, at the door of which stood Mrs. Samuel Canterbury (formerly Molly Billings), waving her handkerchief in token of her cordial sympathy. Adam Blackman stood in front of his new house, which he had recently made from the timbers of the old English church. Leaning on a post, with a sly twinkle in his eye, on the opposite side of the way, at the door of the Eagle Inn, stood the landlord, Capt. William Bent. His hands were thrust deep into his pockets, and although his house had been the resort of the Federalists, and many a good glass of gin had been drunk therein by them, he could not forbear

to smile; and his look seemed to indicate that had he been younger and leaner, he would have joined the procession. When the party, increasing snowball-like as it proceeded, reached the blacksmith's shop, Samuel Blackman was seen at work at his forge. He dropped the horseshoe he held in his hand, and came out and joined the party, with his heavy leathern apron hanging on his shoulders. On they went, over the hill in front of Kenney's, through the hollow, up the hill on the other side, by the little red schoolhouse, by the old oak-tree, to the church green. When they arrived at the meeting-house, they found many companions and sympathizers from the south part of the town. It was agreed that as many as could should occupy the south gallery, and with that as their objective point, the heroes entered the church.

The centre of the house had been reserved for the militia company, under the command of Capt. Elijah Crane. There they sat in their gorgeous uniforms, the observed of all observers. As angry words had been uttered by some of the Republicans as to the sacrilege attending the use of the pulpit for a secular, or worse, a Federal purpose, it was deemed prudent, in deference to any legitimate scruples which the Republicans might have, to place boards on the top of the deacons' seats, directly under the pulpit, for the use of the orator. The church was well filled. Many who were not sympathizers with either party were present to hear the oration and see the soldiers. Several invited guests, among whom were the clergymen of the neighboring towns, were seated in places of honor; and many ladies graced the occasion.

The exercises began with an invocation by Rev. Zachariah Howard, the pastor of the church; a hymn was sung, and the orator ascended the platform. Hitherto silence had prevailed; and the first words of Dr. Baker fell distinctly upon his hearers. A moment afterward there seemed to be some uneasiness in the south gallery; then came a crash, and everybody turned around. All eyes were fixed upon the form of Jason French, who was seen standing on the back

seat of the gallery. Thence he jumped upon the next lower seat, and so on until he reached the edge of the gallery, when he deliberately turned around and jumped back again. Then Sam Blackman took hold of the lower ends of his stiff apron and began to flap it; David Kenney, called "Skipper," who had been a prominent man in his early days, but in years after became intemperate, stood in the entry below the gallery, and "whacked" the door with a rattan cane so vigorously that the scars exist to this day. Some of the malcontents kept up a "rat-tat-too" on the backs of the pews; and occasionally the blowing of a fish-horn was heard, commingling with the jingle of sleigh-bells, while Luther Crane, commonly called "Toot" Crane, rattled his ox-chain with vehemence; in fact, all —

"tried by many a freak or  
Insulting noise to stop the speaker,  
Swung the unoil'd hinge of each pew-door,  
Their feet kept shuffling on the floor,  
Made their disapprobation known,  
By many a murmur, hum, and groan."

Captain Crane went into the singers' seats with some of his officers, and mounted a table which was there for the use of the choir. Priest Howard arose and asked him if he could not put an end to such noise and disorder. Captain Crane replied: "I know who they are. We have engaged this church, and have a right to be here; and unless these proceedings cease, and the audience behave themselves in a proper manner, I declare that they are guilty of a *riot*, and shall read the Riot Act." Thereupon, his nephew, Thomas Crane, jumped up and exclaimed, "Uncle 'Lijah, we don't want no Federal 'rations here.'" By this time the patriotic ardor of Hatter John Wentworth became aroused. He began a tour of the galleries, marching, with a firm tread, round and round, singing as he went a tune composed by William Billings, and familiar to every schoolboy in New England, which had done much to inspire the spirit of independence before and during the Revolutionary War. It was "Old Chester," and began thus: —

“ Let tyrants shake their iron rod,  
And slavery clank her galling chains,  
We'll fear them not, we'll trust in God;  
New England's God forever reigns.  
The foe comes on with haughty stride;  
Our troops advance with martial noise;  
Their veterans flee before our arms  
And generals yield to beardless boys.”

The desired end was accomplished. Neither the appeals of Priest Howard, nor the threats of Captain Crane, could control the assembly. The meeting was demoralized; the Republicans were elated at their victory, and went home triumphant and happy.

But the end was not yet. At the next court at Dedham, the ringleaders were summoned to appear, and convicted of creating a disturbance. The culprits defended themselves by such excuses as they could conjure up. The judge was not disposed to deal harshly with them. He remarked that some disturbance must be expected on the Fourth of July, and added, “ Now you may go home; but don't sing quite so loud next time.”

Very soon after this famous Fourth of July demonstration, the celebrated Alphabet Song appeared, posted on large trees in conspicuous places about the town. It was a parody on the old song, “A was an Archer,” or a song popular in Boston at the beginning of hostilities in 1775. It was sung to the tune of the “Black Joke.” Its origin is wrapped in mystery. The author, if it was the emanation of a single brain, is unknown. Nearly every line had some cutting and unjust reflection upon prominent Federalists, or some allusion to a past escapade. The events of the Fourth of July celebration were frequently referred to. After its appearance, it was added to and changed to suit a variety of tastes, which accounts for the various readings of the song.

We give in the text the reading best authenticated:—

1. A stands for Adams and Administration.
2. B stands for Baker, who gave the oration.
3. C stands for Capen, for Crane, and Cockade.
4. D stands for Dunbar, that old Tory blade.

5. E stands for Eagle, the sign of the Inn.
6. F stands for Federal, who went to drink gin.
7. G stands for Goodness professed by a gown.
8. H stands for Howard, the priest of the town.
9. I stands for Independence, America's boast.
10. J stands for Justice, which made county cost.
11. K stands for Kinsley, for Kite as it flies.
12. L stands for Leonard, so famous for lies.
13. M stands for Moses, whose head it was bare.
14. N stands for Nothing, to which it is heir.
15. O stands for Orator, who the pulpit did want.
16. P stands for Pigsty, in which he did grunt.
17. Q stands for Quack, for Quail, and for Quiet.
18. R stands for Rascal, who called it a riot.
19. S stands for Squire, for Shot, and for Shovel.
20. T stands for Treasurer, that caused the town trouble.
21. U stands for Union, to which we all look.
22. V stands for Villain, who burned the town's book.
23. W stands for Whip and a Watch that was lost.
24. X was the mark with which it was crossed.
25. Y Z A ampersand shows.
26. The Alphabet now has come to its close.

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## NOTES.

2. Dr. Moses Baker. Sometimes "Booby" is written in place of "Baker." In place of "gave" or "delivered," "read" is sometimes found.

3. Samuel Capen, Capt. Elijah Crane. "Cockade" refers to the custom then existing among the members of different political parties to wear cockades. The Federalists were distinguished by a black cockade, and the Republicans by the tricolor.

4. Hon. Elijah Dunbar was accused of being a Tory from the fact that at the time of the breaking out of the Revolutionary War, he was somewhat undecided as to which side to take. Another reason was that when drafted, in 1782, he paid £60. and sent a substitute instead of going himself. The slur contained in this line arose from the excited political state of the country, and did gross injustice to Squire Dunbar. During the whole time of the war, no man was more active than he, and by the suffrages of his townspeople, he received many offices of honor and public trust.

5. The old inn had suspended before it the sign of an eagle. It was kept at this time by Capt. William Bent, and was situated on the rise of the hill a little south of Aunt Katy's Brook. A portion of it still remains. About the year 1800, the sign of the eagle was taken down, and the picture of a horse substituted.

There are different versions of these lines:—

“E stands for Eagle of American fame.  
F stands for French, the young adjutant's name.”

or, —

“E stands for Eagle, that hangs at the Inn.  
F stands for Fresh Fish, the first mess that comes in.”

This line refers to Capt. William Bent, whose love for fresh fish was notorious. He had a peculiar delight in smelts.

“E stands for Ensign; for Evil the same.  
F stands for French, the young adjutant's name.  
E stands for Eagle, that courses so high,  
F stands for Freedom, where we do now lie.”

Samuel French was adjutant of the regiment at this time; he was a brother of Hon. Thomas French.

7. This may have been intended as a slur upon the Rev. Zachariah Howard.

“G is for Goodness, for Grace, and for Gown.”

“Grace,” alluding to the fact that Mr. Howard asked the blessing on the occasion. In those days all clergymen wore gowns.

8. Rev. Zachariah Howard.

10. This probably refers to the trial at Dedham, where, as no fine was imposed upon the disturbers of the meeting, the costs had to be paid by the county.

11. Adam Kinsley. This line is sometimes recited, —

“K stands for Kinsley; for Knave likewise.”

12. The writer has heard three different persons alluded to. It may be well that posterity should remain in doubt as to who is meant.

13. Moses Baker was bald-headed.

15. He wanted, or his friends desired that he should use the pulpit, but the Republicans so strenuously objected that it was not permitted. Boards were placed across the deacons' seats to form a platform.

16. The platform was said to resemble a pigsty, supposed by some people to have a still further allusion.

17. "Quack" refers to Dr. Baker.

"Q is for Quarrel, for Quack, and for Quiet."

Sometimes "Quaker" is found, referring to Jonathan Leonard, commonly called "Quaker" Leonard, a member of the firm of Leonard and Kinsley, iron founders.

18. Captain Crane in his speech called it a riot.

19. Sometimes the words "shop" and "scoundrel" are used. "Squire" refers to Elijah Dunbar, commonly called Squire Dunbar.

20. This was Samuel Capen. His opponent had been elected treasurer by a majority of votes at the parish meeting. He revenged himself by arranging his accounts in such a manner that neither his successor nor any other person could unravel them.

22. This line refers to the same person and transaction. He was accused by his political opponents of burning his account-books. That he lost his book of entry, and that it was stolen, is fully set forth in the records of the parish, which caused much annoyance; and reference was made to the memorandum-book of Elijah Dunbar, to restore the history of the transactions. When the new book was purchased, it was inscribed on the titlepage: "An entry book belonging to the First Parish in Stoughton, which serves in lieu of the preceding entry book, which was either lost or destroyed while in the hands of Samuel Capen, late Parish Treasurer."

23. It was asserted that in the settlement of the estate of Judge Withington, of which Squire Dunbar was administrator, a valuable whip and a watch marked with an X were missing.

Whether the result of this celebration was to dampen the ardor of patriotic citizens so that no celebration was held until 1826, I am not informed, but great preparations were made to celebrate the semi-centennial of independence. The day was ushered in by a salute of thirteen guns from the hill in the rear of the Ponkapoag Hotel, which salute was repeated at noon. Thomas French was president of the day. The committee of arrangements consisted of William Dunbar, Esq., Capt. William McKendry, Thomas Crane, Capt. William Shaller, and others. The dinner was served at the Ponkapoag Hotel at two o'clock, after which a procession

was formed by Capt. William McKendry as chief marshal. A detachment of the Walpole artillery, with its fieldpiece, covered by the Crane Guards as escort, was followed by the various committees, the selectmen, and troops of boys and girls. Arriving at the summit of Blue Hill, the dignitaries ascended to the upper deck of the observatory, the band taking possession of the third platform, and, after the playing of a national air, Mr. William Dunbar delivered the oration, from which the following is an extract:—

“On this mountain our fathers raised their signal-fire in the time of war; and here also they lit the fire of triumph, thanksgiving, and praise, in commemoration of the great victories which were gained over our enemies, and on annunciation of the great and principal events recorded in our history.

“On the repeal of the Stamp Act—the first great effort of our fathers to resist tyranny and preserve their rights—a barrel of tar was burned on this spot in commemoration of that great event. During our Revolutionary struggle this mountain was illuminated on the surrender of Burgoyne and Cornwallis; and here also, on receiving the news of the Declaration of Independence, did our fathers raise their monumental fire, with the determination to live free or die.

“The three trusty sentinels who were placed here, with their kettle of tar, their matches and spy-glasses, during the first part of our Revolution, while the British troops remained in Boston, will never be forgotten. Their names still live in the recollection of our aged patriots, and shall be handed down to the latest posterity.

“This mountain is therefore consecrate and hallowed ground, *dedicated to Liberty and Independence.*

“Let us, then, my countrymen, here renew yearly the pledge given by our ancestors fifty years ago, and pledge our lives, our fortunes, and our sacred honor that while this mountain stands we will *never give up our rights* and liberty.”

The orator<sup>1</sup> having finished, the reading of the Declaration

<sup>1</sup> This William Dunbar was the first man who engaged in the practice of the law in Canton. He was born in the old manse, Aug. 15, 1780, and died May 6, 1848. He opened an office in Canton, at the Hardware, as it was subsequently called, near the residence of his brother, Deacon Thomas Dunbar. Here he displayed the first sign with gilt letters on a black ground that had been seen in Canton, and which was the wonder of the common folk, and the consternation of debtors. He subsequently removed to Canton Corner, where he con-

of Independence and toasts followed; a slight rain coming on dampened the ardor of the audience and the uniforms of the militia; the twenty-four tar-barrels and the gun were covered, and so remained until night, when the whole country was illuminated by the light of the burning tar. Fifty years later, a gentleman, knowing of the bonfire on the semi-centennial, obtained permission to have a portion of the money raised for the centennial devoted to the same purpose; and on the night of July 4, 1876, the old hill was again dedicated to the liberty and independence of a land freed from rebellion and slavery.

The following year, 1827, the exercises were very unlike those of the semi-centennial. The new meeting-house at the Corner was thrown open. Gen. Elijah Crane sat in the pulpit as President of the day, and Col. F. W. Lincoln kept order over the concourse, which not only filled the pews, but stood in carts driven up to the windows. The body-pews were reserved for the veterans of the Revolution, who had collected to greet each other, and recall the days of former hardship and glory. The young pastor of the parish, as the orator of the day, addressed them in these words:—

“Some of you who hear me were actors in the glorious struggle of independence. You were born the subjects of another government, and grew to manhood under the institutions of another nation. You helped to strike the blow that set your country free; you fought under the banners of Washington, and under his banners you conquered. Did you then anticipate the good that was in store for your country? To you it seems but yesterday since you held yourselves in readiness, at a moment’s warning, to gird on your armor and contend with the proud soldiery of Britain. You seem to have slept but a night, and a new world has risen around you as by enchantment; it appears to you like the disturbed and confused imagery of a dream. Your country, like your children, has suddenly and imperceptibly risen from infancy to maturity. You now see those principles and those institutions for whose establishment you fought, extending their blessings to the

tinued the practice of the law until his death. He is said by his legal contemporaries to have been a man well read in the law, and to have had important cases intrusted to him.

remotest limits of our empire, over the most prosperous, the happiest people the sun ever shone upon."

At the close of Mr. Huntoon's address, the veterans and invited guests adjourned to a large tent which had been erected in a field opposite the meeting-house, where a collation was served.

The sixty-third anniversary of American Independence occurred July 4, 1839. The committee of arrangements were Lyman Kinsley, John Endicott, William McKendry, William F. Temple, Jesse K. Webster, Jonathan Robinson, Ansel, Rufus, and Samuel French, E. K. Rugg, Alfred Kinsley, S. P. Griffin, Samuel Leonard, Jr., Thomas J. Johnson, Charles K. Whitney, Francis Wentworth, Willard Lathrop, George Watson, and Ezra Swift. The exercises were held in the Baptist meeting-house. Mr. French presided, and the oration was delivered by Mr. Simmons. A pavilion was erected for the subsequent banquet on what is now the garden of Mr. Frank M. Ames. After the multitude were refreshed, a letter was read from the Hon. John Quincy Adams, who had been invited, but was unable to be present; it was as follows:—

Mr. Everett intimated a wish that, in place of my personal attendance, I should send a sentiment for the celebration at Canton, with my best wishes for the happiness of all the company. I offer the one below, and remain respectfully, My Dear Sir, Your Obedient Servant,

J. Q. ADAMS.

The grand climacteric of our country, may her old age never fail to fulfil the promise of her youth !

After this sentiment was read and applauded, the President proposed the following:—

“The Sage and Patriot, John Quincy Adams, who,  
‘Born for his country, ne’er narrowed his mind,  
Nor to party gave up what was meant for mankind.’”

The exercises concluded with fireworks, which were set off in the evening on “Orthodox Hill.”

A boy's letter furnishes us with the only account of the celebration of 1842:—

"I had a first rate time on the Fourth. I went out to Canton. On the morning of the Fourth, we went up to the south part of the village, where we had an oration from father, after the oration in the Baptist meeting-house. The Washingtonians and the public school children formed in line and marched to a grove, where we all partook of a dinner and had addresses. My grandfather was present from New Hampshire."

In 1845 there was no celebration. In 1846 the day was inaugurated as usual by the ringing of bells and the firing of a national salute, with a cannon cast for the occasion at Kinsley's foundry. The service at the meeting-house consisted of the reading of the Declaration of Independence by the Rev. William B. Hammond, and "a spirited oration by Rev. Benjamin Huntoon." After which, twelve hundred persons partook of a sumptuous entertainment, and listened to an address in the new building there recently erected by Lyman Kinsley, Esq., for a machine-shop. The music was by the Neponset Band. Upwards of five hundred children marched in the procession.

There appears to have been a celebration at Canton in 1852; the only reminiscence that has been preserved of it is the ode which ends with the following stanza: —

"Thus Freedom has smiled o'er the land of the brave  
O'er hearts that were constant and true to the last.  
If the storm then sweep over our path, let it rave;  
We can stand to the toil and the blast.  
Let us stand to the present as truly as when  
The blood of our fathers was shed;  
Let us fight for the the glorious future, like men,  
And be worthy the names of the dead."

The following account of the celebration of Washington's Birthday in 1862 is from the Boston "Traveller": —

"At Canton it was celebrated with enthusiasm. The bells of all the churches were rung at sunrise, noon, and sunset. Services were held in the Orthodox church at South Canton, which was draped with the flag of the Union, at 11 o'clock, A. M. The President's Proclamation was read by Rev. Mr. Haskell; selections from Scripture by Rev. Mr. Jewell; Washington's Farewell Address was read by

Rev. Mr. Huntoon; prayer was offered by Rev. Mr. Guild; reading of hymn by Rev. Mr. Mason.

“‘The Star-Spangled Banner’ and other patriotic songs were sung by a chorus from the several choirs in town, under the direction of S. B. Noyes, Esq. At noon a salute of one hundred guns, a new brass cannon—a twelve-pounder from the Revere Copper Company—being used. The services at the church were attended by a large congregation. The presence of all the clergymen of the town in one pulpit was gratifying. The reading of the address by the venerable Mr. Huntoon was impressive. The whole thing was well managed by Messrs. Chapman, Brewster, Wattles, and Robley, and was the most enthusiastic celebration the town has had for many a day.”

The semi-centennial of the building of the present meeting-house of the First Parish was celebrated on Jan. 26, 1875. The following extracts are from the remarks of the Rev. William H. Savary, then pastor. In speaking of the meeting-house of 1747-1824, he says,—

“Much of the frame of that oaken building may be seen under the floors and about the floor of this church. There are also immense hewn timbers in the sills of some of the surrounding sheds. The old key, large enough for a hammer, is now in the thick wood-encased lock at the front entrance.”

Addresses were also made by Revs. N. H. Chamberlain, E. C. Guild, George F. Piper, former ministers of the parish. Mr. J. Mason Everett indulged in some reminiscences of the early days of the meeting-house, and Mr. D. T. V. Huntoon spoke of the historical associations connected with the parish.

On the 13th of March, 1876, it was resolved by the Senate and House of Representatives, at Washington, that it was desirable that on the centennial anniversary of our national independence, historical sketches of towns from their formation should be delivered, and copies deposited with the clerks of counties and in the Congressional Library. In obedience to this request, on the Fourth of July the Hon. Charles Endicott delivered in the meeting-house of the First Congregational Parish an oration in which he sketched the his-

tory of the town from its earliest settlement to the present time,—the landed history; the Indian Reservation; the War of the Revolution; the formation of the government; the incorporation of Canton; the ecclesiastical history,—and gave much information that had not before appeared in print.

## CHAPTER XXXIV.

## PROMINENT MEN OF THE NEW TOWN.

**A**MONG the distinguished citizens of ancient Stoughton who were active in the incorporation of Canton, we have frequently mentioned Elijah Crane. At the time of the division of the town he was in the prime of life. Having pleaded the cause of the petitions with success, General Crane received the unanimous suffrages of his people and had the honor to sit as our first representative in the Great and General Court.

Elijah Crane, son of Major Thomas Crane, who was so prominent during Revolutionary times, was born in Milton, Aug. 29, 1754, and died at Canton, Feb. 21, 1834. He removed to Canton, residing at Ponkapoag in 1763, and at the age of twenty-one was in a company that marched on the Lexington alarm. This company is supposed to have been stationed in Roxbury, near the present Yeoman Street; for in after years, when attacked by newspaper articles, General Crane is said to have replied, "A man that has stood guard at Lamb's Dam cannot be scared by squibs," which brought out in reply the toast, "While we venerate the eagle, we would not be unmindful of the *Crane* who stood sentinel at Lamb's Dam." It would not appear that the position was one of extreme danger. On the 6th of October, 1775, the provincials stationed there discharged their cannon at the regulars as they relieved guard at the lines, and one corporal was killed. We find no record of Crane's subsequent enlistment in the Continental army; but he used to speak of a dinner of hasty pudding and molasses which he received while driving a four-horse team with supplies for the army in New York State during the Revolution, which dinner he

declared to be "the most luxurious he ever ate." In early life he was a farmer, afterward an innholder. Much of his time was devoted to church, parish, and public affairs, but it was in military life that he was most distinguished.

He rose through the subordinate offices to be brigadier-general, 1803, and major-general of the First Division of the Massachusetts militia, June 16, 1809, which position he held until 1827, so long that the officers under him grew tired of waiting for advancement, although he always said that he would resign when a gentleman should be proposed to fill his place. On one occasion, at a public banquet, they vented their spleen in the following toast, "Major-General Crane, may he be eternally rewarded in heaven for his everlasting services on earth!" Again, it was asserted that he had all the virtues except resignation. He first called a division muster at "Low Plain," now Readville, in 1815. When, Oct. 12, 1826, the muster was ordered at the same place, the Boston troops were much incensed at being called to such a distance from Boston, and various methods were devised to worry General Crane. The Boston "News-Letter," in speaking of the review to be held on the 12th, says, "Major-General Crane, in defiance of public sentiment and public feeling, of squibs, crackers, rockets, and pasquinades, seems determined to play his military farce at Dedham, on the twelfth instant; the Boston Brigade, having no tents, must sleep under the canopy of heaven," — which the Editor thinks would be almost as bad "as standing sentinel on Lamb's Dam."

General Crane was determined to hold the review in spite of threats, caricatures, and lampoons, and it was a very creditable affair to the Commonwealth and the General. The same Boston papers which had spoken of the muster as a farce acknowledged after the event "that the manœuvres were highly to the satisfaction of all who witnessed them," and Col. John Gay of our own town says, "The First, Second, and Third Brigades were commanded by Major-General Crane, of Canton; the troops performed their duty in a soldier-like manner." The two brigades which were reviewed

by General Lafayette in 1824 were commanded by General Crane. Old men who were present at the review speak of his soldier-like appearance as he galloped up and down the line. His large form appeared to advantage on horseback, and he was as erect as when, a minute-man, he marched to the tune of the White Cockade down the streets of old Stoughton. Beside him, mounted on a tall jet-black horse with white face, rode the chaplain of his regiment, — his own pastor, whose handsome face and elegant horsemanship riveted the eyes of all the citizen soldiery. General Crane wore his white hair cut short and brushed straight up from his head, and it is said that when he lifted his hat on review, he reminded the spectators of Andrew Jackson. In fact, he had many qualities in common with Old Hickory.

Bold and determined in his nature, he was not easily thwarted. If he decided to have a muster at Low Plain, the muster would be held. When he could not make his exit from the new church as quickly as he desired, he jumped out through the window, and side-doors were put in to accommodate General Crane. In his day, his opinion was law; and his manner was so overbearing on one occasion in court at Northampton, where he had been sent by the town to look after a pauper case, that Judge Parker said, looking directly at him, "Gentlemen must be more quiet; the High Sheriff of Hampshire does n't allow as much noise in his county as the High Sheriff of Norfolk." In social life, however, he was polite and courteous, plain, substantial, and upright, kind to friends, generous to enemies, inclined to have his own way, but probably no more so than his position for twenty years as sheriff of the county warranted. General Crane was a prominent member of the Masonic fraternity. He was Master of Rising Star Lodge in 1810. During the years 1820 and 1821 he was Junior Grand Warden of the Grand Lodge of Massachusetts; in 1822 Senior Grand Warden, and in 1832 he was elected Grand Master. Shortly after his death the Grand Lodge passed the following resolutions:—

"That we hold in grateful remembrance his many and excellent personal, social, and Masonic virtues, and the services he hath ren-

dered the fraternity, and that we respectfully sympathize with his afflicted family in their bereavement and loss of so valuable and lamented a friend."

The house in which General Crane resided from 1789 until his death stood nearly on the site where stands the schoolhouse now named for him. General Crane owned at one time a mill on the street called Bolivar, and planted, in the spring of 1819, the willows now standing on that thoroughfare.

Another character who often divided honors in town affairs with General Crane was Joseph Bemis, commonly called Squire Bemis. He came to Canton from Boston, at the age of twenty-four. With Elijah Crane he had followed the drum of the minute-men in Endicott's company in 1775 ; and he taught the district school almost every year from 1781 to 1813. He received all the offices that it was in the power of the town to bestow upon him. He was time and again moderator of the annual town meetings, and the following anecdote is told in this connection:—

"Bemis was politically opposed to the famous sheriff, General Crane, and many times they tilted with each other in town meetings. Bemis was usually moderator. The meetings were held in the old meeting-house. On one occasion Bemis occupied the deacons' seat, which was under the pulpit. General Crane took a position in the pulpit to overawe and criticise Bemis. Some one called, 'Mr. Moderator! I rise to a point of order,' and asked a question. Mr. Bemis replied, 'I am not able to answer that question, but there *is one above who can*,' and pointed to the General, who was made mad, and called Bemis a great many hard names."

For twenty years he was Representative to the General Court; and during the years 1812, 1814-18, he was a senator. He also held in 1807, and for some years, the office of Justice of the Court of General Sessions. He married Sally, a daughter of Thomas Stone, and the "old Thomas Shepard" estate passed into his hands. The house he lived in still stands, and is one of the most comfortable and substantial-looking of the old-fashioned houses in Canton. It

is at present the home of Thomas Bailey Aldrich. From the Bemis family, the estate passed into the hands of Lewis Babcock, who learned the trade of a pianoforte-maker from Benjamin Crehore, the first in this country to make pianofortes. Babcock occupied it until about 1865; it then became the property of Hon. Henry L. Pierce.

A stone in the Canton Cemetery bears the following inscription:—

HON. JOSEPH BEMIS  
died Oct. 23, 1825, aged 79 years.

James Hawkes Lewis, one of the petitioners for the incorporation of Canton, and the son of John and Deborah (Hawkes) Lewis, was born at Hingham, Dec. 27, 1724, and died at Canton, April 8, 1802. He married, Dec. 7, 1749, Lydia Pratt, and having purchased the house and farm of James Andrews, removed from Hingham to Canton in 1753. The house he occupied was built about 1740, taking the place of one erected in 1714; it was situated on the hill at Ponkapoag, not far from the Reservation Line; a clump of lilac bushes and other shrubs that once bloomed near it now marks its site. On April 15, 1815, the house took fire, the old widow of Mr. Lewis, then in her eighty-sixth year, and utterly helpless, being carried out in her armchair from the burning building. The old chair is still preserved.

Mr. Lewis was a man well read in ancient history and translations of classical literature. He brought with him to Canton a fine library of nicely bound books,—a rare possession in those days, except in the families of the rich or the libraries of professional men. He instructed his children, especially in English history. He is said to have kept school at Canton Corner for a dollar a week, and boarded himself. Mr. Lewis appears to have been active in church and town affairs; he was one of the committee in charge of the town's salt-works at Squantum during the Revolution. With his son Laban he was out in the service during the war. He presided often at the precinct meetings, was school committee-man for the Blue Hill Branch, and on Sundays kept

order over the boys. One of his sons, Elijah, who was born March 3, 1773, left home as a boy, and went to Dorchester, where he established himself in business, became a wealthy man, was prominent in Dr. Porter's church, and was for many years one of the selectmen. His daughter was the second wife of Rev. Benjamin Huntoon, and his son the last Mayor of Roxbury. Benjamin, another son, born Nov. 13, 1766, and who died May 20, 1860, long resided in Canton on Pecunit Street; he was one of the petitioners for the incorporation of Canton.

Still another son, Laban, was born April 12, 1764, and died at Canton, July 17, 1842. He married Rebecca, daughter of Philip and Rebecca (Fuller) Withington, Dec. 26, 1799. He lived at first in a house which stood, in 1785, in the lane which runs from the Ponkapoag schoolhouse to Green Lodge Street. It was known as the Fitzgerald house; it makes the L to the two-story house now standing, and owned by one of the descendants of Mrs. Franklin Curtis, which was built by Laban in 1816. In 1803 he erected a cider-mill, and made the first year over three hundred barrels of cider. He was prominent in all that related to the welfare of the town.

Silas Kinsley signed the petition for the incorporation of Canton. He was presented by his wife Prudence (Bent), March 20, 1797, with a son named Rufus Bent Kinsley, who was to become the founder of the Kinsley Express Company. Silas Kinsley was employed in the transportation of merchandise before the days of railroads; and his son, having thoroughly learned the business, started to convey parcels and baggage between Boston and Newport. Successful in this, he soon established a line of stages, and the stages from Newport and Taunton that passed through Canton in 1824 bore the name of young Kinsley. He established the well-known Kinsley Express Company, which was consolidated with the Adams Express Company, of which he was a director and one of the principal stockholders. He died in Newport, Feb. 5, 1870. His funeral took place at Canton from the house where he was born, the beautiful estate at the cor-

ner of Washington and High streets. He was buried in the Canton Cemetery; a marble monument there, and a memorial window in the Channing church at Newport, R. I., perpetuate his memory.

William Royall, the son of Isaac, was born May 10, 1710. He graduated at Harvard College in 1730, and was taxed here in 1731. His father gave him a deed of one quarter of the iron-works called "London New," in 1734, on which he was taxed until 1743. He was one of the assessors in 1740; for many years he was town clerk, having been first chosen in 1743, and continuing in office successively until 1759. He resided in the old homestead occupied formerly by his father, where he seems to have lived a queer life. He was the owner of several slaves; but from tradition we should infer that he was the slave and they the masters. It is said that his male slaves would go into the field near his house, opposite the Doty tavern, and defy their master to leave the house; and that he was afraid either to go out, or to command them to come in. When a visitor approached the house, the negroes would leave their work in the field and reach the house first; but the visitor saw nothing of them. Should he, however, chance to cast his eyes toward the top of the room, he could distinctly see the whites of many pairs of eyes, rolling and blinking, through the crevices of the floor above. On Dec. 11, 1778, William, then seventy years old, was awaiting the return of his slave Cæsar from Milton Landing, where he had been with a pair of oxen to carry a load of wood for the use of the Stoughton salt-works at Squantum. The night was excessively cold, with a terrible snow-storm, and the team did not return until near dawn; the oxen stood in the yard waiting to be unyoked. Old Royall went out to the team, and on the floor of the cart found Cæsar frozen to death. When the new Constitution was adopted in 1780, the slave-holders of Massachusetts deemed their property insecure, and Royall took measures to turn his to account. He procured a gang of men, who arrived late one night from Boston, with a large covered wagon; the house was surrounded, the wagon

backed up to the door, and the slaves were ordered to dress by their master. They at first showed signs of resistance, but they were driven to the door and into the wagon; being securely bound, they were conveyed to Boston, placed on board a ship bound for Barbadoes, and carried into perpetual slavery. This was the end of slavery in Canton. Hector and Pero managed to escape, and afterward asserted that had they known the intention of their master, he would not have lived long enough to accomplish his object.

The master, William Royall, having reached the age of eighty-three years and five months, died on the 23d of September, 1792-3. There is a tract of land not far from the Royall house, near Little Blue Hill, which still bears the name of the Cato farm, so named from one Cato, who was, say the ancient records, a slave of William Royall, and who was married to Diana, also a slave of Royall, Dec. 15, 1746. This house was subsequently occupied by Col. Abner Crane, Edward Wood, and William Hunt.

## CHAPTER XXXV.

## THE FOURTH MINISTER.

ON the 3d of November, 1806, Joseph Bemis, Elijah Dunbar, and Abner Crane were appointed a committee to hire preaching. They procured the services of Rev. Messrs. Thacher, Morey, of Walpole, Reed, of Easton, Whitaker, of Sharon, and Bates, of Dedham. On Sunday, November 30, Mr. Ritchie preached in Canton for the first time as a candidate. William, the son of James and Sarah Ritchie, was born in Peterborough, N. H., March 25, 1781; he married, June 25, 1811, Clarissa, daughter of Daniel Kimball, of Bradford, Mass. He was descended from what is commonly called Scotch-Irish stock,—those Lowland Scotch who went over to Ulster in 1611. His ancestors settled in Lunenburg, from which place William emigrated to Peterborough, and became one of the first settlers of that town. His son William entered Dartmouth College at the age of nineteen, and graduated in the class of 1804. He studied theology with the Rev. Dr. Joseph Lathrop, of West Springfield, Mass. He preached for a short time at Antrim, N. H. In his early ministry he was inclined to a belief in the Trinity, but in a short time he became a convert to the faith now known as Unitarian.

On the 23d of December, 1806, the parish committee met at Carroll's tavern, still standing near Aunt Katy's Brook; a long consultation was held, Mr. Carroll, Mr. Ritchie, and Rev. Mr. Thacher taking part. Subsequently the committee adjourned to the house of Deacon Dunbar, where it was decided to give Mr. Ritchie a call on certain conditions.

On Feb. 15, 1807, the church held a meeting; and on the 26th of March following, Mr. Ritchie was chosen pastor.

The moderator, Elijah Dunbar, was directed to present the vote of the church to the selectmen and request them to insert an article in the town-meeting warrant, to see what grants it would be reasonable to offer the pastor-elect for a decent and honorable support. The town, at this meeting, held April 6, voted unanimously to concur with the church in giving the Rev. Mr. Ritchie a call to the pastoral care of the church; and a committee of twenty-five were appointed to attend to the necessary "grants." This committee recommended that there be paid the pastor five hundred and seventy-five dollars annually, and that he be allowed three Sundays in every year to visit his friends, and allowed eight cords of wood. They also reported it expedient to grant one thousand dollars as a settlement, to be on interest from the day of the ordination until paid, provided that if Mr. Ritchie remove from town, or cease to carry on the work of the ministry within twenty years, he should refund to the town such a part of the one thousand dollars' settlement, to be computed according to the number of years wanting to complete the twenty years; that is to say, that if he remove or cease to preach for ten years, he shall refund five hundred dollars.

The following letter was read in town meeting, June 2, 1807: —

*To the Church and Congregation in Canton, Mass.:*

BRETHREN, — I have considered the invitation you have given me to settle with you as your pastor with a religious attention, viewing your unanimity, the offers you have made for my support, which are very generally esteemed liberal, weighing all the circumstances which respect you and myself, and having sought for counsel and aid in the important affair, I conclude Providence has designed my future ministerial labors for Canton. As it is, however, not only reasonable, but absolutely necessary that those who depend on salaries for support should receive them as soon as they become due, I expect interest will be allowed me, should there be a delinquency of payment. Persuaded that you will consider this as reasonable, and cheerfully grant it, I declare my cordial acceptance of your invitation, and my determination to spend and be spent for you. Convinced of the impor-

tance of the gospel ministry as the means by which we become reconciled to God, and by which saints are edified and built up in their most holy faith; persuaded that there are many difficulties attending the discharge of the ministerial duties, that much self-denial is necessary, and realizing my own insufficiency, — I am ready to adopt the words of an inspired preacher, “Who is sufficient for these things?” But although the work is arduous and important, as the happiness of immortal spirits is its great object, and though I am myself inadequate, and must shrink from the undertaking, yet in the Lord Jehovah is everlasting strength, and on him I depend. Though encouraged by your candor and friendship, of which I have had proof, yet my greatest encouragement and support is the kind promise of the Saviour to his faithful ministers, “Lo! I am with you alway, even unto the end of the world, and my grace is sufficient for you.” Sensible of the imperfection of human nature, and of the need of heavenly influences to direct in the path of duty, I earnestly desire your prayers that I may be furnished with wisdom from on high, with piety and all the gifts and graces which are necessary for the important employment of a gospel minister, and that I may be a useful and successful laborer in this part of the vineyard of Christ. May we live in peace, that the God of peace may be with us; may we be mutual aids to each other’s virtue and happiness in this world, and in the world to come receive crowns of immortal glory! Now unto him who is able to keep us from falling, and to present us faultless before the presence of his glory with excessive joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

WILLIAM RICHEY.

CANTON, May 23, 1807.

Matters to all appearance having been satisfactorily arranged, it was decided that letters-missive to assist at the ordination be sent to the First Church in West Springfield, New Salem, Peterborough, N. H., and to the churches in the neighboring towns of Dorchester, Milton, Dedham, Sharon, Stoughton, and Randolph. On the morning of July 1, 1807, the members of the church to the number of twenty assembled at the tavern of Capt. Amos Upham; three only were absent. A letter of dismissal from the church in New Salem was read, and Mr. Ritchie was admitted a member of the Canton Church. From the house of Mr. Upham the council adjourned to the meeting-house. Conspicuous in the

procession was Capt. Consider Atherton, the oldest member of the church; although in the ninety-fifth year of his age, he had walked from his dwelling-house, a distance of about four miles, and after the exercises he was to walk back. He had listened to the ministrations of Morse, Dunbar, and Howard, and was proud of being present at the ordination of their successor. The services at the ordination consisted of an introductory prayer by Rev. Jonathan Strong, of Randolph, after which the sermon was preached by Rev. Elijah Dunbar from the text in Luke ix. 60, "Go thou and preach the kingdom of God;" this sermon was afterward printed by order of the church. It contains an appendix, which gives a historical sketch of the church and parish, from the pen of Rev. Elijah Dunbar. After the sermon followed the ordaining prayer, by Rev. Thomas Thacher, of Dedham, and the charge, by Rev. Jabez Chickering, of the same town. The Rev. Edward Richmond, of Stoughton, gave the hand of fellowship, and the concluding prayer was offered by Thaddeus M. Harris, D. D., of Dorchester.

The town voted that the salary to be paid Mr. Ritchie should be adjusted yearly, according to the value of the staple articles of life, on the first week in May. This curious arrangement worked to the benefit sometimes of the pastor, sometimes of the town.

From Jan. 19, 1799, to July 20, 1806, the records of the church, if any were kept, were mislaid or lost. The last entry made by Mr. Howard was under date of July 27, 1806, at a time when, in the words of a contemporary, "he struggled for several months with a complication of painful disorders."

In the interim between the death of Mr. Howard and the ordination of Mr. Ritchie, the records of the church were kept by Deacon Elijah Dunbar, and he was very anxious to recover as far as possible the records of the pastorate preceding. It was voted Nov. 2, 1806, that Mr. Dunbar apply to Mrs. Howard for the records kept by Mr. Howard; but search for any regular record seems to have been fruitless, and the clerk was obliged to content himself with the information that during the first decade of Mr. Howard's ministry two hundred

and ninety-eight children were baptized; seventy-one couples were married; one hundred and twenty-five funerals were attended; and sixteen individuals joined the church. The earlier record of Morse consisted of sheets of paper sewn together, much worn with handling, the ink faded, and the handwriting in many cases cramped and illegible. The record of Mr. Dunbar was a small book capable of being carried in a coat-pocket, written in a stenography devised by himself, and entirely unintelligible to any one except himself and members of his family. It was therefore voted in 1807 that the Rev. Elijah Dunbar, who was acquainted with the written characters of his grandfather, be employed to translate and transcribe the ancient records of the church from its foundation; this office Mr. Dunbar performed, and received from the funds of the church one hundred dollars for his services.

Deacon Dunbar died on the 25th of October. In November, the church funds, consisting of nearly thirteen hundred dollars, were transferred to the care of Deacon Tucker. Thomas Dunbar, the son of the deceased deacon, received almost a unanimous vote to fill his father's place, but declined the proffered honor; and Ebenezer Gay was chosen to the office on Jan. 20, 1818.

On Fast Day, 1812, Dr. Richmond, of Stoughton, preached for Mr. Ritchie. In his sermon he said that "it was absurd for a small people like ourselves, with ten ships, to contend with a powerful nation like England, with more than a thousand." Four persons immediately got up and walked out of church; their names have been preserved in the doggerel of the time. They were,—

"General Crane (Nathan), Joses Hill,  
Hatter John (Wentworth), Ben Gill."

The sentiments expressed in the sermon were distasteful to the worshippers in the old church, and they decided to make their opinion a matter of record; and in the warrant for the next town meeting appeared the following article:—

"Art. 13th, To see if the town will pass a vote expressive of their disapprobation that the Rev. Edward Richmond should hereafter be

introduced into the desk of the Canton Meeting House on Lord's days, Fast days, Thanksgiving days, and Lecture days, as a teacher of religious morality."

A committee of fifteen were appointed to take the matter into consideration, and in April, 1813, reported —

"that the town pass a vote expressive of their disapprobation that the Rev. Edward Richmond should hereafter be introduced into the desk of the Canton Meeting House on Lord's days, Fast days, Thanksgiving days, and Lecture days, as a teacher of religious morality, and that the Town Clerk be directed to serve the Rev. William Ritchie with a copy without delay."

During the ministry of Mr. Ritchie the separation of the parish from the town took place. Until this time, the settling and paying of a minister was managed in town meeting. Every citizen was a member of the First Parish. Each head of a family was taxed in the First Parish, and his ministerial rate was as much a part of his tax-bill as his school or highway rate, all being assessed according to property. In 1752 this tax had been resisted with success by the churchmen, and their rates remitted them. In 1769 the Anabaptists brought suit against the town for their rates. In 1812 it was voted that the ministerial tax be made separate and distinct. Two years after, an attempt was made to have the people who attended Mr. Ritchie's church assemble by themselves, attend to keeping their meeting-house in repair, and pay Mr. Ritchie. In other words, there was a growing desire to be freed from supporting preaching which might not be agreeable or profitable to the listeners. When this feeling became general, laws were not wanting to express it; in fact, the First Parish of Canton, appreciating the justice of the matter of non-taxation, appointed a committee in May, 1814, "to relieve those persons who have deserted from Ritchie's preaching" from taxation; and in 1815 the town voted "not to tax dissenters." In 1819 the dissolution between town and parish became complete, the town voting December 6, "not to raise any money for ministerial purposes." In course of time laws were passed so that later

no one was obliged by law to pay a tax to the First Parish; but non-payers were obliged to file a certificate with the town clerk that they were members of some other religious society. This expedient was taken advantage of by many, and numbers suddenly became "Universalists" and "Baptists." Those that remained members of the First Parish presented in 1820 a petition to the General Court, setting forth that the town of Canton was originally the First Parish of Stoughton, and that up to that time all the business of the parish had been transacted in town meeting, but a number of those who had been accustomed to support preaching at the First Parish having recently seceded, they, the petitioners, desired that the General Court authorize the Hon. Joseph Bemis, Esq., to grant a warrant directed to some principal inhabitant of said parish, requiring him to notify and warn the freeholders qualified to vote in the parish affairs to meet and choose such officers as are required by law to be chosen in the months of March or April annually, and who had heretofore been chosen in town meeting. On the 26th of January the petition was committed to the Committee on the Incorporation of Parishes,<sup>1</sup> and on the 29th was passed in the Senate, concurred in by the House, and approved by the Governor. By virtue of the authority thus granted, Bemis issued his warrant directed to Thomas Tolman, Esq. Henceforth the old parish was to be legally known as The First Congregational Parish in Canton, and since 1820 all matters of a religious nature have been transacted, not in town, but in parish meetings.

Thomas Tolman, mentioned above, the son of Samuel, was born in Stoughton, Feb. 20, 1791, and died in Boston, June 20, 1869; he was descended from Thomas, born in England in 1608, who settled in Dorchester. He graduated from Brown University in 1811; studied law, and opened an office in Canton in 1815 at what is now the corner of Washington and Church streets, where he continued in practice until 1837, when he removed to Boston. He received the honorary degree of A. M. from Harvard in 1822. He was for ten years a member of the Legislature, and a member of Gov-

<sup>1</sup> See Appendix XXX.

ernor Briggs's council in 1849 and 1850. He was much interested in the history of this town, and delivered several lectures on the subject to his townspeople. His notes and memoranda, if he left any, have been mislaid or destroyed.

A communication from Rev. Mr. Ritchie was read to the members of the parish, on March 27, 1820, in which he says that owing to the fact that a number of those who originally contracted to pay his salary have availed themselves of a law which exempts them from a fulfilment of their contract, he is willing to make some deduction from his stipulated salary, and agrees to receive five hundred dollars for his salary the present year, provided it be paid on or before July 1. "I have made," he says, "these propositions with a sincere desire to promote the peace and harmony of this society, and to alleviate your burdens." A committee was appointed, who had an interview with Mr. Ritchie; and in their report it appears that in addition to the financial troubles there were persons in the parish who were dissatisfied with Mr. Ritchie as their teacher. Mr. Ritchie at once desired the parish to ascertain who were dissatisfied; when the vote was taken, thirty-seven voted that they were dissatisfied, and twenty-five that they were not.

At a subsequent meeting the parish voted "that the parish have nothing to object to as to the morals or moral character of the Rev. Mr. Ritchie, and that they esteem him as a gentleman who is aiming at the general good of society, as it respects their present and future happiness."

On May 22, the parish received the following letter:—

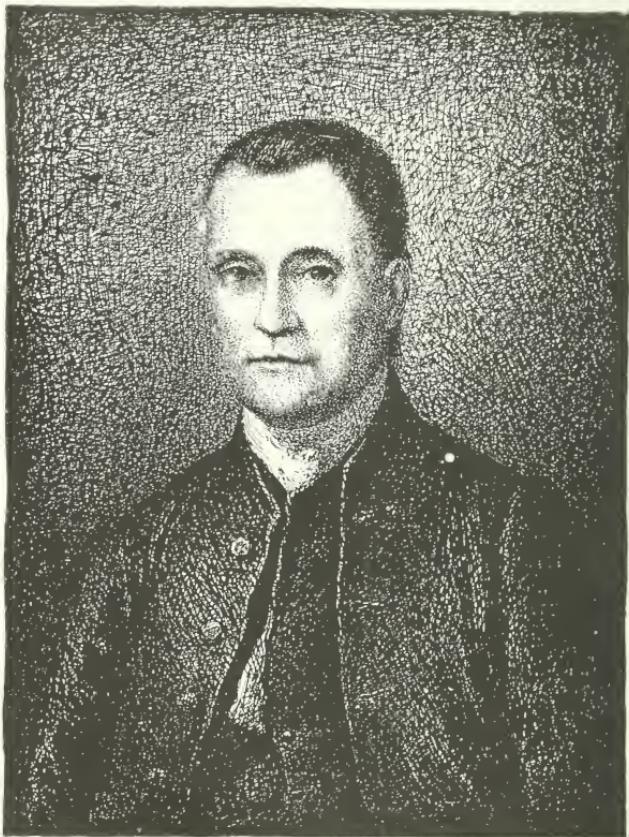
*To the Congregational Parish in Canton:*

GENTLEMEN.—All my exertions to conciliate your affections and promote peace proving ineffectual, I have relinquished all hope of usefulness; I do not therefore object to the dissolution of the pastoral relation on equitable terms. I would however inform you that I shall consider myself under no obligation to abide by any communications I have made respecting my salary which have not already been accepted by the parish; and should I continue among you after the present year expires, my demand will be for the original sum.

Yours, etc.,

WILLIAM RITCHIE.





ROGER SHERMAN.

Upon receipt of this letter the parish at once sought legal advice, but the matter was arranged by stipulating for the payment to Mr. Ritchie of \$575 in cash, and sixteen cords of wood, worth sixty-four dollars. It is doubtful whether the entire sum was raised. It is asserted that it was represented to Mr. Ritchie that all the money that could be raised would come out of the pockets of his friends, and it is presumed that he accepted a nominal sum. The church voted, April 2, 1821, to give the parish fifty dollars to settle with Mr. Ritchie. At a meeting of the church, held on the 18th of June, 1820, by mutual consent, the Rev. Thomas Rich presided, and the following letter from the pastor was read:—

*To the Church of Christ in Canton:*

BRETHREN,— Having acceded to the proposition of the parish relative to the dissolution of my pastoral relation, I do therefore request you to unite with me in the choice of an ecclesiastical council, that my connection with you as a pastor may be dissolved.

WILLIAM RITCHIE.

Deacon Elijah Gill and Nathan Crane were appointed to send letters-missive to the churches at Stoughton, Milton, and the three churches at Dedham.

The spirit of forbearance and accommodation appears to have been mutual. Mr. Ritchie was invited to take part in the ordination services of his successor, who writes that "one of the most pleasing circumstances which marked the ordination of your present pastor was the solemn and interesting part so affectionately and ably performed by his predecessor. The church inviting him to be a member of the council, and his consenting to take the part assigned him, present a gratifying specimen of Christian candor and moderation rarely to be met with on occasions of a similar nature."

Mr. Ritchie was chosen by the united and almost unanimous suffrage of the society. For a number of years his performances were very acceptable and satisfactory. The perfect harmony that prevailed afforded an encouraging presage of future usefulness and prosperity. The high esteem with which he was regarded on account of his learning,

piety, and talents promised to secure to him a lasting and permanent attachment. But after thirteen years of service, composing sermons which were prepared with careful exactness, and many of which were declared by his contemporaries to have been eloquent and much admired, he asked and received his dismissal. "Little did I dream," said he, in his farewell discourse, "when thirteen years ago I settled among you, but that our connection would last during my life; but now, alas! I shall to-day descend these pulpit stairs for the last time. Some years ago you would, had it been possible, have pulled out your eyes, and given them to me. How great the contrast! I appeal to the Supreme Judge of the earth for the rectitude of my intentions, before whom we must all appear,—I, to give an account of my faithfulness as a steward in the Lord's vineyard, and you, with what advantage you have heard the gospel of salvation."

Mr. Ritchie built, in 1809, a house now standing on Pleasant Street. Rev. Benjamin Huntoon purchased it from him on the 22d of June, 1822, and during his first ministry in Canton it was occupied by him; it was one of the houses lived in by Rev. Mr. Knapp. It passed in 1831 into the possession of Elijah Crane, Jr., who sold it on Feb. 20, 1843. From 1846 to 1854 it was owned by Benjamin R. Nichols; from him it passed to Mr. Thomas W. Ward, who was for many years the American agent for the English banking-house of Baring Brothers. Mr. Ward expended over forty thousand dollars in beautifying and adorning his home. He erected a large greenhouse and grapery, planted a great number of forest and fruit trees, laid out walks, and made the place a garden. The beautiful shade-trees which line Ragged Row were nearly all planted by him.

After leaving Canton, Mr. Ritchie accepted a call from the First Parish in Needham, where he was installed Dec. 12, 1821, succeeding the Rev. Stephen Palmer, D.D., whose dying request to his people was that Mr. Ritchie should succeed him. Here he ministered for twenty years with great acceptance to his people. It is believed, writes one who knew him, "that he kept back nothing that was profitable to

his hearers, and taught them publicly, and from house to house, testifying repentance toward God and faith toward our Lord Jesus Christ. In his pulpit services he was remarkably solemn and truly evangelical. He feelingly sympathized with his people in their joys and sorrows, and took a particular interest in the instruction of the rising generation."

His last sermon was preached Oct. 24, 1841; and on the 22d of February, 1842, he died.

## CHAPTER XXXVI.

## THE NEW TOWN. — WAR OF 1812.

**S**CARCELY had the new town begun its career when the inhabitants were astonished by a series of depredations on property. The meeting-house was broken open and damaged; one hundred and fifty trees of an orchard belonging to Gen. Nathan Crane were girdled and killed. On the 16th of March, 1797, a new barn full of hay was consumed by fire; the ox of John Morse, Jr., was poisoned. In April the barn of Jabin Fisher was burned, and in October a pair of oxen belonging to Fisher were poisoned; horses' tails and ears were cut off; and so great was the excitement that the town was obliged to call a town meeting to take action upon these atrocities. In the words of another, "The town of Canton unjustly stands stigmatized by her neighboring towns, by reason of certain characters having committed the most abominable excesses of wickedness." On Monday, Oct. 16, 1797, the town appointed a committee with full powers to detect and bring to justice the perpetrators of the daring villanies. This committee offered the sum of three hundred dollars to any person who should furnish evidence sufficient to convict the person setting fire to and burning the barn of Jabin Fisher; one hundred for the conviction of the person who destroyed cattle belonging to the late Nathaniel Fisher; eighty dollars for the conviction of the person who injured and rendered useless the "Great Mill and Forge" of said Fisher; and forty to sixty dollars was offered for the conviction of the persons who had pulled up fences, broken windows, injured chaises, and disfigured animals. We believe the malefactors were never punished, although suspicion pointed to parties well known in town.

The matter of providing a hearse for the use of the town was discussed in 1801; the following year a hearse was procured, and a house ordered to be built adjoining the sheds at the meeting-house. This building was raised June 11, 1804. Previous to this time bodies were carried on a bier to the burying-ground; if the distance was long the bearers were frequently changed during the progress of the procession. The first hearse was very primitive; the wood-work was done by Nathan Crane, Jr., and the iron-work by Enoch Leonard; it consisted only of a platform on wheels, with four posts turned to represent urns at the top. The coffin was lashed to the platform and was visible to the passer-by, nor was it until 1827 that this hearse gave place to a new one draped with black curtains, caught up at the sides with cord and tassels. This hearse was in use for thirty years.

On the 16th of June, 1806, an eclipse of the sun took place. Many persons came out from Boston, and ascended Blue Hill for the purpose of obtaining a better view; among others was General Henry Knox, the friend and successor of Gridley, and Secretary of War under Washington.

Before the Revolutionary War the town's stock of ammunition was in charge of individuals. In 1743 Major John Shepard was the custodian. In 1745 it was purchased in Boston, and deposited at the house of Mr. James Endicott; three large chests were made to hold it by Preserved Lyon. In 1758 it was confided to John Billings, who continued in charge until April 15, 1771, when Elijah Dunbar took charge of it. After the Revolution, ammunition was kept in the chaise-house of Elijah Dunbar; but in 1807 the matter of building a powder-house was agitated. Two years later, a committee was appointed to select a site, and ascertain the expense of building. The committee decided to place the powder-house on the hill back of the house now owned by Charles N. Draper, where it remained until about 1858, when it was removed to the town farm. The sides of the building were of stout plank, covered with boards; it was shingled and crowned with a hip-roof. It was seven feet square, and seven feet high, and was fastened to the rock

with iron bolts. The powder-house and its contents were, after the death of Elijah Dunbar, in 1814, placed in charge of his son, James Dunbar. In 1817 James Bent, in 1819 Samuel Capen, and in 1823 Leonard Everett, had charge of it.

On June 19, 1812, war was declared between the United States and Great Britain. It was decided that Massachusetts should furnish ten thousand men as her quota; and a town meeting was held in Canton to see what encouragement should be granted to such persons as chose to volunteer and make up the proportion of men required from the town. The town voted that the pay of volunteers should be fourteen dollars per month, including what they might receive from the general government, provided they should go into actual service; and to each non-commissioned officer and soldier who should volunteer, two dollars whether they should go into actual service or not.

A recruiting-office in charge of Lieutenant Wellington was soon afterward opened in what was known as the "Haines" house, now occupied by Billings Hewett, and built by Elijah Fisher in 1790. From it, at the time of which we are writing, proceeded daily the lieutenant in full uniform. Accompanied by his drummer, he marched to the westerly part of the town, thence to South Canton, and returned to the Corner, urging all suitable, mercenary, or patriotic persons to enlist. Job Hewett, among others, accepted the invitation. He was born July 15, 1788, and died Feb. 4, 1859. Soon after his enlistment he received the appointment of orderly sergeant, and at the battle of Lundy's Lane was wounded by a splinter which a shot from the enemy had torn from a fence behind which his company was stationed. The day following the action only seven men of this company reported for duty; others also enlisted; and the following men never returned to their homes: Henry Bemis, Josiah Thompson, Benjamin Billings, Samuel Billings, and Joseph Holmes.

Two companies of militia were in existence at the breaking out of the war, one under command of Capt. John Tucker, 2d, consisting of fifty-eight men. Captain Tucker lived at the end of a lane, called Tucker's Lane, leading

from Green Lodge Street, south of Capt. William Shaller's house, into what is now an open field. When this house was torn down, it was said to be the oldest house in Canton; but this is an error, for it was not built more than a hundred years ago. It was erected for Joseph Billings, the grandson of Joseph, who bought the Monk place. It was afterward occupied by his mother-in-law, Mrs. Gookin. Capt. John Tucker, 2d, died April 7, 1858, aged seventy-two years. The other militia company in Canton consisted of seventy-nine men, and was commanded by Capt. Benjamin McKendry. He was the son of Archibald and Sarah (Crane) McKendry, and was born in 1781; he was a hatter by trade, and had a shop at Ponkapoag in 1810; he subsequently was a colonel in the militia. He died Oct. 26, 1833. From these two companies the following men enlisted and were stationed for some time at Fort Independence:

Samuel Billings.	Moses Hayden.
Newell Drake.	Nathan Henry.
Benj. Everendon, Jr.	Job Hewett.
Elijah Fisher, 2d.	Robert Legate.
Samuel H. Fisher.	Nathaniel Morse.
Macy Hall.	Joseph Morse.
Frederic Harrington.	Sanford Simmonds.
Elijah Hawes.	Ramoth Wade.
Lemuel Hawes.	Seth Wentworth, Jr.

Nor was the enthusiasm of the time confined to the younger men. The veterans of the Revolution signed the following patriotic document:—

“The United States having contended with the kingdom of Great Britain for her independence, and under God obtained it, therefore having become one of the nations of the earth, it of course follows that we have rights and privileges which ought to remain sacred to us and undisturbed by the polluted hand of any nation, however powerful. The great highway of all nations (the sea) is claimed by Great Britain, still styling herself mistress thereof, and under a pretence of her right (established by usurpation) she impresses our seamen, plunders our property, and murders our citizens, and justifies herself therein in part by saying that she is impelled thereto by the Decrees

of France, and partly by her having exercised those rights from time immemorial. Our government, stung by these and the like outrages, that our commerce is at an end, and finding that supplications to the British Court for justice and indemnity are fruitless, and finding the only alternative that of contending by force with this imperious and piratical nation for the obtainment of our rights, or tamely yield up to her our independence, bought by the best blood of our fathers and revolutionary patriots.

“ Impressed by these sentiments, our government choose the former, and in consequence have declar’d war against this aggressing nation, and Heaven, we believe, justifies the act.

“ And whereas we may rationally look for foreign invasion, and have not a little to fear from internal combinations and conspiracies of men whose hearts are rancorous with an inveterate hatred against the peace and happiness of these States : —

“ We the undersigned, notwithstanding our having passed the meridian of life, feeling that Godlike glow within our breasts which actuated our fathers in seventy-five, and hoping and believing that we are yet capable of contributing towards the public weal, do hereby volunteer our services, and covenant and agree that we will each and every one furnish himself with a good fire-arm and every necessary accoutrement for battle-array, that we will choose our own officers, and being formed into a company will be subservient to our officers, will hold ourselves in readiness and at a minute’s warning to march and repel any foreign invasion, or to quell any intestine conspiracy that may show its poisonous head. Done at Canton, this third day of August, A.D., 1812.

NATHAN CRANE.

JOSEPH BEMIS.

ISAAC BILLINGS.

SAMUEL BLACKMAN.

BENJAMIN GILL.

SAMUEL CARROLL.

BENJAMIN LEWIS.

ABEL WENTWORTH.

SAMUEL LEONARD.

SAMUEL CANTERBURY.

ELIJAH HOWARD.

MICHAEL SHALLER.

Ellis Ames says : —

“ The volunteers of the year 1813, from the towns of Canton, Stoughton, and Sharon, all enlisted in Col. Thomas Aspinwall’s regiment. In subsequent years I knew the survivors of the soldiers of his regiment from those towns, and often talked with them. At the mention of Colonel Aspinwall’s name, their countenances brightened,

and they bore ample testimony to his bravery as a soldier and his great ability as an officer."

On the 1st of June, 1813, the summit of Blue Hill was covered with anxious citizens of Canton, who watched with intense interest the smoke from the fight in Boston Harbor, between the "Chesapeake" and "Shannon."

The town made application to the government for twenty-five stands of arms, and sixty rounds of cartridges for each non-commissioned officer and soldier. They also voted in 1814 to make such addition to the pay of those drafted as should raise their compensation to eighteen dollars per month. We find that the town paid the board of several cartridge-makers. The men who were drafted and served three months, or procured substitutes in the United States service, were: Amos Upham, Jr., Elijah Hawes, William Shepard, 2d, Isaac Copeland, and John Shepard; those for two months and thirteen days under the Governor of Massachusetts: Ezra Tilden, Jr., John McKendry, Nathaniel Tucker, Stephen Bazin, Thomas Piper, Artemas Pratt, Elisha White, George Downes, James Dunbar, and Apollos Southworth.

On the 13th of February, 1815, the news that peace had been declared reached Canton; and the occasion was celebrated by an old-fashioned "sing" at the tavern of Captain Upham, and arrangements were made for a more formal celebration on the 22d of February. The old meeting-house was opened, and the glorious news furnished John Bailey with a fruitful topic for an oration. This John Bailey was the son of Israel Bailey and Ruth (Fisher), and was born in Canton. In 1804-07, he taught school in Canton; he graduated from Brown University in the class of 1807. From this time until 1814 he remained at Providence as tutor and librarian. In 1814 he returned to Canton and was chosen for three successive years to the Legislature. Oct. 1, 1817, he was appointed by Mr. Adams to a position in the State Department, and while at Washington was elected Sept. 8, 1823, by his friends at home, a member of Congress, but was unseated on account of being a non-resident. In his statement to the committee on elections he says, —

“They, the inhabitants of the Norfolk District, undoubtedly supposed that a person who was a native of that district, whose immediate connections nearly all resided in it, and who had represented a portion of it in the State Legislature for several years, could not be held to have expatriated himself without some clear and unequivocal proof, of which none whatever existed. They had seen me go to a neighboring State, Rhode Island, and spend four years at college in my education, and then return to my native State. They had seen me at the end of a year revisit the same college, and spend six years there as one of the instructors, and then return again to my native district. And though they had at the time of the election seen me employed nearly as long by the government at Washington as I had been in the second instance in Rhode Island, they did not doubt that my attachment to my native district continued, and that my avowed intention to return was sincere.”

Again, he says: —

“My library, consisting of between seven and eight hundred volumes, and constituting nearly all my visible property, I left in the house of my father, where I had resided, and where they still remain for my use on my return. Though this may seem trifling property to those whose fortunes are splendid, yet as it happened to be the owner’s all, its humble nature is as significant in its application to the present question as would be the treasures of the affluent.”

In 1824 he returned to Massachusetts and acquired a residence; he was re-elected and took his seat, which he held from 1823 to 1831, serving at one time on the Committee of Public Expenditures. In 1831 and 1834 he was a State senator, and the latter year ran as anti-Masonic candidate for governor against “Honest John Davis,” the incumbent being the regular Whig nominee. He died in Dorchester, June 26, 1835. In person he was tall and delicate. His disposition was generous, and his memory is warmly cherished by many now living.

The festivities upon the return of peace were completed by an immense fire on the top of Blue Hill; and on the 13th of April a general thanksgiving was held.

In 1814 we find the names of Patrick Lambert, Gregory Doyle, James Kavanagh, Peter Ledwith, and Thomas Riley

certified to be members of the Roman Catholic Church by John Cheverus, Bishop of Boston, afterward Cardinal-Archbishop of Bordeaux. These men were probably the first Irishmen in Canton.

On Sept. 23, 1815, the "great gale" occurred; it uprooted trees, damaged houses, and unroofed many barns.

Feb. 17, 1817, is recorded as having been the coldest day for over one hundred years, but the recorder neglects to inform us of the degree of cold.

## CHAPTER XXXVII.

ROGER SHERMAN.

THE matter of providing a suitable house where the poor of the town could be collected and taken care of had engaged the attention of the inhabitants of Canton as early as 1759, when an article was inserted in the warrant to see if the town will build an almshouse. The subject was agitated in 1761, and again in 1766 and 1783. In 1786 the committee reported that it would be for the best interests of the town to build or hire a house, but in case the town should decline to do so, that then it would be advisable for the overseers, or wardens, as they were often called, to let out the poor at the cheapest rate. It had been the custom in the town, from the first settlement, to put up paupers at auction annually, the lowest bidder taking the unfortunates to his home to provide lodging, nursing, washing, mending, and doctoring. This system, at best a bad one, became scandalous at the beginning of the present century; the insane were put up at vendue with the paupers; the persons who agreed to take care of them often abandoned their contract with the town, and it was no uncommon sight to see demented persons wandering about, a disgrace to the town and a terror to its inhabitants. Aside from this, the expense of boarding out paupers was much greater than if they were convened in one place. But it was not until 1816 that the town-farm was purchased from the estate of Andrew Capen. It was deemed best at one time to unite with the towns of Stoughton and Sharon, but this plan was abandoned. The purchase of this estate for \$2,750 did not meet expectations. The paupers did not care to go to the poorhouse, and consequently received no aid. In 1820 the project of selling the farm, or a portion of it, was attempted; and the depression

in real estate at the time seems to have been the only reason it was not disposed of. It was finally sold in March, 1823, to Elisha White, for \$2,125; nor was it until 1837 that it was repurchased for \$3,500,—the money received from the surplus revenue,—a superintendent appointed to take charge of it, and the paupers transferred to the home, which was thus occupied until 1888.

This farm possesses a very interesting history. It was originally occupied by William Sherman, the father of Roger, the signer of the Declaration of Independence. William was the son of Joseph Sherman, of Watertown, and grandson of the emigrant settler, Captain John, who came from Dedham, Essex County, England, in 1635. He was a shoemaker by trade, and earned his living by going from house to house with his kit, and furnishing the families of those days with their yearly supply of shoes. On Sept. 3, 1715, he married Mehitable, daughter of Benjamin Wellington, of Watertown. He soon afterward removed to Newton, where, April 19, 1721, a son was born to him, whom he named Roger, and who was to bear a distinguished and honorable part in the councils of his country.

It is probable that when Roger Sherman was about two years old his father removed to Stoughton. He was a resident here in 1723, as the record of the baptism of his daughter Elizabeth proves. The land on which he settled he owned jointly with John Wentworth, under a deed given them by the Indians in 1732. The property was subsequently divided, and Sherman became the sole owner of the land on the westerly side of the "way leading to the Dorchester Swamp," now Pleasant Street. In Roger's day the farm consisted of seventy-three acres, and was bounded on the southerly side by land of John Wentworth and Dorchester line; westerly, by land of Joseph Tucker; northerly, by land of Daniel Stone and Nathaniel Moseley; and north-easterly by land of Benjamin Gill and Joseph Esty. Here Roger lived with his father and mother until the former died. Roger accepted the estate at the assessed valuation, agreeing to pay off the other heirs. In 1743, under date of February 7,

Roger Sherman, of Stoughton, cordwainer, deeds to Stephen Badlam, of Dedham, the "home lot" of his father.

As there was no school in the vicinity of his father's house, Roger was obliged to walk to Canton Corner, then called Old Stoughton, in order to obtain his winter schooling. Attending school at any other time was out of the question, for the duties of agriculture occupied a portion of the year, and the craft of shoemaking another portion. His father early instructed him in this latter craft, and it was in due time to be of great advantage to him; for it is related that in after years, being appointed by Congress on a committee to examine into the accounts of certain contractors who had been employed by the government in making boots, he astonished the Senate by his knowledge of the cost of the materials, and proved that the contractors were swindlers. When questioned as to the method by which he became so familiar with the exact cost, he was not ashamed to acknowledge that he had himself been a shoemaker.

On the 14th of March, 1742, he became a member of Mr. Dunbar's church, and on the 28th of August of the following year, was, by vote of the church, "dismissed and recommended to the church of New Milford."

It is related that when Roger left Canton, he wheeled all his worldly effects in a barrow to Canton Corner, ready for transportation to Connecticut. Allen, in his biographical dictionary, says he went with his kit on his back. His object in removing to New Milford was to follow the business of a surveyor. In the introduction to an almanac which he prepared in 1749, he writes,—

"I have for several years past, for my own amusement, spent some of my leisure hours in the study of mathematics; not with any intent to appear in public, but at the desire of many of my friends and acquaintances, I have issued this book; if it shall find acceptance, perhaps it may encourage me to serve my country this way for time to come."

It would appear that he left his mathematical studies for a short time in November, 1749, for on the 7th of that

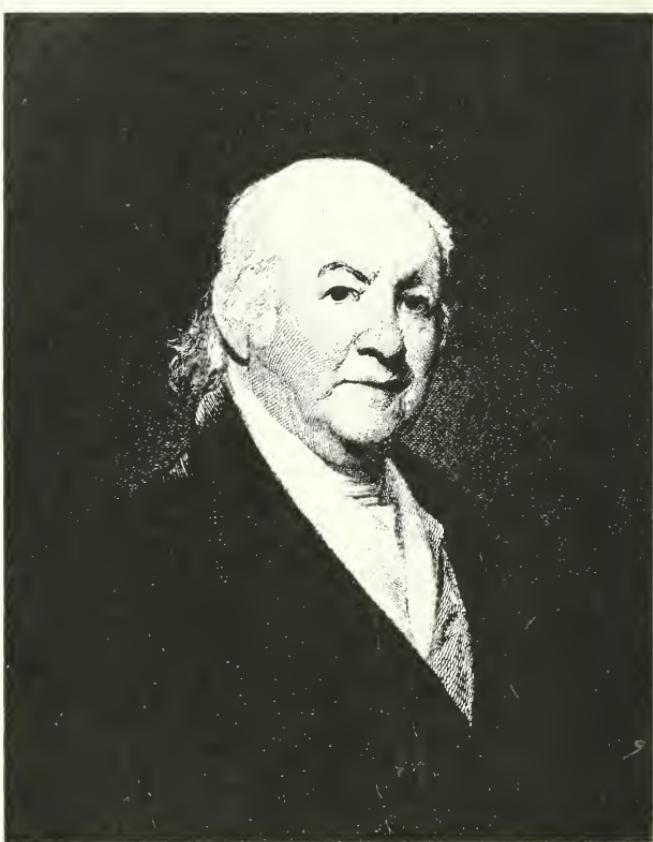
month we find him again in Canton, but not at the old homestead. On the road leading to Walpole, there stands a house built in 1789, and commonly called the Kollock house. This modern house stands a little to the northward of one which was burned, which was built and owned by Joseph Hartwell. He was a native of what is now Lincoln, and was born Aug. 11, 1698. He purchased this farm of Capt. John Vose and Joseph Tucker, in 1725. It was that part of the Twelfth Division known as the eighth lot, and bounded on the northerly side by the Neponset River. Deacon Joseph Hartwell married Mary Tolman on the 8th of December, 1725; their first daughter, Elizabeth, was born Aug. 31, 1726, and it was to make her his wife that Roger Sherman in 1749 made his journey to Canton. Ruth, the second daughter, born Sept. 3, 1738, married Col. Benjamin Bussey, and Abigail, the youngest, married Feb. 13, 1755, Jeremiah Ingraham, Jr., and became the maternal ancestor of the celebrated Williams family of Maine. Roger Sherman's wife died in October, 1760, and three years later he married Rebecca Prescott, of Danvers. The owner of the old Hartwell place died Feb. 7, 1786; his son John lived on it until his death, Sept. 24, 1809; it then passed into the possession of his son David, if not already owned by him, who sold it to Thomas Kollock. A brook which runs through this ancient domain, and a street which crosses the farm, perpetuate the name of this family of early and worthy remembrance. At the death of Thomas, commonly called "Queue" Kollock, the farm passed into the possession of his son, Deacon Jeremiah, who resided upon it until 1867. The house now forms a part of the town almshouse.

Roger Sherman never forgot the home of his youth; it was his custom to visit Canton nearly every year, and renew the friendships of former days. An ancient record informs us that on June 21, 1767, "Esquire Sherman with his wife and two boys, here to meeting;" he was accompanied by his brother, the Rev. Nathaniel, who was born in this town, March 13, 1726, died July 18, 1797, and who on this occasion "preached in the afternoon."

The life of Roger Sherman, the Canton schoolboy, belongs to the history of our country. He was treasurer of Yale College, and from that institution received the degree of Master of Arts. He was Judge of the Superior Court, and a member of the Senate of his adopted State. In 1774 he was elected a member of the First Congress. On the 7th of June, 1776, Richard Henry Lee presented the resolution "that these colonies are, and of right ought to be, free and independent States," and a committee was appointed to draft the Declaration of Independence, consisting of John Adams, Thomas Jefferson, Benjamin Franklin, Robert Livingston, and Roger Sherman. His name appears as a signer to the Declaration. John Adams said of him, "He was one of the most sensible men in the world, with the clearest head and the steadiest heart;" Jefferson, "that he was a man who never said a foolish thing in his life;" and Fisher Ames, "If I am absent during the discussion of a subject, and consequently know not on which side to vote, I always look at Roger Sherman, for I am sure if I vote with him I shall always vote right."

Roger Sherman died at New Haven, July 20, 1793.





Paul Revere

## CHAPTER XXXVIII.

## THE RISE OF SOUTH CANTON.—MANUFACTURES.

THE village of South Canton presents to-day a busy scene. On all sides is heard the sound of machinery; in all directions are indications of active labor, and the smoke from many chimneys rises in the air. The history of the rise of South Canton is like the history of many New England manufacturing towns. Slowly at first, depending upon the stream which flows through it, the village has grown larger. The discovery of steam-power has materially assisted its growth; and the water-power, which in early days was sufficient for the lumber and grist mills, is now but an auxiliary force.

The land on which South Canton stands was owned by one or two persons. At the date of our incorporation there was little that was attractive about the hamlet; the road was narrow and uneven. The farmers drove their cattle through the brook where it crosses Washington Street, or over a wooden bridge sixteen feet wide, situated about twelve feet farther up stream than the present one. The street, if street it could be called, was not lined as now with neatly painted houses furnished with every convenience of modern civilization, with smooth and wide sidewalks and over-arching trees. Not one of the five houses of public worship was in existence. The only meeting-house was at the Corner, and those who went to service there, passed between the brook and the church seven houses, while between the brook and Sharon line there were but ten. A writer in 1785 says,—

“The principal business of the town has been the sale of lumber; but the custom of sending timber, firewood, charcoal, etc., to Boston, has been of so long standing that the inhabitants cannot now be per-

suaded to change their mode of living in this way for any other, pernicious as it is to them, inasmuch as it occasions a neglect of agriculture."

During the latter part of the eighteenth century a copartnership was formed by Jonathan Leonard and Adam Kinsley, for the purpose of manufacturing useful implements from iron. They owned the privilege on Washington Street in South Canton, and here erected buildings suitable to their business. "Quaker" Leonard, as he was commonly called, because he was admitted to the Society of Friends in the spring of 1795, was descended from men who had always been engaged in the iron business. They had delved, dealt, and worked in iron in the old country; and when they left Pontypool, England, they brought with them a full knowledge of all the methods then known of working iron. In 1652 James and Henry Leonard erected a furnace in what is now the town of Raynham, the third establishment of its kind in the colony.

During the Revolution steel became very scarce. The father of "Quaker" Leonard was making guns at Easton, and found great difficulty in procuring steel to complete the manufacture of his arms. He accordingly began to experiment, and was so far successful that he continued in the steel business for many years. Eliphalet Leonard, then, is believed to have been the first manufacturer of steel in this country.

Leonard and Kinsley were Easton men. In 1788 they began to erect a blacksmith's shop, with water-wheel, flume, and all the necessary appurtenances. This building was situated on the southerly side of the dam, and as near as can be ascertained, on the same spot where stand the buildings of the Kinsley Iron and Machine Company. Leonard and Kinsley also owned property in the immediate neighborhood; among other tracts, the "Powder-Mill Lot."

The slitting-mill was built in 1793, and in the four years succeeding cut and rolled one thousand tons of iron, which was in the main imported from Russia. During the decade

from 1790 to 1800, over two hundred mill-saws and three hundred dozen scythes were annually manufactured.

We find that steel was first welded in Canton in 1792. This was accomplished by the use of borax; but sometimes bog-iron ore, finely powdered, was sprinkled on the steel when it had reached a white heat, and at that temperature formed a kind of glassy cement which would unite the bars. The first manufacturing of steel in Canton took place in 1797, by Leonard and Kinsley. This firm continued together until 1821, when the property was divided, Mr. Leonard taking the property on the easterly side of the street, at the northerly end of the dam, and Mr. Kinsley taking that on the westerly side. In 1809 Mr. Adam Kinsley erected a steel furnace on this spot, which was soon in active operation; and four years after, Mr. Leonard's was in full blast.

The products of the mill in those days chiefly consisted of sleigh-shoes, crowbars, and wagon axle-trees. "Quaker" Leonard believed that a rich mine of lead ore existed in the town of Easton, and he spent the greater portion of his property in trying to find it,—so that he became insolvent, and although a sharp business man, was never able again to build up his shattered fortunes. In 1809 guns were made by "Quaker" Leonard; and during the War of 1812 a considerable quantity of fire-arms was manufactured for the use of the government. Between 1833 and 1835 a foundry was built for the manufacture of castings. Leonard died in the city of New Orleans, far from the people among whom his days of prosperity had been passed.

After the death of Adam Kinsley, Oct. 12, 1840, his sons, Lyman and Alfred Kinsley, came into possession of the property. Finally Lyman purchased the foundry which was his brother's share, and all the property on the easterly side which belonged to his father's old partner, and laid the foundation of an immense business. He was a man of energy and perseverance, and under his management the business increased rapidly, and became very lucrative. He manufactured car-wheels and car-axles principally. Lyman Kinsley was born in Canton, March 7, 1808, and died at Cambridge-

port, March 15, 1876. He was a public-spirited man, who did much to advance the material prosperity of the town, and was ever ready to assist in beautifying it. Although Mr. Kinsley was looked upon by his workmen and a large portion of the inhabitants of Canton as a very great man, there were some people in the world who had never heard of him, as the following amusing anecdote will show:—

During the political excitement of 1848 Charles Sumner, then a young man, was invited to address the Free-Soil party in Canton. In the course of his remarks, waxing warm as he proceeded, he exclaimed, "Is there a man in all this vast country who believes that Van Buren has not accepted the nomination of the Buffalo Convention? Is there a man in this audience or this town who will say that he has not accepted it?" At this crisis a squeaking voice in the back part of the hall exclaimed, "Yes; Lyman Kinsley says so." Sumner paused for a moment. He had heard of Moses and Elias, of Confucius and Socrates; he knew the history and biography of men of ancient and modern days; but here was an enigma. Drawing himself up to his full height, he roared in tones of thunder, "And who is Lyman Kinsley?" It is needless to add that the whole house burst into a roar, and that friends and foes enjoyed the joke heartily. At this meeting, held on November 6, a banner was presented by Mrs. Charles P. Crane, in behalf of the ladies of Canton, to the Free-Soil party. It bore the mottoes, "No more Slave Territory," "The Spirit of '76."

In 1838 the forge was burned, and shortly after a new one was built; and in 1852 a rolling-mill was erected. Sept. 19, 1854, the machine-shop, with all its valuable contents, consisting of manufactured stock, was burned. In 1854 the present corporation, known as the Kinsley Iron and Machine Company, received its charter, and the following year was organized with a capital of two hundred thousand dollars. The property was sold April 30, 1858. Mr. Kinsley was its first president, and was succeeded by Oliver Ames, of Easton, in 1859. On Jan. 14, 1875, the rolling-mill and forge were burned, but within a year the buildings were rebuilt.

The increase in the productions of the mill has been large within the last thirty years. In 1845, 350 tons of material were manufactured, and thirty men were employed at the forge; in 1856, 2,240 tons; in 1862, 4,000 tons; in 1876, 4,000 tons. The present business is the manufacture of merchant bar-iron, railroad splices, spikes, bolts, and washers, car-axles, wagon-axles, crowbars, and machinery. The Miller buffer and hook are also manufactured here. From the simple blacksmith's shop, the buildings have gradually extended until they cover an acre and a half of ground.

An ancient manuscript chronology, written by Penniman, asserts that in 1770 a bell foundry was erected at Stoughton. Holmes, in his "American Annals," quotes Penniman; and Bishop, in his "History of American Manufactures," asserts that a bell foundry was erected in Stoughton (Canton) in 1770. This may or may not be so. I have never seen so early a date mentioned elsewhere. The first casting of bells in Canton of which we have any record was in a foundry built on the right-hand side of the private way leading to the copper-works from Neponset Street. Hayward's "Gazetteer" of 1839 informs us that "the bells manufactured at this place are of superior metal and sound." This foundry was owned by Paul Revere, who came to Canton in 1801, and purchased the property formerly used as the government powder-mills. Here he began business, and laid the foundation of what is now the Revere Copper Company. Paul Revere was descended from ancestors who, fleeing from France at the revocation of the Edict of Nantes, sought refuge on the Island of Guernsey, and subsequently came to America. Paul was born in Boston, June 1, 1735, and died May 10, 1818; he was brought up by his father as a goldsmith. In 1756 he served with honor in the capacity of lieutenant under Gridley, in the French and Indian War.<sup>1</sup> In the days which immediately preceded the struggle for independence he was active and well known as a man who had the welfare of his country at heart; and during the war he was a most determined friend of liberty, not alone in

<sup>1</sup> See Appendix XXXI.

words, but as major and afterward as lieutenant-colonel, he saw service in a regiment of artillery. After the Suffolk Resolves had been passed, Paul Revere was selected to convey them to the Continental Congress sitting at Philadelphia. This journey he performed on horseback. The Hon. George B. Loring, in his address at the one hundredth anniversary of the hanging of the lanterns in the old North Church in Boston, pays the following tribute to Paul Revere: —

“ He was a skilful mechanic, but he was never satisfied until he had turned his skill into the patriotic cause of his times. He must have had unusual fidelity, and a wit which never forsook him ; for in all important crises, he it was who carried the tidings, and appealed for sympathy and aid. He was swift and impetuous enough for Warren, and sagacious enough for Samuel Adams. He was a genuine representative of Revolutionary Boston ; and his deeds will always remain as a part of the annals of his native town, upon which the historian will love to dwell, and from which the poet will draw inspiration for his highest tribute to what is heroic and devoted in his fellow-man. As an example of eternal vigilance he has no superior in our Revolutionary history.”

He acquired the art of engraving on copper, and produced an engraving of his friend Dr. Mayhew, whose preaching, says an historian, he preferred to the teachings of Calvinism. A print of this engraving once belonged to General Gridley, also an admirer of Mayhew, and having been purchased at Gridley’s auction, is still preserved by Mr. Augustus Gill in his rare collection of ancient documents. It bears the following lines in the handwriting of General Gridley: —

“ Proud Genius, blush ! Behold this shade, this Name,  
The last proud Refuge of a good Man’s Fame !  
E’en Mayhew’s shadow, with instruction fraught,  
Strikes full Conviction of the Truths he Taught.  
Cou’d great Desert, cou’d Genius loftier soar ?  
Cou’d Man by Heaven distinguished wish for more ?  
Cou’d Fame, cou’d Friendship greater honor give,  
Or cou’d the human mind be more and live ?  
Yet Mayhew, Godlike Mayhew, dies to prove  
What dust we doat on, when ’tis man we love.  
This pourtrait Hollis rescued from the grave,  
’T was all the patron, all the friends could save.”

Drake, in his "History of Boston," in writing of this picture says, "It is the most perfectly awful-looking thing of the kind I have ever seen." Paul Revere also produced in 1766 a print emblematical of the repeal of the Stamp Act; in 1770, "The Boston Massacre;" in 1774, "The Landing of the British Troops at Long Wharf." He engraved the plates for the Massachusetts provincial money, and was active in planning and executing the seizure of the tea in Boston Harbor. He was sent by the provincial government to Philadelphia to ascertain the method of manufacturing powder, and was thus thrown into intimate relations with those engaged in erecting the powder-mill at Canton, and so became informed as to the value of the privilege, which was subsequently his property. One writer asserts that "at the request of the Provincial Congress, he established the first powder-mill in the province, and the second in the colonies," and soon after established a powder-mill at Canton. Another writer says that "he put in operation the first powder-mill in the colony."

Before coming to Canton, Revere purchased, June 28, 1792, a piece of land in Boston on what was then Lynn, now Commercial Street, bounded on the north by Sliding Alley. It was the site of the air furnace, and Revere may have occupied this site as early as 1785, as he is said to have had a brass foundry where bells were made, and "very neat cannon cast at this place." Mr. Revere began at Canton the manufacture of rolled copper bolts, spikes, and nails, in addition to casting bells, cannon, etc., which he continued until his death, the firm name at one time being Paul Revere and Son. Here the copper bolts used in the construction of Old Ironsides were made, and in 1812 copper was sent to Philadelphia in teams drawn by oxen.

July 12, 1828, the Revere Copper Company was incorporated. It consisted of Joseph Warren Revere, Frederic Walker Lincoln, James Davis, and James Davis, Jr.

Joseph Warren Revere, the son of Paul Revere, was born in Boston, April 30, 1777; he was named in honor of Joseph Warren, one of the associates of his father. When a young

man he was a member of the Boston light infantry; and those who knew him at the age of ninety could well understand the commendation bestowed on him and his companions by General Knox, when they marched up State Street in 1798. His sons, Edward H. R., and Paul J., will long be remembered for their devotion to their country, even unto death. Mr. Revere died Oct. 12, 1868. He was a representative to the General Court from Boston, and was on the board of aldermen in 1833. His residence in Boston was on Tremont Street, opposite the Common.

Frederic Walker Lincoln, a nephew of Paul Revere, and adopted by him, was born in Boston, in 1796; he was the son of Capt. Amos and Deborah (Revere) Lincoln. He came to Canton as a young man, and was active in town and parish matters. He held many offices of trust,—was the first president of the Neponset Bank and the Canton Institution for Savings; he was also president of the Stoughton Branch Railroad; he was for many years moderator of our town meetings. In 1854-55, he was lieutenant-colonel and aide-de-camp on the staff of Governor Washburn. For forty years he was the agent of the Revere Copper Company; he was hospitable and public-spirited,—a busy, cheerful man.

Some time after the organization of the Revere Copper Company, a mill was erected for the purpose of manufacturing sheet copper, and about twenty men were employed. A rolling-mill, erected in 1834, turned out copper bolts which until then had been forged with trip-hammers. In 1850 a large brick mill was erected for making yellow sheathing-metal for the bottom of ships. In 1845 thirty-eight men were employed; at present there are about one hundred. In 1862 the company made eighty twelve-pound brass cannon for the government. These guns weighed on an average 1,230 pounds, and cost about six hundred dollars each.

Copper is sometimes loaded on cars in California, brought to Canton, and in sheets or bars returned to San Francisco.

Beaver Brook, at Springdale, had never risen to any other use than turning the wheel of a saw-mill until 1785, when we

find two or three buildings on the map, occupied by Ezra Dickerman as a fulling-mill. Cloth was carried to Enoch Dickerman's in 1804 to be dried.

The privilege used since 1847 by Reed's cutlery-works was bequeathed by Dudley Bailey to Capt. Charles Leonard, the son of "Quaker" Leonard. In 1823 he erected a forge which was burned Nov. 29, 1825.

About 1833 John and Alexander Kennedy, who originally came from Paisley in Scotland, manufactured carpets here. The building which was used for this purpose was burned Dec. 10, 1836. They occupied also a new building which was situated on the upper privilege, having been raised June 2, 1835. In 1839 the building was owned by Mr. George Downes. The following year Mr. James Adams succeeded to the business, and in 1845 employed twenty-seven persons. In 1854 Mr. Frederic W. Urann manufactured curtain fixtures, and was engaged in that occupation until the burning of the building, June 16, 1861.

Mr. Samuel Chandler engaged, in 1824, in the manufacture of satinet on the middle dam; he was succeeded by Abijah Carter and Spencer Everton. This factory was burned Nov. 30, 1835.

About 1790 Gen. Elijah Crane bought of John Withington the grist-mill on Bolivar Street, the site of the present shovel-works. In 1812 the privilege had become more valuable for other purposes, and Gen. Elijah Crane and David Wilde erected a building, and began the manufacture of cotton goods. In 1815 the Steep Brook Cotton and Woollen Factory was incorporated with a capital of fifty thousand dollars; in 1823 it was occupied by Col. John Gay and James White. In 1824 this mill was purchased by Jonathan Messinger, and the following year the name "Bolivar" was given to it in the Act of Incorporation. Hence the town in 1840 named the street opened in 1792, on which the mill stood, Bolivar Street. This factory stood a few feet nearer the village than the present shovel factory, and was destroyed by fire, Jan. 29, 1841. The present building was erected in

1845, and occupies the exact site of the original grist-mill and the small hoe manufactory.

The dam at the Upper Silk Factory privilege, situated where Shepard Street crosses Massapoag Brook, was built by Lieut.-Col. Luke Shepard and his brother Joel. Colonel Shepard was a prominent man in civil and military affairs; he was the son of Thomas Shepard, who purchased the old Pierce house, which stood between this dam and the street, in 1799. For some years the wheelwright business was carried on here. Here Mr. William S. Otis built his first excavator, assisted by young Charles H. French, then just out of his apprenticeship. In 1847 the building was owned by Tilson and Messinger. In 1865 Proctor and Crandon began the manufacture of stockings. They erected the mill now standing and used as a silk factory.

About 1780 William Crane (the son of Henry), who was born Aug. 12, 1749, and died May 8, 1820, who lived on the Packeen road, in a house since known as the Ferry place, made tall wooden clocks. He was also a gunsmith; his daughter Hannah married Elijah, and another daughter married Henry, Morse. These men built the house near the railroad bridge known as the Chapman house. In 1819 they began the manufacture of clocks, and many of them still adorn the ancient homesteads of the town, and bear on their faces the names of H. and E. Morse. I have seen only two that bear the name of Simeon Crane. William Crane was the first to bring water up the hill in what is now the cemetery; it was forced through wooden pipes by clock work.

In 1836 a bounty was offered by the State for the purpose of encouraging the manufacture of silk. A great business immediately began in the selling of mulberry-trees, and trees worth two or three cents were sold for two or three dollars. Jonathan H. Cobb, a native of Sharon, prepared, at the request of the government, a manual on the subject. The results of the experiment were not commensurate with expectations; but in Canton silk manufacture has proved successful. The first silk factory was started in 1841 by Virgil J. Messinger; it was in operation until 1842, when Mr.

Messinger left town. He returned in 1844, and with his brother Vernon erected the present lower silk factory. In 1842 the quantity of silk manufactured in Massachusetts was only 5,264 pounds, while in 1845 Canton sent out 5,200 pounds. The business, under the firm name of Messinger Brothers, was continued until 1863, when it was sold to Charles Foster, who associated with him J. W. C. Seavey, who had been for many years in the business, having entered the employ of Mr. Messinger in 1853. In 1869 the firm became Seavey, Foster, and Bowman, afterward the Eureka Silk Manufacturing Company. They employ about three hundred hands.

The mill now known as Mansfield's, situated on the first water privilege on Massapoag Brook, south of Sharon, was erected in 1821. The dam was then built for the first time. Here Simeon Presbrey made thread and twine until 1844, when he sold out to Thomas Baker Vose, who sold to William Mansfield in 1849. It is now occupied by George H. Mansfield and Company, and is used in manufacturing fish-lines.

The use of the privilege on Walnut Street is modern. The dam was constructed in 1846, and soon afterward a building was erected by William Mansfield and Jedediah Morse. Here for some years were manufactured the steam-power printing-presses of Stephen P. Ruggles, under the direction of Morse. The buildings on this privilege were burned in June, 1870, during the occupancy of Draper and Sumner. It has since been rebuilt by Mr. F. A. Sterry, and in 1882 was converted into a silk-mill by Messrs. Seavey, Foster, and Bowman.

The privilege known as Shepard's was, in 1725, purchased from Israel Leadbetter by Uriah Leonard, and was called, until his death in 1772, "Leonard's forge;" the same year his grandson, Enoch, sold it to Richard Gridley and others. Gridley began a new forge this same year, having purchased the old house on the hill, where Uriah was then passing the last days of his life. Here Gridley manufactured some implements, and continued the grist-mill; and on the maps of 1785 and 1794 the place is called Colonel Gridley's mill.

The old forge of Gridley was torn down May 11, 1809; a new one, raised May 16, was burned August 13.

Soon after the opening of the present century (1809) Deacon Thomas Dunbar carried on the manufacture of steel from iron-ore in a small way.

In 1814 James Bent and James Dunbar made swords.

In 1821 Adam Kinsley, Jr., made sleigh-shoes and ploughshares.

In 1820 a building on the easterly side of the road was erected, afterward called the old Red Factory, and soon afterward occupied by William C. and John Danforth Dunbar. In 1830 twelve hands were employed making iron candlesticks, by Jarvis Manley and Joseph Leavitt. In 1833 this mill was burned. In 1834 cotton yarn was manufactured by William Jenks, and cotton cloth by George F. Sanford in 1843. Jedediah and Ashael Southworth were employed in making thread from 1847 to 1849.

The building on the westerly side of the road was raised in 1835, and till 1838 was occupied by the Canton Hardware Company. Jonathan Robinson was the agent of this company, and pruning-knives, ferules, and screw-drivers were manufactured. At this time the neighborhood received the name of "The Hardware." This building was burned Jan. 18, 1840, and February 10, another was raised. Mr. James Stratton Shepard purchased, in 1849, the business of manufacturing wicking. He soon after engaged in the manufacture of twine, and occupied the factory on the easterly side of the street, which has from time to time been enlarged, until now, under the name of the American Net and Twine Company, this business is an important factor in the material prosperity of Canton.

The manufacture of knit-goods in Canton began at the Corner in 1851. Thomas Draper, a native of Melbourne, Derbyshire, England, born in September, 1808, was the pioneer of this industry. He first began to manufacture in Chelsea, Mass., but in April, 1851, moved his machinery to this town, and purchased the old Withington house of Mr. Benjamin B. Tilt, corner of Washington and Pleasant streets,

and began the manufacture of fancy knit woollen goods and rubber-boot linings, in a building immediately in the rear of the dwelling-house. These were the first knitting-machines operated in Canton. Hand-power only was employed; and in time the demand for the goods kept the factory running night and day during the business season. Thomas Draper died May 29, 1856, after which the business was carried on by his son, Charles Draper, and Charles H. French. In 1858 Mr. French purchased the old privilege in West Stoughton, owned originally by Deacon Stearns, and until 1860 the firm of French and Draper continued the manufacture of goods, running the Stoughton mill and the one at Canton Corner. The firm dissolved in 1860, and divided machinery, Mr. French taking his portion to the Stoughton mill, and forming a partnership with Henry Ward, a native of England, who had been a foreman in the employ of French and Draper.

This firm still continues under the name and style of French and Ward, and is one of the large industries of Stoughton. Mr. Ward died March 29, 1880.

Charles Draper continued to manufacture at the old mill at Canton Corner until 1863, when he formed a partnership with Mathew Townsend, an Englishman, who had had considerable experience in the knitting business. The new firm organized under the name of Draper and Townsend, and in 1864 they purchased a portion of the old Billings farm, near the corner of Washington and Dedham streets, and erected a large factory and a number of tenement-houses. The old mill was abandoned, and a part of the buildings moved to the new site. After manufacturing less than a year, in 1865 a corporation was organized under the name and style of the Canton Woollen Mills, of which Messrs. Draper and Townsend were a part; and in 1866 this corporation advertised a paid-in capital of one hundred thousand dollars. The mills were in operation about two years, when the company failed, and in April, 1869, the property was sold by auction, Messrs. Draper and Sumner being the purchasers.

The woollen factory at "Springdale," Canton, was erected by Charles Draper in 1870, after the failure of the Canton Woollen Mills Corporation.

Mathew Townsend manufactured goods for a time in the small mill located at the pond on the Bemis place, but finally moved his machinery to Worcester, Mass. He came to Canton again in 1878, and was associated in business with George F. Sumner in the Everett mill building in the manufacture of woollen and cotton goods, in which he continued until his death, which occurred March 31, 1879. Mr. Townsend was the inventor of the knitted carpet-lining and stair-padding now manufactured by the company at their mill at Canton Corner. He was also the inventor of a patent knitting latch-needle.

The firm of Draper and Sumner was organized about the year 1861 for the manufacture of woollen goods. James Draper, the senior partner, was a brother of Thomas, and was born in Melbourne, Derbyshire, England, Sept. 17, 1813. He came to Canton with his family in April, 1851, and assisted his brother Thomas in the organization of his business, and was for several years connected with him. In 1856 he rented that part of the Everett building that had formerly been used as a store, and began to make fancy knit woollen goods, being by trade a maker of lace fabrics, and thoroughly acquainted with the machinery that produced this class of goods. He was in business for himself until 1861, when the partnership with Mr. George F. Sumner was formed, and the entire building used for the business. In February of 1865 the firm purchased the Morse shops and privilege at South Canton, and used it for the manufacture of yarn until June, 1870, when the buildings were destroyed by fire. In April, 1869, the firm bought the Canton Woollen Mills property at the Corner, erected more buildings, and were doing a large business at the time of Mr. Draper's death, which occurred May 23, 1873. In 1875 the firm dissolved, Mr. Draper's children continuing the business at the mills under the name of Draper Brothers, and Mr. Sumner for himself at the Everett mill building.

Robert Draper, a son of James Draper, born Nov. 21, 1836, came to this country in May, 1849. He joined his father at Canton soon after 1851, and assisted in the business until

1868, when he purchased the lot of land at the corner of Washington and Chapman streets, known in ancient days as "Captain Vose's three-corner lot." Here he erected a small factory for the manufacture of cotton stockinet for rubber-shoe linings, but the building and contents were a total loss by fire in June, 1870. A new beginning, however, was made in time, and increased business continually kept adding to the buildings, until in 1880 a large and substantial four-story brick factory was erected.

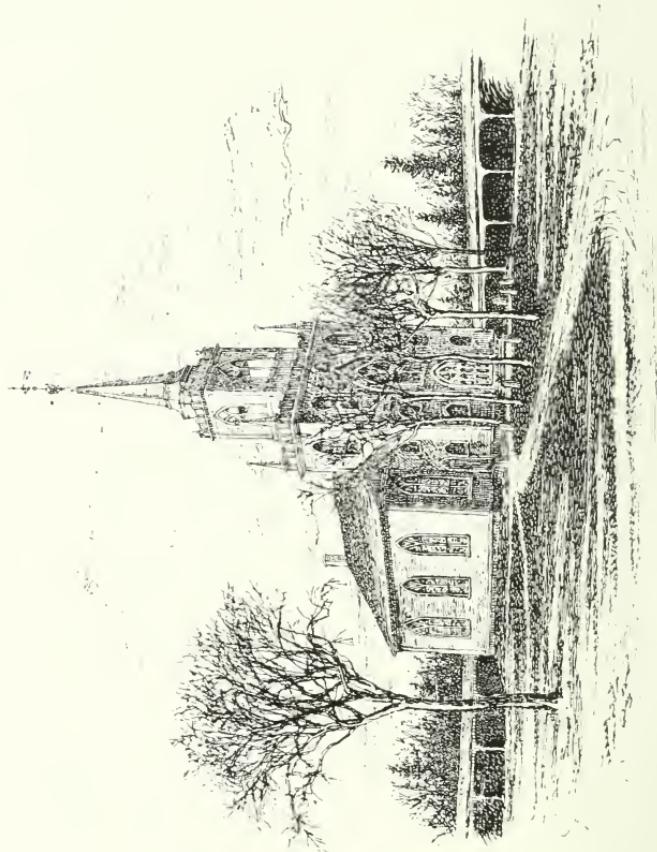
Several small factories have been in operation at Ponkapoag engaged in the manufacture of fancy hand-knit goods: namely, John Dewick, since 1869; Charles Stretton and Son, since 1870; John Stretton, since 1876; and William Roberts, on Dedham Street, since 1879.

Let us now turn our attention to the development of the manufacturing interest on the lower privilege of the East Branch of the Neponset River. I have given its history down to the year 1784, when all trace of the powder-mill had disappeared. Tradition asserts that Abijah Everton, while drunk, sold out this property for the paltry sum of eighty dollars to Nathaniel Fisher. It seems incredible; but as late as 1810, a suit was brought in the courts to reclaim the property by the Everton heirs. In 1794 we find Nathaniel Fisher had here his "great forge" and "corne mill," and in 1797 scythes were made here. A plan now before me, drawn by Nathaniel Fisher himself, which can be identified though without signature by the way in which he spells "intch," shows the forge to have been on the south side of the stream, and the corn-mill on the north, both above the bridge. The land lying south of the forge, about where the viaduct now stands, is described as being then in possession of Leonard and Kinsley, but formerly a part of Ephraim Jones's farm. Fisher was the surveyor of his time, and to him we are indebted for many plans of ancient homesteads, as well as for the town map of 1793. He resided at one time on the Hartwell farm, but his principal home was in the house now standing on the Dunbar farm; and Spring Lane was in his day known as Fisher's Lane. He was the son of Ezekiel and

Susannah (Wadsworth) Fisher, and was born at Packeen on what is to-day known as the Mayo place, on the 29th of September, 1740. He married, Nov. 13, 1762, Hannah Baker; she died Feb. 3, 1803. He had a son Nathaniel, who was born Aug. 24, 1769, and graduated from Harvard College in the class of 1789, and died Feb. 25, 1802. He had a son Abel, born April 26, 1767, who was in business at one time with Beaumont, and lived in the old house still standing between Sherman Street and the railroad bridge, on Chapman Street. Jabin and Elijah were also his children. He died Dec. 6, 1796.

In 1802 a cotton-mill was erected on this privilege. Mr. James Beaumont, who was born in Denby, England, June 4, 1788, and died in Canton, Sept. 19, 1868, entered into a partnership with Abel Fisher and Lemuel Bailey, and in 1803, under the firm-name of James Beaumont and Company, began the spinning of cotton yarn. The first manufactured was used as wicking by the candle-makers. Subsequently warp and filling yarn was made for domestic cloth, and soon after cotton cloth was manufactured. This copartnership was in due time dissolved, and one formed between Mr. Beaumont and Richard Wheatley, which lasted until 1808. In 1809 this factory (Beaumont's) passed into the hands of Mr. Richard Wheatley, Mr. David Wilde, and John Waterman. This building, which was on the south side of the stream, was consumed by fire in 1814. After Mr. Beaumont sold out, he built a factory which is now a dwelling-house, known as the British Block. Here Mr. Beaumont manufactured satinet and pelisse wadding. The cotton was received from market in bags containing from two to three hundred pounds, and then weighed out in lots of from ten to fifty pounds. Men, women, and children took the packages home and separated the bad cotton, dirt, and seeds from the good cotton. The cotton was then returned to the "breakers," thence it went to the finishers, thence to the drawing-frames, and then to the roping-frames; it was then taken by children and wound by hand on large bobbins, and sent to the stretcher, thence to the hand mule, and then made into yarn worth





PRESENT FIRST CONGREGATIONAL MEETING-HOUSE.

about sixty to seventy-five cents per pound. About 1808 Mr. Beaumont erected a brick house in Canton; it was the second in town, and so remained until the erection of the Town Hall in 1879. The bricks for Beaumont's house were from Pecunit meadow, where bricks had been made at the time of the first settlement of the town.

In 1810 Mr. Wilde bought the first power-loom that came to Canton. It was so complicated that it took six days to set it up; at the end of fifteen days it was given up as worthless. The next power-looms were built by Crehore of Milton, and put in operation at Crane and Wilde's factory on Steep Brook. They were among the first in the State that made good cotton cloth.

In 1822 there was standing only a blacksmith's shop where the Neponset mill now stands, but ere two years had elapsed, a great change took place in this neighborhood. In 1824 three young, rich, and enterprising gentlemen—Darius B. Holbrook, Charles P. Dexter, and William Hill—began the erection of the stone mill. The first stone was split by Col. John Gay, in the wood-lot of Gen. Elijah Crane, on the 15th of March, 1824. The above-named gentlemen were incorporated on June 12, 1824, under the name and style of "The Boston Manufacturing Company." They contracted for the privilege with Mr. Joseph W. Revere, and erected a substantial stone mill. They also erected comfortable boarding-houses, and an immense barn, and they proposed to afford facilities for the education of the children of their employees. The land on which "The Chapel" stands was purchased from Mrs. Katy Hartwell; but the schoolhouse was finally erected where it now stands. For a few years property rose in value, houses were erected, the road was opened by the town across the Fowl meadows, to afford the shortest route for teams to Boston, great sums of money were expended in connection with the mill, and the monthly payroll is said to have amounted to seven thousand dollars. After struggling for three years, the company failed. A second company, called the Neponset Woollen Company, under the presidency of Harrison Gray Otis, attempted to run the

concern, but in 1829 their stock was selling at twenty-five cents on a dollar. A third company was formed, and met with the same result; for six years the wheel stood still. In 1843 Andrew Robeson took out the woollen, and replaced it with cotton machinery, and formed a corporation to manufacture cotton cloth. This business was continued with Mr. Joseph W. Wattles either as overseer or owner until 1877, when a corporation called the Neponset Mills was formed by Mr. Wattles, Mr. O. S. Chapman, and Mr. Charles H. French, who continued to manufacture print cloths. After two years the business was abandoned and the machinery sold. In August, 1883, James L. Little, Jr., of Boston, and others, purchased of the Revere Copper Company, for thirty-five thousand dollars, the stone mill, about twenty acres of land, and tenements sufficient for twenty families. They also purchased the meadows formerly belonging to the Hartwell farm, and Hartwell's Brook, which they proposed to convey by pipes to the mill, since used as a bleachery.

A building on Sherman Street, near the station at Canton Junction, for the manufacture of suspenders, braid, and other elastic articles, was built in 1865. A corporation, established under the general laws, composed of Joseph W. Wattles, Charles Draper, Horace H. Mansfield, and Daniel T. V. Huntoon, erected this year the building, and began the manufacture of goods under the name of the Canton Elastic Fabric Company. In January, 1869, the property was sold to Mr. Wattles, and the company dissolved in 1870. The name of the Narraganset Suspender and Web Company was then assumed, and the business of manufacturing elastic goods continued. The mill was destroyed by fire in 1884.

## CHAPTER XXXIX.

## ORTHODOX, BAPTIST, AND UNIVERSALIST CHURCHES.

*The Orthodox Church.*

IN 1828 a number of those who held and cherished the faith of the Puritans were anxious to restore that faith and the privileges of Puritan worship to this town. With this idea, they, in conformity with the Congregational usage, invited a council of churches to meet and advise with them. Accordingly, on the 3d day of July there assembled, at the house of Mrs. Katy Hartwell, Deacon Ebenezer Crane, who was the son of General Nathan, and resided on Green Street; Hannah, Betsey, and Frances Crane, Tilly Flint, Stephen Thayer, Judith Albee, Abigail, Mary, and Jane H. Kollock. The following ministers were present for the purpose of consultation and advice: John Codman, D. D., of Dorchester, Ebenezer Burgess, D. D., of Dedham, Calvin Hitchcock, D. D., of Randolph, Calvin Park, D. D., of Stoughton, Rev. Samuel Gile, of Milton, Rev. Jonathan Curtis, of Sharon, Rev. William Cogswell, of South Dedham. It was a feeble flock; but they were bidden to go forward, and with words of hope and promise, and hearty prayers for their prosperity, they were organized into the Evangelical Congregational Church of Canton. They immediately began holding service at the house of Mrs. Hartwell; and here the little band were domiciled until their first church edifice was completed in March, 1829. Their first pastor was the Rev. William Harlow, a graduate of Yale in the class of 1822, and he was ordained by the persons who had composed the council at the foundation of the church. The Rev. Jay H. Fairchild preached the sermon, which is remembered as a memorable

discourse, from the text, "What is Truth?" In December following, Mr. Harlow was dismissed from his charge; and until October, 1831, the pulpit was without a pastor. Rev. Mr. Hathaway then supplied for six months, and was succeeded by the Rev. Mr. Farnsworth, who remained until 1833, when the Rev. John Turner filled the pulpit, remaining until 1835. Rev. Erastus Dickinson succeeded him; he was installed over the church and ministered to the congregation until 1837. For the next eighteen months no voice proceeded from the pulpit, and the brethren decided that they would meet, open the house, and when they could not obtain a clergyman, that the laymen should conduct the service, and that a sermon should be read every morning and afternoon; this continued for a year and a half, when the Rev. Harrison G. Park was engaged to preach, and with the assistance of other clergymen continued to break the bread of life to them until 1842. The following year the Rev. John S. Kidder preached; and subsequently a candidate, William B. Hammond, was so satisfactory in his ministrations that he was invited to become their pastor. He was installed June 5, 1844, and remained until 1849. Again, until 1851, there was no regular minister. Then Rev. Solomon Clark was installed on November 12, and remained until 1859.

An invitation having been extended to the Rev. Ezra Haskell, it was accepted, and he occupied the pulpit. It was owing to his labors that the arduous task of erecting a new church was carried to a successful completion, the members of the church, with public-spirited Christians outside of its limits, taking hold of the work with interest; and on the 22d of August, 1860, the new church was dedicated, and at the same time Mr. Haskell was ordained. The old meeting-house which stood on the top of the hill was sold, removed to Walnut Street, where it was used as a machine-shop until 1870, when it was destroyed by the fire which consumed Draper and Sumner's mill. Mr. Haskell labored with great success until 1865, when he removed to Dover, N. H.

On Sept. 18, 1865, a call was extended to the Rev. Roland H. Allen; he accepted, and was installed in November, and

remained until March 26, 1867. He in turn was succeeded by Rev. William E. Dickinson, who was in occupancy from Nov. 27, 1867, to April, 1870. The Rev. Joseph Jennison came in February, 1871; he was not only active in parish and church affairs, but was one of the principal movers in the foundation of a public reading-room. He left Canton in 1874. In October of that year the Rev. John W. Savage began his labors. He remained until November, 1880, when he removed to Stonington, Conn. It was during his ministry, on the 12th of June, 1878, that the semi-centennial of the founding of the church was celebrated. In the morning an historical sermon was delivered by the Rev. William B. Hammond, and in the evening addresses were made by Timothy Kaley, Elijah A. Morse, — a strong friend of the church since his residence in Canton, — and by Deacon Jeremiah Kollock, who during the whole of the half-century had been its steadfast friend and earnest helper. To him am I indebted for much of the material used in this sketch. On this occasion three of the original members at the formation of the church were present, and joined in the exercises.

Deacon Jeremiah Kollock was the son of Thomas, one of the deputy sheriffs of this county, commonly known as "Queue" Kollock, from the fact that he followed the old style of wearing the hair long after it had been discarded by other people. Thomas purchased, in 1809, the Hartwell place, and it has been called since that time the Kollock farm. He died Dec. 14, 1843, at the age of eighty years. The following is an estimate of his lifework by his pastor: —

"Respected, esteemed, beloved, Thomas Kollock, Esq., having finished a long course of usefulness on earth, has now gone to his Father's in peace, in a good old age. He had made preparations for it in an active and diligent course of industry and usefulness in youth and manhood. In his public offices and private duties he occupied an extensive field of duty and labor. In the discharge of a difficult and delicate public office his integrity was unimpeached, and his gentleness and humanity fully approved. In the county of Norfolk he was extensively known and universally esteemed for his unobtrus-

sive modesty, kindness, and affability. As a citizen he was a pillar of strength, upholding with firmness the fabric of society, prompt to discharge its duties, and ever ready to bear his portion of its burdens and responsibilities. He belonged to a generation which has almost wholly passed away; a few yet linger, but they will soon all be gone. He was a type and specimen, not indeed of what was most brilliant and distinguished, but of what was solid and worthy, honest, upright, and true, in his generation. For a long series of years he was an inhabitant of this town, and his life was passed in the open light of his fellow-citizens; and the testimony I render is only the repetition of the common voice."

This church was fortunate in having another deacon—Ezra Starkweather Brewster—who was a prominent citizen of Canton. He had been a selectman, was for many years treasurer of Blue Hill Lodge of Masons, and for thirty years was a trusted employee in the office of the Revere Copper Company. Twenty years of his life had been passed in the office of Crocker and Brewster before he came to this town in 1853. He was a man universally esteemed and beloved, and his death was a great loss to the people of Canton. A mural tablet of beautiful design, erected in the church with which he was so long connected, by the hand of a dear and appreciative friend, bears this inscription:—

Dea.

EZRA S. BREWSTER,

Born in Worthington,

February 22, 1804,

Died June 25, 1882.

For many years

A Friend, Counsellor, Benefactor and Servant  
Of this Church.

For a day in Thy Courts is better than a thousand.

I had rather be a Door Keeper

In the House of my God,

Than to dwell in the Tents of Wickedness.

On the day of the death of Deacon Brewster June 25, 1882, Rev. Mark B. Taylor, the present pastor of the Evangelical Congregational Church, preached his first sermon in Canton. With absences of one and two years respectively,

Mr. Taylor continued to fill the pulpit until Nov. 12, 1888, when he was formally installed as pastor of the church.

*The Baptist Church.*

We have seen, during the ministry of Rev. William Ritchie, that attempts were made with success to obtain rebates from the ministerial tax, and during the years 1812-14, the money paid for the support of preaching in the First Congregational Parish by Episcopalians and Baptists was refunded. Soon afterward the formation of the Baptist church took place. The first attempt to gather a church of this denomination was made on the 29th of May, 1814, although preachers had held meetings in Canton in 1806, possibly as early as 1783. The story of this church has been told by an able pen. The Rev. Theron Brown, pastor of the Baptist church in 1864, preached on the fiftieth anniversary of the formation of the church a sermon which, with subsequent additions, formed a memorial volume, in which the story of this church was graphically told. He tells us of the early labors of Elder Joel Briggs in the schoolhouse at York, and the sturdy efforts of Ritchie to counteract their influence. Vividly he draws the picture of the meeting at the house of Ezra Tilden, on the borders of what is now Reservoir Pond, when, on the afternoon of May 29, 1814, the brethren and sisters met together to advise with one another for the formation of a church, and when it was voted to call a council on the 22d of the following month. This council accordingly met at the house of Mr. Samuel Blackman; and the elders organized the church. They then adjourned to Spurr's Grove, now a part of the Canton Cemetery, where the services of organization took place. Services were subsequently held in the Blue Hill schoolhouse. "Forty names," says Mr. Brown, "stood on the church roll at the close of the year 1814. During the next year the question of building a meeting-house began to be agitated." It was a first thought to build the meeting-house at Ponkapoag on land owned by

Mrs. Sherman, daughter-in-law of Roger Sherman ; but this plan was abandoned, and it was decided to place the house at Canton Corner on land then owned by Alexander French. The building was begun in 1819, and dedicated Jan. 14, 1821. The sermon was preached by Rev. Elisha Williams. The house, afterward used for a town-house for many years, was torn down in September, 1884. On the 28th of September, 1835, a committee was appointed to buy ground "at the village at the southwest part of the town;" and the land where the present meeting-house stands was purchased from Mr. Gerry Tucker for the sum of \$230.

On the 13th of June, 1837, the building was dedicated, the Rev. Baron Stow preaching the sermon. The bell purchased of the Revere Copper Company was placed in the belfry in 1839, and replaced by a steel bell in 1862; the parsonage adjoining the church was completed in 1841, and the hall for parish purposes, now a part of the building, known as Wentworth Hall, in 1850. The church at the time Mr. Brown delivered his historical sermon had had fourteen pastors, six deacons, and seven clerks. The lives and personal histories of the pastors, the creed and the covenant and list of members, have been fully spread upon the pages of his record ; and the internal history of this church, with its vicissitudes and rejoicings, will be found in the "Canton Baptist Memorial," forming a valuable contribution to the ecclesiastical history of the town. Mr. Brown, in his book, gives a sketch of the life of the Rev. Dr. Francis Mason, who was born at York, in England, April 7, 1799, married Miss Lucinda Gill, of Canton, in 1825, and was baptized in Reservoir Pond in 1826, and joined the Baptist church in Canton. He began his preparation for the ministry, and recited in the Greek classics to Rev. Benjamin Huntoon. After a two years' course at Newton he sailed for Calcutta, where he became a zealous and distinguished missionary.

#### *The Universalist Church.*

At about the same period that a society called the Baptist Society was formed, a society was also established in the

town, called The Norfolk Universal Society.<sup>1</sup> This society in 1819 had been joined by so many former adherents of the old parish that the latter voted to pay the Rev. Mr. Ritchie fifty dollars, which he had previously relinquished, it being the amount paid by those who had united with the society called Universalists. An attested certificate of membership was given to each member, duly signed by a committee which in 1820 consisted of Samuel H. Horton, Samuel Leonard, Consider Southworth, Simeon Presbrey. It is not known that this society held religious meetings. In 1822 Jonathan Stone was clerk; but from its organization down to 1827, its annual business meetings were sometimes held at Downes's tavern. During the years 1820 to 1825 we find records of religious meetings at Carroll's tavern, then kept by J. G. Wood. In May, 1820, the Rev. Richard Carrique, then settled at Attleborough, preached at Carroll's tavern. The services were conducted by Whittemore, Flagg, Gardner, Farnsworth, Killam, and in 1826, Whittemore and Ballou. In 1840 the meetings were held at South Canton in the armory building, then a schoolhouse. The Rev. Edwin Thompson, who preached at Canton, thus writes of this period: —

“Mrs. Peter Wales was a daughter of Joseph Downes, of Canton; and when on a visit to Canton at one time, Mr. Wales told the Canton people, and in consequence of his introduction, I went over to South Canton one summer afternoon in 1840 to preach to a large and crowded congregation in a large schoolhouse. I remember there was a severe thunder-storm on that occasion. After the meeting several leading men came to me and asked me if I would preach for them regularly, to which I consented. Mr. Coleman, a jeweller, living there at that time, now in Worcester, was the treasurer, I believe, of the movement.

“I made my home at the house of my friend, Edwin Wentworth, for which he never charged me any pay. Of Mr. and Mrs. Wentworth I can say the same that I have said of Mr. and Mrs. Wales. Mr. Wentworth kept an open house every Sunday, inviting all his friends and relatives from Ponkapoag and the distant parts of the town, and used

<sup>1</sup> See Appendix XXXII.

to take great pains in rallying the people to attend church so as to have a good large meeting every Sunday.

“ Then I was made perfectly at home at the houses of Nathaniel Wentworth, Larra Wentworth, Horace Guild, Simeon Presbrey, Father Chandler, Mr. Fanning, for superintendent of Sabbath School, Jonathan Cobb, father of the faithful and venerable ex-Register of Probate at Dedham; the Deans, Knowles, Algiers, Leavitts; the Johnsons, Gays, and Morses of Pleasant Street, then called Ragged Row; the Endicotts, Davenports, Capens, Frenches, Websters, Dunbars, Hortons, Leonards, McKendrys, Billingses, Mansfields, and others. But why should I particularize, as my life was a very pleasant one while in Canton, and I met innumerable friends? My meeting was much the largest in town. Our friends soon hired Leonard’s Hall and purchased a number of settees, so that our friends were more comfortably seated. While I was at Canton, my friend, the late Joseph Sumner, of South Dedham (now Norwood), came over to see if I would preach for them from November, 1840, to March, 1841, to which I consented. I then engaged the Rev. A. P. Cleverly to help me, so that we were both able to conduct the two meetings. In June, 1841, I left Canton and removed to South Dedham, boarding with Mr. Sumner. We were very fortunate in Canton in engaging the services of Brother Cleverly, as he was able to do a great deal more good in Canton than I possibly could. He labored there with great success for some time, and was of very essential service to me in my South Dedham reform work. They have had many good ministers at Canton, and have enjoyed a goodly degree of prosperity, notwithstanding that most of my friends there in 1841 have passed away. I shall always remember the inhabitants of Canton as a remarkably substantial people.”

In 1842 the services were held in Union Hall; in 1844 in Leavitt’s Hall; and in 1845 the town voted the use of the Town Hall in which to hold their service; and in 1846 at a place known for the time as Universalist Hall. The meeting-house was erected the following year, and dedicated Nov. 10, 1847.

It was our good fortune to be well acquainted with one of the founders of this Universalist Society, one long connected with it, and a conscientious supporter and defender of its faith,—Samuel Chandler, who died in Canton, April 14, 1874, in the ninety-first year of his age. To most of the

inhabitants of Stoughton and Canton, Mr. Chandler, or "Father" Chandler, as he was familiarly called, was well known. For more than three quarters of a century he had been a respectable and esteemed citizen of Canton. His memory carried him back to the time when there was no town of Canton; he could remember going to the present First Parish Church when it was Old Stoughton Church, when, as a boy, eighty years ago, he went to the little red schoolhouse that stood near the fork of the road opposite the Canton Cemetery. He could describe the prominent men of Stoughton and Canton who have been dead for seventy years; and it was his delight to relate to those interested in historical matters the stories and traditions of the olden time. His memory was wonderfully retentive, and his word in regard to all old customs and legends was unimpeachable. He traced his ancestry back to one who emigrated to this country in its earliest days, and he inherited the sterling virtues which were such distinguishing characteristics of those worthy men. Samuel Chandler was born in Canton (then Stoughton), March 28, 1784. The house in which he was born stood upon the site where the house in which he died now stands; and with the exception of a few years during his infancy, when his parents resided at Peterborough, N. H., he lived upon the old homestead. Like his grandfather, he kept a diary of deaths, from 1804 to 1850. Samuel Chandler married (1), Oct. 27, 1808, Betsey Billings, who was born Dec. 13, 1788, and died Dec. 23, 1811; (2) March 2, 1815, Sarah Dickerman. He had seven children. As a citizen, he did his share in all matters of public weal. He took a deep interest in the welfare of the town, and its prosperity was a pleasure and a delight to him. The cause of education enlisted his sympathies, and the "branch" [school] near his home had his encouragement and best wishes.

## CHAPTER XL.

REV. BENJAMIN HUNTOON, REV. ORESTES A. BROWNSON.

IN the latter part of 1821 a committee from the First Congregational Church waited upon the Rev. John Pierce, D. D., of Brookline, and desired that he would recommend some suitable person to settle over them in the ministry. He replied, "Benjamin Huntoon is the very man for the place; but be careful, or he will steal away all your hearts." Benjamin Huntoon was born in Salisbury, N. H., Nov. 28, 1792. He fitted for college in his native town, and graduated at Dartmouth in 1817. In 1819 he entered the Theological Seminary at Andover. In 1820 he removed to Boston and took charge of Salem Street Academy, where his leisure hours were devoted to completing the best preparation he could for the ministry, with the aid of his friend, Henry Ware, Jr. While engaged in this occupation, having been approbated by the Boston Ministerial Association, he first came to Canton to preach. He rode on horseback from Boston, a method of travelling to which he was passionately attached all his life. He put up at the old Ponkapoag Hotel, and, Sept. 9, 1821, preached his first sermon in Canton.

At a church meeting at the house of Deacon Leonard Everett, Dec. 20, 1821, Mr. Huntoon was chosen as pastor of the church and society; and on the 14th of January, 1822, a committee was selected to write letters-missive to neighboring churches to assist at the ordination. The council was held at the house of Capt. John Tucker. Thaddeus Mason Harris, D. D., was chosen moderator, Rev. Luther Bailey, scribe. The council decided that all the proceedings of the church and society had been regular, and, being satis-

fied with the qualifications of the candidate, were ready to proceed to the ordination. The Rev. Mr. Ritchie was selected "to wait upon the pastor-elect to the church, to be received into their number and fellowship." On the 30th of January, 1822, Mr. Huntoon was ordained. "The morning," he writes, "was pleasant, and the afternoon not unpleasant. The exercises were very fine, especially the right hand and the charge. There was a great concourse of people, as many as could get into the meeting-house conveniently. It was the stillest assembly of the kind I ever saw; the attention was good; the services were short, less than two hours. It was a day of great rejoicing among the people of Canton, especially with Messrs. Crane, Everett, French, Tucker." Thus was the new light set in an ancient candlestick. During the succeeding seven years he was actively engaged in parish work, laboring unceasingly. A contemporary says that he delivered more occasional discourses than almost any minister in the neighborhood.

Of the inner spiritual life of the pastor and people during these seven years, few records remain; of the outward and temporal, many. The old meeting-house of 1747 was fast outgrowing its usefulness, and the pastor of two years was desirous of erecting a new one, which should be an honor to the parish and an ornament to the town. The Gothic design came by the direction and influence of the pastor. "Rev. Mr. Huntoon's congregations, in the year of these distinguished doings, before any village of South Canton existed, or any factories were located at the Centre, had swollen to the very best which the parish ever knew. His was the conspicuous pulpit for Liberal Christianity. He had first brought the parish to the great step of building this, at the time, new-fashioned church."

At a parish meeting held on Dec. 3, 1823, Thomas French, Thomas Tolman, George Downes, William Tucker, and Frederic W. Lincoln, were appointed a committee to select a site for the new church. A committee, consisting of Thomas French, Leonard Everett, and Charles Tucker, were chosen to draw designs for a meeting-house, which was to be forty-

six by fifty-four feet. The committee visited Chelsea, and were so well pleased with the structure then recently erected there, that they substantially adopted the design. They reported that the cost of the building would not vary much from the first estimate, — \$4,927.96, — and that two hundred dollars had been received from the sale of the old meeting-house. The work was begun, the ground prepared, and the frame raised on June 16, 1824, Capt. William McKendry being the contractor. The sale of the pews under the direction of Leonard Everett, Isaac Fenno, and Thomas Tolman took place January 27; and a plan is still extant, showing the ownership of the pews at that time. An unfortunate error of two feet omitted from one of the sections marred the symmetry of the steeple, and detracted from the architectural harmony of the edifice.

Finally the meeting-house was finished, and we can imagine with what joy the young pastor wrote upon the record-book of the church the following words: —

“ Dedication of the new church, — a joyful day! How amiable are Thy tabernacles, O Lord of Hosts! Arise, O Lord God, into Thy rest, Thou and the ark of Thy strength! Let Thy priest here be clothed with salvation; and let Thy saints shout for joy. This is none other but the house of God; and this is the gate of heaven.

“ Preached a discourse from Haggai, 2d chap. 9th verse. Doctrine, ‘Christianity is the greatest light of the world and the highest glory of society.’ The house was crowded by a numerous and attentive audience. Much exertion has been used to erect this temple to the Lord. It has been mostly built by the subscriptions of individuals. The remaining expense is to be defrayed by a tax. The money for the pews is to be placed in a fund for the support of a minister of the Congregational order. This, together with the munificent legacy of Mr. William Wheeler, will constitute a fund sufficient for the support of the preaching of the gospel. The Lord has blessed us indeed. Three years ago we were in a feeble and discouraging state. Our prospects were dark and our number small. But our sanguine wishes have been more than realized. In building our temple the hammer of strife has not been heard. An unusual degree of unanimity and harmony has attended our councils; and by the blessing of God we trust our Society is fixed on a foundation

that will bid defiance to the attacks of sectarians and the exertion of the enemies of the gospel of Christ. ‘Oh, Lord God! the work of our hands, establish Thou it.’”

In consequence of the gift of William Wheeler, an Act was obtained from the General Court, incorporating Elijah Crane, Simeon Tucker, Thomas Dunbar, Isaac Fenno, and Charles Fenno, and their successors, as Trustees of the Ministerial Fund of the Congregational Parish and Society.<sup>1</sup> In 1826 was introduced the third edition of the Cambridge Selection of Hymns and Psalms. In 1828 an Evangelical Congregational Church was organized at the south part of the town, and a cheerful dismission was granted to those who desired to sever their connection with the old church and join the new. In the autumn of 1829 Mr. Huntoon was invited to preach the dedication sermon of the new Unitarian church in Bangor. This society prevailed upon him to resign his pastorate. During these years he says, “There is not a single individual of this church or parish with whom I have had the least personal disagreement.” But in the hope of equal usefulness in the Church of Christ in some other portion of his vineyard, and in the expectation of placing himself in a situation where he might obtain for his children the advantages of a better education, he left Canton. He preached his farewell sermon on the 26th of November, 1829.

Ten years after, when bowed down with grief at the loss of his wife, and far away in a land of strangers, he received from Canton a letter, from which the following is an extract: —

“I have heard that you intend returning to the North, but whether to remain or not I am not informed. Nor do I know the state of your health, or whether you intend to continue in the ministry; will you inform me in these particulars? I have flattered myself that possibly you might be induced once more to resume your old office as our friend, our teacher, our minister of the Gospel.”

In 1840 Mr. Huntoon returned to Massachusetts, and in October engaged to supply the pulpit of the First Congrega-

<sup>1</sup> See chap. 141 of Acts of 1824.

tional Church and Parish in Canton for six months; and in March, 1841, he received a unanimous call to settle over his old congregation. In accepting he writes,—

“That a minister who has once been dismissed from the pastoral relation with his people, should be invited and induced to resume that office, after years of absence, is not only a rare occurrence in the history of our churches, but one highly creditable to both pastor and people, as testifying a strong attachment and reciprocal confidence, conferred by past offices of kindness, forbearance, and fidelity.”

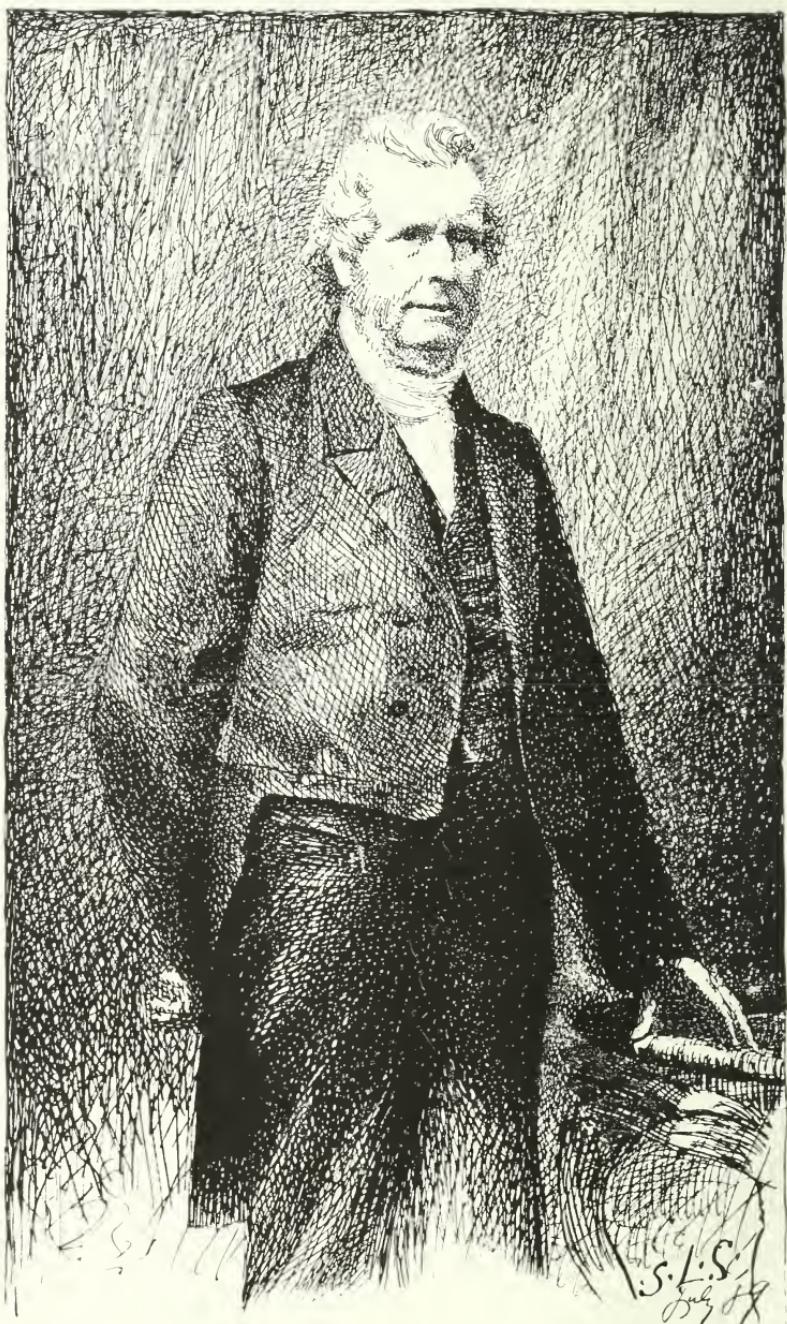
He was installed March 13, 1841. On the 10th of March, 1841, Mr. Huntoon caused a copy of the New Testament to be bound with additional leaves at the end. The following was written upon the first page, and signed by the members of the church:—

“For the support of the institutions of Christianity, and the enjoyment and edification of its ordinances, we covenant with each other as the body of communicants within the First Congregational Church and Parish in Canton, by subscribing our names to the New Testament, which we receive and adopt as the only inspired and divinely authorized creed and confession, standard and platform, constitution and by-laws, of the Church of Christ.”

During the next nine years, aside from his ministerial work, a portion of Mr. Huntoon’s time was occupied in the education of his children and the cultivation of his flower-garden; the rest he gave to the public. He belonged to many charitable societies, was a prominent Mason and Odd Fellow, ever ready to speak on the subjects of antislavery or temperance. Month after month he worked in adorning and beautifying the cemetery. By the highway he planted trees, which to-day give shade to his grandchildren; above all he loved the children. In the schools he was especially interested, and was willing to spend and be spent in their service. For many years nearly all the labor of examining teachers and visiting schools fell upon him.

It was during his second pastorate in Canton that those exciting questions arose which prepared the way for the conflict of arms which subsequently took place. In the discus-





BENJAMIN HUNTOON.

sion of these questions Mr. Huntoon followed fearlessly his own convictions of right. He did not mingle in politics; but as an apostle of the Prince of Peace, he felt it his duty not merely to rebuke the barbarism of past ages and the crimes of other nations, but to say something about the sins of the present day and people. Making the sacrifice to which such a course of conduct often led, and becoming estranged on account of these political differences from those who had been his stanchest friends, he left Canton in 1849, and removed to Marblehead.

In the fall of 1860, having a desire to return to the people over whom he had been twice settled, he went to Canton, and refitted and repaired his old homestead. During the stirring times of the war, he was ever ready with voice and pen in the cause of the Union and Freedom. Here he had passed the happiest years of his life; here had been the home of his early manhood, full of tender and hallowed associations and remembrances; here he had been first consecrated to the work of the ministry; here he had dedicated the church in which his people worshipped; here he had consecrated and helped to beautify the cemetery where the forms of many of his people and his household rest, and here it was his wish to die; here he spent the declining years of his life, blessed with the love of those who had known him in his early years,—a constant worshipper and an occasional preacher in the church which had been built through his exertions; and here, amid cherished remembrances, sustained by Christian faith and hope, surrounded by loving friends, and watched with affectionate care, he continued in declining health until, on the morning of Tuesday, the 19th of April, 1864, he was again suddenly smitten with paralysis, and passing gently away, entered on his rest, realizing what he had so beautifully expressed: “ May our faith in God, our love to Christ, our devotion to conscience and to heaven, prepare us for death, our great and last change! May we so live that we may not fear to die! Come to the last hour in God’s own time. A good life and a glorious hope shall make it welcome. Come the hour of reunion

with the loved and lost on earth, and the passionate yearnings of affection, and the strong anticipations of faith shall bear us to their blessed land! Come death to this body, this burdened, tempted, frail, failing, dying body; and to the soul,—thanks be to God who giveth us the victory,—come freedom, light, joy, and life immortal and everlasting."

Let us return to the interim between the close of Mr. Huntoon's first pastorate and the beginning of his second,—1830-40. In April, 1831, the Rev. George Whitney was invited to settle over the First Parish, but declined. In September following, the Rev. Henry Edes accepted the invitation extended to him, and was ordained Oct. 26, 1831. Mr. Edes, the eldest son of Rev. Henry Edes, D. D., was born in Providence, R. I., Aug. 8, 1808, graduated at Brown University in 1828, attended the Theological School at Cambridge, graduating in 1831, when he came to Canton and remained here until Oct. 28, 1833, when he dissolved his connection with the Canton Parish, and was installed at Nantucket in 1834. Here he remained eight years; thence he removed to Plymouth, and taught a school for young ladies from 1843 to 1847. A part of his ministerial life was passed at Woburn and Eastport, Me., and in the supply of pulpits until 1866, when he preached during the three succeeding years at Sturbridge. In 1869 Mr. Edes was at Barnstable. For a few years before his death he resided at Mattapan. He died in New York, March 13, 1881. Mr. Edes built, in 1832, the house on Pleasant Street long occupied by Mrs. Joanna Jordan, and owned by the heirs of her brother, Commodore John Downes. Mr. Edes, in order to set a good example, had declared that there never should be any rum in his house. The builders, hearing this, sent to George Downes's store for a pint of New England rum, and securing it behind the laths, covered it with plastering. Mr. Edes and his wife were very much interested in Sunday-school work, and under their care the Sunday-school, which had languished after Mr. Huntoon left, soon started into new life. It was at her suggestion that the Ladies' Sewing Circle was originated. The parish parted from her with keen regret,

and gave her a silver porringer as a memento of their love and esteem.

Orestes Augustus Brownson was installed pastor of the First Congregational Parish, May 14, 1834. The sermon was preached by the Rev. George Ripley. Dr. Brownson was born near the town of Stockbridge, Vt., Sept. 16, 1803. Mr. Brownson resided in the house on Pleasant Street known as the Jordan house. May 28, 1835, saw the termination of Mr. Brownson's connection with this church and parish. As a preacher he was impressive in manner and appearance; his voice, though husky, was well managed; his utterance forcible; the muscles of his large face worked convulsively as he spoke.

In 1836 Dr. Brownson organized a society for Christian Union and Progress. In 1838 he established the Boston "Quarterly Review," remaining its proprietor and almost sole writer for the five years of its existence. By a reaction in thought and feeling, hopeless of accomplishing the reforms or establishing the religious views which he advocated, Dr. Brownson began to look to the Roman Catholic Church for rest and shelter, and entered that communion in 1844, when he established "Brownson's Quarterly Review," which for twenty years he conducted with signal ability and earnestness in defence of the tenets of that church.

Brownson says of himself during the latter part of his life, —

"I have, and I desire to have, no home out of the Catholic Church, with which I am more than satisfied, and which I love as the dearest, tenderest, and most affectionate mother. My only ambition is to live and die in her communion. I love my Catholic brethren; I love and venerate the bishops and clergy of the Catholic Church, especially of the church in my own country. I am deeply indebted to them, beyond any power of language of mine to express. I hope I am grateful to them, but only God can adequately reward them."

Dr. Brownson died in Detroit, April 17, 1876. His works, published in 1882, edited by his son, make seventeen large volumes.

Between July 1, 1836, and the return of Mr. Huntoon, March 1, 1841, no pastor was settled; but the pulpit was supplied by the Rev. Mr. Jones, from May 7, 1837, subsequently by the Rev. William Henry Knapp, Sept. 17, 1838. This latter gentleman, some time before his death (1878), published an autobiography, in which he gives us a glimpse of the early New England factory life as it was at Presbrey's factory; and later, his experience in Canton as a clergyman. His connection with Canton ceased in the spring of 1840. I select the following passages from Mr. Knapp's autobiography: —

“ November, 1837. At Canton, successor of the celebrated Dr. Brownson. Parish small and scattered over the whole town; salary, six hundred dollars; family, wife and three children. Moved into the only house that could be obtained, and this the owner wanted to sell, and might want for his own use at any time, so under this uncertainty could not give myself unreservedly to my work.

“ In this town of Canton my predecessor had been remarkable for his bold reformatory discourses; and as I was deeply interested in all the exciting questions of the time, I followed up the work thus begun, and was allowed a greater freedom of expression than I expected. Of course there were in my congregation many persons more or less affected by the old Calvinistic dogmas, who missed the old tone and phraseology of the pulpit, — one, at least, who complained that I did not have enough to say about ‘a state of natur’ and a state of grace;’ and another, who, when told that I was a suggestive preacher, and made people think, answered that she did not care for that, ‘she wanted Sunday as a day of rest.’ I have since often thought there might be a great number of such persons in all religious societies, and that recently they were fast finding a supply for their wants. I have, however, no reason to complain of my society at Canton. It was made up of all classes, and really liberal in thought and feeling.

“ I remained at Canton two years, left in kind and friendly relations with all, and have often returned to visit and preach in the dear old town of such early and various associations. I was obliged to move twice the last year, and moved away because I could get but half a house, and that not fit for winter use.”

## CHAPTER XLI.

## PHYSICIANS.

E BENEZER ALDEN, M.D., in an address published in 1853, entitled "Early History of the Medical Profession in the County of Norfolk," in writing of Canton, says,—

"Dr. Belcher was the earliest resident physician, and tradition has made us better acquainted with his athletic exercises than in professional pursuits. His minister, the Rev. Samuel Dunbar, had in his day a great reputation as a mighty wrestler as well as divine. It is said that although neither the clergyman nor physician were disposed to compromise the dignity of his calling by a public trial of skill, they sometimes retired to a lone spot in the forest, and there, far removed from the public gaze, renewed the sports of their youth."

This is the only account of Dr. Belcher which we have. We have seen bills receipted by him for services rendered, which bore the date of 1751 and 1752. In 1761 he took care of the French Neutrals. Mr. Elijah Dunbar records, Aug. 18, 1764, that he "had a tooth pulled this morning by Belcher." In 1743 he appears to have resided on the farm still known as the Belcher farm on Washington Street, a few rods south of Sharon line, afterwards, on the westerly side of the old Bay Road in Sharon, and he lies buried in the Chestnut Tree Cemetery. The following is the inscription on his gravestone: "Here lyes buried the body of Mr. Clifford Belcher, who departed this life April 26, 1773, in the 63d year of his age." Mr. Belcher, his wife, two sons, a daughter Betty, his wife's mother, Mrs. Jonathan Copeland, who had come to aid them in their sickness, all died of the dysentery. Though perhaps Dr. Belcher was the earliest resident physician, there were others whose names appear

upon town documents at a very early date. In 1729 Dr. Jirauld brought in a bill for "plaster balsam and cordials." He was a Frenchman, and resided on a farm in Medfield, which he cultivated by slave labor. He died Oct. 25, 1760. James Howard, styled "Doctor," attended the Rev. Joseph Morse in his illness, and in 1738 made charges for visits and medicines. Edward Esty, who is mentioned as a tavern-keeper, was often called "Doctor." He lived in what is now Stoughton, as early as 1717, and was one of the first settlers. He owned a saw-mill where French and Ward's factory now is, which he sold to John Withington, Sr., in 1730. His later residence was nearly opposite the Old Stoughton burying-ground. He died at the house of Gen. Nathan Crane in indigent circumstances, on the 6th of November, 1789, nearly ninety-eight years of age. Ralph Pope appears to have resided in our town at one time. He was sometimes called "Captain." He purchased twenty-four acres of land in 1731 on Dunbar's Lane, adjoining Vose and Endicott, the same year his negro Scipio was baptized. In 1740 he was one of our parish officers. He removed to Stoughton, where he erected a mill on the stream that runs southerly from Iron Mine meadow. His residence was on the right-hand side of the old road leading to the Westshires. He died Jan. 1, 1750, at the age of forty-four years. There is a tradition that he would never receive a fee for services which he had rendered on Sunday. Dr. John Pitcher resided between 1759 and 1762 in what is now the village of South Canton. We know little about him, but find his charges for services in 1758, and on the surveyor's list he is styled "Doctor."

George Crossman came to Canton from Taunton in 1761. He was then a young man in ill health, poor, with a wife and one child. He purchased in 1793 the small house, still standing, on Pleasant Street, near the Reservoir Pond. The meadow, which existed before the pond was formed, took and retained until 1828 the name of Crossman's meadow. From this house he removed to Canton Corner, and erected, about 1798, the house now occupied by Mr. George Oliver Downes. Like some of his successors, he was remiss in collecting his bills,

and in 1774 we find him owing his apothecary £600, and that his accounts have been trusted. He implored all his debtors to pay at once. In later days he used to show his delinquent patients dunning letters "right out from under the gold letters," — an allusion to the sign of William Dunbar, Esq., which was the first gilt-lettered sign in Canton. Dr. Crossman held many offices, and was for many years town clerk. In 1783 he was a justice of the peace. He bore a good reputation as a physician, and owned landed property. He lies buried in the Canton Cemetery, where his gravestone records that he died Sept. 25, 1805, in the sixty-eighth year of his age.

Samuel Dunbar Searle, whose name appears as a teacher in our town in 1783, was a doctor, having studied medicine with Dr. Moses Baker, of Randolph. He resided in Canton but a few years. During the year 1786 he was collector of the parish. He removed to Royalston, thence to Canada, where he died.

Moses Baker was the son of Dr. Moses Baker, who resided in what is now Randolph, and died there Dec. 10, 1781. He practised also in Canton. The son was born in Randolph, and studied his profession with his father. He settled in Canton as early as 1789, and in order to make both ends meet, took charge of the Blue Hill School in 1790. He resided until 1801 on Green Lodge Street at Ponkapoag and again at the Withington house at Canton Corner. He was living here as late as 1804; and in the great gale in October of that year, his barn was blown down and his horse killed. He was a stanch Federalist, and was prominent in the July Fourth celebration in 1798, when he appeared as the orator of the day. To him were applied the lines of the Alphabet Song:—

"M stands for Moses, whose head it was bare;  
N stands for nothing, to which it is heir."

His first wife died in Canton, July 24, 1797, and in 1803 he married Elizabeth Howard. He removed to Monmouth, Me., where he died about 1830.

Jonathan Stone, the son of Elijah and Elizabeth (Lynde) Stone, was born in Framingham, May 30, 1783. He studied medicine with his brother, Dr. Daniel Stone, of Sharon. About the year 1806 he came to Canton, and on the 23d of December, 1815, he married Elizabeth, daughter of Joel and Elizabeth Upham. She died Jan. 26, 1826. He purchased the Withington estate, corner of Pleasant and Washington streets, and in 1827 remodelled the old house. Here he remained in active practice until the summer of 1839, when, to the sincere regret of his towns-people, he removed to Illinois. On the 5th of September, 1839, he married Ann P., daughter of Col. James and Mary (Allen) Blackman. The doctor is very kindly spoken of by those who knew him during his residence in Canton. In 1854 the writer saw him at Belvidere, his Western home, and remembers him as a genial and kind-hearted gentleman. He died on September 5, 1860. He was succeeded by T. Kemble Thomas, Jr., who in August, 1839, occupied the house formerly owned by Dr. Stone.

Simeon Tucker was the youngest child of Simeon and Milla (Hartwell) Tucker. He was born in a house that stood a little north of the house now standing in York, which belonged to the late Nathaniel Tucker, the cellar of which can still be identified. He was born on the 20th of November, 1799. He graduated from Brown University in 1821, standing second in his class. He then studied medicine with Dr. Alden, of Randolph, and in 1825 received his medical degree from Harvard. He was a member of the Massachusetts Medical Society, also of the Norfolk District Medical Society. He practised for a few years in Canton, and while here erected the building still standing on the corner of Neponset and Washington streets, at one time called Dean's tavern. His removal to Stoughton was an exchange of residence with Dr. P. M. Crane. In that town he continued in practice until his death, which occurred Feb. 9, 1878. His remains were borne to Evergreen Cemetery, his old white horse, drawing his empty chaise, being a conspicuous and touching feature in the procession. In April, 1835, he married Sarah, daughter of David and Sarah (Reupeke) Manley.

Phineas Miller Crane was the son of Major-Gcn. Elijah and Desire (Withington) Crane, and was born in Canton, Nov. 28, 1804. He attended the common schools in this town, and was fitted for college at Milton Academy. He graduated from Harvard in the class of 1824, and received his degree of Doctor of Medicine in 1828. In 1833 he erected the house, still standing, south of the post-office, nearly opposite the homestead of his father, later the residence of the late James Dunbar. On the 10th of December of the same year, he was married to Miss Susan Hooker Dwight, of Utica, N. Y. During his early life, and while his father lived, he practised his profession in our town, but finally removed to East Boston, where he died Aug. 14, 1882.

Ezra Abbot was born at Andover, Mass., Nov. 29, 1808. He fitted for college at Exeter Academy, then under the preceptorship of his uncle, Benjamin Abbot, LL.D. Entering Harvard in 1832, he did not graduate, but received his degree of M. D. from the Medical School in 1837. He came to Canton soon after, succeeding to the business of Dr. Phineas M. Crane, and remained here, in active practice, until his death. He was for many years the only physician in town. One who knew him from boyhood says of him: —

“ He was affectionate, kindly, and generous, ready and hearty in his sympathies, and never sparing himself. Here were just the qualities — physical, mental, and moral — for an accomplished physician. He had a reverential, loving nature, but was reserved and reticent in regard to his feelings. He seldom made any professions of love to God or man, but spent his life in doing what he could to alleviate human suffering. He paid little regard to his own ease or comfort, or to his own personal interests. He was a modest, self-forgetting man, more anxious to render services than to secure a reward. With all his ability and his great and long-continued labor, he took no pains to assert for himself the professional position or reputation which really belonged to him. He thought very little about himself. His bearing toward his professional brethren was marked by a courtesy and deference which showed that there was no touch of jealousy in his nature, and that he was generous in his appreciation of those whom he might have looked upon as his rivals. For thirty-five years this man, gifted

in an uncommon degree with the intellectual and personal qualities which go to make an accomplished and distinguished physician, was in a retired country place, cultivating and exercising those qualities by a life of constant and laborious exertion, riding often forty miles a day in his professional duties, and seldom taking so much as a day for his own amusement or recreation. He kept up with the best learning of his profession. He studied his cases with conscientious care, and brought to the relief of his patients all that the most recent improvements in medical science could give, and all that he could add to them from his own increasing experience as well as from a mind of extraordinary sagacity and fertile in all the resources and expedients of professional life."

After Dr. Abbot's death, through the instrumentality of Mrs. Sarah Messinger Richards, a marble monument was erected to his memory in the old cemetery, bearing this inscription: —

Ezra Abbott, M. D.

Born in Andover, Mass., Nov. 29, 1808.

Died in Canton, Mass., Apr. 21, 1872.

"The Beloved Physician."

On the reverse: —

"A grateful tribute to the memory of a good Physician, a true Friend, an honest, unselfish man: — from the people among whom he labored nearly forty years."

## CHAPTER XLII.

## LITERARY HISTORY.—SOCIETIES.

WHEN the question of opening the Boston Public Library on Sundays was under consideration, the Rev. Edward Everett Hale stated that in the town of Canton a library had been open for the benefit of the people on every Sunday since 1833, and that no harm had come from it, nor had any one ever questioned the propriety of its being opened on Sundays.

In 1766 Elijah Dunbar, six years after his graduation from the college at Cambridge, organized a library company. He bought books in Boston, and every year a regular meeting was held in November. This library was continued through the century. On the 21st of January, 1789, David Talbot records that he attended a library meeting at the house of Andrew Capen, and that the latter was chosen clerk.

In 1801 the following gentlemen appear as proprietors of "The Canton Social Library": Elijah Dunbar, Enoch Dickerman, Ezra Dickerman, Andrew Capen, Samuel Capen, Peter Crane, Laban Lewis, Benjamin Lewis. In 1802 it would appear that books were regularly issued, as all proprietors were requested to return those then out. In 1809 measures were taken to enlarge the library, and make it "more useful and entertaining." Some of the old books were disposed of and new ones purchased. Assessments were levied from time to time on the shares of the proprietors. The meetings were legally called, application having been made to a justice of the peace, who issued his warrant in due form, which was served by Samuel Capen, one of the proprietors. The books were turned over to the Lyceum, started in 1828; and in 1835, to the Canton Social Library, which is the successor of the library of 1766.

It held its meetings from 1805 to 1812 at "the house of Mr. Luther May, Innholder," and the time of the annual meeting seems to have been changed from November to January. Of the measure of the usefulness of this Canton Social Library we learn something from the pen of Nahum Capen, LL.D., of Boston, the author of that exhaustive treatise entitled "The History of Democracy," a Canton boy, who, in presenting a number of volumes to the Canton Public Library in 1881, wrote: —

"It is human nature not only to remember but to cherish the playgrounds of childhood. Mine were in Canton and the localities of Stoughton and Sharon, and all of old Dorchester, and are associated with kindred and with familiar names that will forever be remembered and respected in the county of Norfolk. . . . You will do me the favor to present to the Public Library of Canton the inclosed volumes, with an expression of my good wishes for the permanent prosperity of the place of my birth, and for the happiness of its present and future residents. The Town Library of Canton, a small but choice selection of books, was kept at my father's house seventy years ago, and furnished a portion of my early reading which I cannot forget."

To the Ladies' Sewing Circle of the First Congregational Parish are the citizens indebted for the establishment, in 1833, of a library open to all, upon the payment of a small yearly fee. In 1835 the books belonging to the Canton Lyceum Library were transferred to this library, the proprietors reserving the right to read the books in the whole library free of expense. This library was opened in Everett's Hall, and Leonard Everett's daughter, afterward Mrs. Charles H. French, was the first librarian. The books were afterwards removed to the lower room in the old town-house, when Mrs. Moore took charge of them. In 1876, upon the completion of the Parish Hall, the books were removed to that building, where they now remain. Generous contributions have from time to time been given to this library by J. Ingersoll Bowditch, Charles Dorr, J. W. Revere, and others. The first catalogue, printed in 1835, shows about five hundred volumes. In 1873 the number of books was two thousand six hundred. For many years this library has been of great benefit to those

who have cared to use it. It is opened on Sunday noons for the exchange of books; but its distance from the centre of population has much impaired its usefulness of late years.

In the year 1872 Rev. Joseph F. Jennison, assisted by Mr. Frank G. Webster, procured subscriptions for a reading-room. This reading-room was opened Nov. 18, 1873, the Grand Army of the Republic having given entertainments for its benefit, and the citizens of the town having subscribed six hundred dollars in cash toward its support; but it was found that yearly voluntary subscriptions were hard to obtain. Mr. Webster took charge of the few books that had been purchased for the reading-room, and asked the assistance of the town, to the extent of five hundred dollars, to carry on the enterprise. This was granted in April, 1875, the only condition being that the books should be the property of the town and free to its inhabitants. A board of trustees was elected, and Mr. Webster was the first chairman of the board. The library was opened to the public June 6, 1875, the Agricultural Library having been incorporated with it. Its books were first deposited in Wentworth Hall, then in the Armory Building, and upon the completion of Memorial Hall were transferred to rooms there.<sup>1</sup>

#### *Old-Time Lyceums.*

The first lyceum in Massachusetts was established in 1826. So great was the enthusiasm for "this school for grown folks," that in four years there were seventy-eight in the State. At that time there were few opportunities for literary recreation. There were no magazines and few newspapers; no book clubs; no public libraries.

As early as 1828 a number of gentlemen formed a literary society at Canton Corner, under the style of the Canton Lyceum. Joel Lewis writes, under date of Jan. 24, 1829, "The foundation of a lyceum is said to have been commenced, and Mr. Huntoon is delivering a course of lectures on astronomy,

<sup>1</sup> The number of volumes in the Canton Public Library, January, 1892, was about 8,000.—F.D.S.

once a week. It rained on Thursday evening, and I had not the pleasure of hearing him." The meetings were held in Everett's Hall on Thursday evenings. Among those who took an active part were Hon. Thomas French, Col. Frederic W. Lincoln, Simeon Tucker, Thomas Tolman, who delivered some lectures on Canton History, Capt. William Tucker, James Beaumont, old 'Squire William, William C. and John D. Dunbar, Lyman W. Deane. Thomas French was at one time President, and Samuel Chandler, Secretary. John Spare, M.D., Mr. Augustus Gill, and Mr. James Amiraux Bazin remember the meetings; but the records have not been obtainable. While Mr. Edes was pastor, he was interested in its welfare, and delivered lectures on phrenology. The lyceum owned a few books, which were turned over to the Ladies' Sewing Society in 1835.

The old Stone School-House which stands at the corner of Washington and Neponset streets, formerly Ingraham's Corner, was, on a dreary November evening of 1833, the scene of a busy meeting. Here were congregated a number of the citizens of the town, desirous of forming a society for mutual improvement. The meeting was organized by the choice of Dr. Phineas Miller Crane, chairman. William F. Temple, at this time connected with the busy life of Canton, and now living at Neponset, was appointed secretary. The next business before the meeting was the appointing of a committee to draft a constitution. Rev. John Turner moved that Dr. Crane, Thomas Tolman, Esq., and Maj. Frederic Walker Lincoln be chosen; which was done, and at a following meeting the committee reported. The constitution provided that the association should receive the name of "The South Canton Lyceum." It did not allow the discussing of the peculiar tenets of different religious denominations. Every member in alphabetical order had to take, or was invited to take, his share in the discussion; and they were to determine, either by agreement or casting lots, who should take the affirmative and who the negative. At the close of every meeting, the question for discussion at the next meeting was selected, and the names of the disputants announced. Lectures were also

arranged, when a charge for admission was asked, if the lecturer required compensation. The Society was open to all residents of Canton, and the admission fee was one dollar. The teachers of the public schools were admitted to seats without expense, excepting when seats were necessarily sold to pay for some expense contracted. It was decided that Mr. David Spaulding's Hall was the most suitable place for the meetings; and on November 22, at that place, which was in the old part of the tavern now the Massapoag House, the following officers were chosen: Thomas Tolman, President; Rev. John Turner, Vice-President; Jeremiah Kollock, Treasurer. The Secretary, Mr. Artemas Clapp, was instructed to post notices of the meetings as follows: One at the Stone School-House, one at the Stone Factory, one at Mr. David Spaulding's Hotel, and one at James White's Factory. The opening lecture was delivered by Dr. Crane, and was "appropriate and learned," and it was announced that forty-nine members had been obtained. The next lecture was by Thomas Tolman, after which a discussion took place on the question, "Is Slavery on any Principle Justifiable?" The following were the questions discussed during this winter and the winters of 1834, 1835, 1836: "Are Theatrical Exhibitions Beneficial to the Community?" "Is Dancing a Desirable Accomplishment for Any in the Present State of Society?" "Is the Reading of Novels Productive of More Good than Evil?" "Which has the Greatest Influence on Society, Wealth or Talent?" "Ought the Deposits of the United States to be Restored to the United States' Bank?" "Which has been Productive of the most Evil, Avarice or Intemperance?" "Should the Fashions of the Day be Patronized and Supported?" "Is Duelling in any Case Justifiable?" These and kindred questions appear to have been eagerly discussed, and in some cases with a great deal of warmth.

During the years that this society existed, lectures were delivered on various subjects. A course on "Chemistry" was delivered by Dr. T. J. Forbes; Rev. John Turner on "The Superiority of Man over the Brute Creation." Mr. Wild

of Boston, O. A. Brownson, and Mr. Ansel Capen delivered lectures on the subject of "Education;" Rev. John Turner, on "Lyceums." Mr. Capen gave a lecture upon "Common Schools," finding fault with the parents, books, committees, bookmakers, and many other evils which he had met with in his experience as a teacher. Rev. Benjamin Huntoon lectured on "The Reformation of the Sixteenth Century; the Beneficial Effect Produced by it upon the Religious and Political Condition of the World; the spread of the Arts; the extension of research into the Sciences; the Establishment and Purification of Literature in all of the Modern Languages." Mr. Huntoon subsequently delivered a course of lectures on "Astronomy,"—probably the same delivered before the Corner Lyceum in 1829. Rev. O. A. Brownson delivered many lectures; one, on "Female Education;" Rev. Mr. Dickinson, on the "History of Negro Slavery;" and Thomas Tolman, on "The Comparative State of the Religious, Political, and Civil Institutions of the Old and New World," also on "Chronology," and "The History of the Indians." Mr. William F. Temple became Secretary, Feb. 25, 1834. It would appear that there was another similar organization in town this year, for we find that an attempt was made to unite the Canton Lyceum with the South Canton Lyceum; but it failed.

In 1834 the officers of the South Canton Lyceum were: President, P. M. Crane, M.D.; Vice-President, Col. F. W. Lincoln; Treasurer, Jeremiah Kollock; Secretary, William F. Temple. In 1835 Hon. Thomas French was chosen president. Colonel Lincoln and Mr. Temple remained in their respective offices, and Thomas J. Johnson was elected treasurer. How long this lyceum continued to exist we are not informed; possibly until 1840. There are living among us, respected and beloved for their many virtues, many who were members of this old South Canton Lyceum.<sup>1</sup>

The Hon. Timothy Kaley, a member of the Senate of New Hampshire, died in Milford, Sept. 8, 1882. In June, 1882, he wrote me a letter, from which the following extracts are taken:—

<sup>1</sup> See Appendix XXXIII.

“ I was among the number who always attended. I was not old enough to be a member, nor did I have the dollar to pay ; but I was greatly interested in the debates and lectures. I remember very well the fight between Rev. John Turner and Rev. Mr. Bronson. I was in the hall, and saw the two men, and heard every word that was said. Bronson was a tall, large man ; Turner, small but spunky. Bronson was the ‘Monster Merrimack ;’ Turner, the ‘Little Monitor.’ I thought Turner beat in the contest. Turner charged him with lying, etc., and sustained the charge. With that one exception, the members got along very well. I remember very well the able and deeply interesting lectures of your father. He was one of my best friends. The Lyceum lasted several years and did a noble work. I think it was given up in 1837. In 1839 Rev. Messrs. Kimball, Clark, and Edwin Thompson took the lead — the writer had a hand in it too — in starting another. It was very successful for some time ; but it came to an end on account of introducing ‘Universal Salvation’ by Thompson & Company. In 1850 or 1851 Samuel B. Noyes, Charles Endicott, William Bense, Robert Shankland, Ezekiel Capen, Jeremiah Kollock, Timothy Kaley, John E. Seavey, and many others, started with a new constitution and almost a new generation. That Lyceum was a grand success for many years. In 1860 the writer left Canton for this place, and has been engaged in one branch of business for forty-two years at Easton, Canton, and here.”

The Lyceum referred to by Mr. Kaley, was organized on the 22d of December, 1838. Nathan Tucker presided, and Ezekiel Capen was chosen clerk. A constitution was adopted, and the organization completed under the name of “The Literary Association.” Fifty cents was the price of membership. Aaron E. Tucker was chosen its first president, and Ansel French, vice-President, Jeremiah Kollock, secretary. A committee was appointed to prepare a code of by-laws, who reported at a meeting held on the twenty-ninth of the same month. These by-laws defined the duties of the officers and also the order of business. The first meeting in the new year was held on January 2, and the question for debate was, “Is the Emigration of Foreigners to this Country Beneficial?” This was decided in the negative by a vote of eighteen to five. On the fifth of the same month it was voted that a paper be published for the society once a fortnight, and

Mr. Ezekiel Capen was chosen the editor, and Edwin A. Alger, publisher, the name to be "The Literary Journal," and that a private mark be put on all contributions. On January 8th the question for discussion was, "Is the Boston and Providence Railroad more Benefit than Injury to the Town?" This was decided in the negative. The question of forming a class for the study of grammar was brought up, and looked upon with favor. On January 21 it was voted to issue another paper to be called "The Scientific Inquirer;" A. E. Tucker, editor, C. C. Coleman, publisher. The two were finally merged. The society then devoted itself to the discussion of the question, "Whether the Negroes or the Indians had been most Oppressed by the Whites?" On February 2 it was voted that a public meeting be held in the school-house on Saturday evening, and that a notice of the meeting be posted at A. French's store and at the meeting-house. On the ninth so strong was the gale that it was deemed advisable to repair to the vestry of the Baptist meeting-house. On February 16 it was decided to have notice of the next public meeting given in the Canton "Gazette." The next week a committee was chosen to endeavor to obtain lectures from members of the Legislature. The question, "Is the Present License Law calculated to benefit the State?" was decided in the affirmative, twenty to one. We can well see how Thompson and Co., had they been present, would here have found an entering wedge. The question was taken up again in 1839, and this decision was reversed, "making the opponents of the law look wild." On March 2 the society met at the Orthodox meeting-house, "which was filled to overflowing by a highly respectable and attentive audience." On March 14 the school-house was the place of meeting, and Dr. Levi Littlefield was chosen president, and it was resolved that those who were to speak at the public meeting should meet beforehand for practice. On the 21st Mr. John Spare was invited to deliver a lecture, which he did on April 11, taking as his subject "Geology." On May 2 Mr. C. F. Hard was chosen president for the next month. The meetings were discontinued during the

summer. At the first meeting in the autumn Ezekiel Capen was chosen president, and Jeremiah Kollock continued in the office of secretary. In November, 1839, Mr. C. K. Whitney was president. The month following it was voted "that the male teachers of the public schools be honorary members of the association." The last meeting of the year was closed by an appropriate lecture by the Rev. Mr. Kimball. The first business of 1840 was to inflict a fine of twelve and a half cents on absentees, or those who refuse to take part in the duties assigned them.

On the 25th of January, Ellis Ames, Esq., delivered a learned and eloquent address on "Equitable Jurisdiction." On Sept. 7, 1840, Charles O. Kimball was chosen president, and A. E. Tucker vice-president. On the next week the meeting was held at the hall of Mr. Zadock Leonard, which was erected this year, and was called Union Hall. It is still standing, at the junction of Church and Neponset streets. The hall was lighted, heated, and the use of it granted for sixty-two and one-half cents per night. In the cold nights of December the fire was not sufficient, and seventeen cents more was paid for fire and the lighting of an additional chandelier. In September, 1841, Union Hall was decided to be an improper place, for the reason that many young men who came with the ostensible purpose of attending the Lyceum and receiving the benefit of the discussions on religion, politics, or history, finding that liquor was sold in the same building, "followed the example of the older ones," and contracted evil habits.

In October, 1840, Rev. C. O. Kimball, then pastor of the Baptist Church, was elected president, and Rev. Mr. Huntoon was invited to become a member, which he did. The audience, during the latter part of the year, resolved themselves into a committee of the whole, and Mr. Walworth was frequently called to the chair; and on November 14 he was chosen president, and re-elected the following month. This gentleman is now the head of the Walworth Manufacturing Company.

The following are some of the questions that were dis-

cussed during the meetings of this Lyceum: "Which is the most beneficial to the Country, Agriculture or Manufactures?" "Which is the greatest Sin, Intemperance or Slavery?" "Which has caused the most bloodshed, Political Discussion or Religious Fanaticism?" "Ought Capital Punishment to be abolished?" "Which is of the greater Importance, Education or Wealth?" "Is Tobacco beneficial to Health?" The last entry on the record books is on Sept. 20, 1841, when the President announced that the society would probably not meet in that hall again, and Mr. Huntoon then "delivered an interesting lecture."<sup>1</sup>

In the old Friend Crane House, which stands on Washington opposite Neponset Street, there was an unfinished room, which, in 1844, bore the name of "Carpenter's Hall." Here met a few young men who called themselves the Canton Young Men's Lyceum. Rev. Benjamin Huntoon lectured to them, and chose the most appropriate subject upon which to start them, — "Character." Whether it was as successful in its results as one on the subject of mesmerism, which sent the entire membership into a delightful sleep, we are not informed.<sup>2</sup> At one of the early meetings it was decided that two opposition papers should be started in order to furnish fun for the meetings. Charles Endicott was selected as the editor of one, and Enos Upham, Jr., of the other. Mr. Endicott chose for the name of his paper, "The Orion," the first number of which appeared in September, 1844. Mr. Upham's paper came out on the 5th of October, 1844, under the style of "The Independent Emulator."

A lively meeting, which was held at the Stone Factory Chapel, is graphically described by one of the contributors of the "Emulator." It would appear that an Irishman named O'Brion, stated that there were certain clergymen who rented buildings for the sale of intoxicating drinks; being urged by a clergyman present to name his man, he, after some hesitation, said Rev. Dr. John Codman, when a storm of yells, clapping, and hissing arose that was deafening. Investigation subsequently proved that Mr. O'Brion's state-

<sup>1</sup> See Appendix XXXIV.

<sup>2</sup> See Appendix XXXV.

ment was correct. These papers, following the custom of other newspapers, published marriages, also advertisements. Mr. Elijah Dunbar proposed to instruct a class in the theory and practice of vocal music, as his grandfather had done one hundred and twenty years before him. The lessons were to be given in Universalist Hall, and the charge was one dollar for twenty-four.

That strict attendance upon the meetings was not the rule would appear from the statement that the Lyceum came near falling through at one time by the appearance in the village of a "band of music and a monkey circus." The varied topics of the times were discussed. The Annexation of Texas, the Liberty Party, Native Americanism, Secret Societies, Total Abstinence, Tobacco, Slavery, the failure of the Millerites to rise, the Whig Supper at Bent's, hard cider, log cabins, the admission of females to the meetings of the Society, the mental ability of women,—all had attention. We cannot say how much this was a preparation for the future. Two of the members were subsequently to take their place in senatorial halls. The writings of Mr. Endicott were characterized by boldness and enthusiasm. He appears not to have been afraid to say what he thought. His outspoken opinions won the respect of the people among whom he moved; and this was true as to Mr. Kaley. One peculiarity of the by-laws of this society was, that "After the question shall have been discussed, the merits of the disputants, not of the question, shall be decided by a vote of the society." Enos Upham, Jr., the editor of the "Emulator," established a mill on the turnpike for the manufacture of cotton goods. He was successful in his enterprise, but was taken sick, and died Jan. 23, 1849, at the age of twenty-four years. The property he had accumulated was not sufficient to pay his indebtedness. He had a brave-hearted sister, named Rebecca, who is recorded in the "Canton Gazette," of June 14, 1828, as having "woven in the Bolivar Manufacturing Company, in one week, between bell hours, 1835 yards of cloth." Rebecca, after the death of Enos, determined to discharge her brother's debts. She worked at the Stone Factory,

walking to and from her home, near Gridley's Pond. By this method she succeeded in paying the entire indebtedness of her brother.

On the 9th of November, 1869, the young people connected with the First Congregational Parish organized a society, called the Young People's Union, with the same purpose as the lyceums of former days. It met in the old town-house, the high-school building, and finally in the Parish Hall. It was quite successful for some years, and from it sprung the Canton Dramatic Company.

In 1832 a number of ladies, members of the First Parish, formed an association for charitable purposes. The principal originator of the scheme was Mrs. Henry F. Edes, the wife of the pastor of the parish at that time. She was chosen the first president, and continued in that office until her removal from Canton. The office was then conferred on Mrs. Frederic W. Lincoln, who continued as its president until 1869. During these years Mrs. Lincoln was a constant attendant upon the monthly meetings of the society when in Canton. She saw the necessity and the need of garments for the poor. Fairs and parties afforded money for the purpose of purchasing material, which the ladies cut and sewed into garments at their monthly meetings. Money was also applied for the purchase of books for the library, for the planting of trees in the cemetery; and beside these efforts at home, the society was engaged in clothing the naked and feeding the hungry abroad. The sum of twelve thousand dollars was by this course of unceasing labor devoted to various worthy purposes during a period of forty years. The Bunker Hill Monument Association, the Prisoner's Friend Society, the Freedman's Aid Society, the Meadville Theological School, the Chicago Sufferers, and the soldiers during the war, have all been the recipients of the bounty of this society. Mrs. Amelia Howard Lincoln died on the 27th of March, 1874, and divided the fortune which her husband had bequeathed to her, with wisdom and judgment. Two hundred thousand dollars were given to the Massachusetts General Hospital; five thousand dollars, to the Children's Mission in Boston; five thousand

dollars, to the Massachusetts Infant Asylum; four thousand dollars, to the New England Hospital for Women and Children; four thousand dollars, to the Home for Little Wanderers; five thousand dollars, to the Home for Aged Men; five thousand dollars, to the Home for Aged Females; two thousand dollars, to the Children's Hospital; two thousand dollars, to the Fatherless and Widows' Society; and twenty thousand dollars, to individuals.

For many years the Sewing Circle met at the houses of its members. Later, one of the lower rooms in the old Town House was carpeted, filled with bookcases, and properly lighted and heated. Since the Parish Hall was finished, the meetings have been held there.

The original members of the circle were —

Bazin, Miss Delicia.	Edes, Mrs. H. F.
Bazin, Miss Frances.	Endicott, Miss Hannah.
Bazin, Miss Jane.	Everett, Miss Almira.
Bailey, Miss Caroline.	Everett, Mrs. Leonard.
Bailey, Mrs. Elijah.	French, Miss Milla.
Billings, Ann W.	Fisher, Miss Eunice.
Blackman, Mrs. Ann P.	Fisher, Miss Sarah.
Burgess, Mrs. Almira.	Gerald, Mrs.
Chandler, Miss Polly.	Hixson, Miss Myra.
Crane, Miss Abby.	Horton, May.
Crane, Mrs. Elijah.	Jordan, Mrs. Joanna.
Davenport, Miss Maria.	Kinsley, Mrs. Lyman.
Downes, Mrs. Caroline.	Lewis, Miss Rebecca.
Downes, Miss Dorothy.	Lincoln, Mrs. F. W.
Downes, Miss Roxa.	Shepard, Miss Chloe.
Downes, Miss Theoda.	Shepard, Miss Clarissa.
Dunbar, Miss Chloe.	Wales, Miss Milla Ann.
Dunbar, Miss Dorothy.	Wentworth, Miss Eliza.
Dunbar, Mrs. Sarah.	

The fiftieth anniversary of the formation of the Sewing Circle was celebrated on the 3d of June, 1883, at the Parish Hall. There were quite a number of the original members present.

In an address delivered at Stoughton, Dec. 15, 1828, at the

installation of the officers of Mount Zion, Royal Arch Chapter, Rev. Benjamin Huntoon thus speaks of the early masons of Canton: "Our own Revere and Gridley, and many other names too numerous to mention that brighten the annals of our nation, were zealous masons." Paul Revere early became a freemason, and with Warren was the means of founding the Grand Lodge, and attended the constitution of Rising Star Lodge at Stoughton, in 1800. Revere was subsequently Grand Master of the Grand Lodge.

Richard Gridley received the degree of Master Mason, April 4, 1746. Ten years later the Right Worshipful Grand Master Jeremiah Gridley authorized the Right Worshipful Richard Gridley, Esq., to congregate all Free and Accepted Masons in the present expedition against Crown Point, and form them into one or more lodges, as he should think fit.

In September, 1756, at a meeting of the Provincial Grand Lodge, held in Boston, at which without doubt his Excellency, John, Earl of Loudoun, Commander-in-Chief of his Majesty's forces in America, was present, we find that Richard Gridley is styled "Master of the First Lodge." John Rowe appointed Richard Gridley Deputy-Grand Master of St. John's Lodge, Jan. 27, 1769, and he in all probability continued in that office until 1788. Certain it is that he was Deputy-Grand Master in 1787, and no other name appears as holding the office in the *interim*. He was beloved and respected by all the members of the fraternity of Ancient Free and Accepted Masons. At the decease of his brother Jeremiah, he was unanimously chosen Grand Master of the Provincial Grand Lodge,—an honorable distinction, which he thought it expedient from the pressure of other duties to decline.

During the great anti-masonic excitement which passed over this country between 1825 and 1830, the town of Canton was not without strong partisans on both sides of the question. Those opposed to the order were active and aggressive. The masons refused to discuss the matter; but in December, 1831, a declaration appeared, which stated among other things that "the obligations of the institution require of its members strict obedience to the laws of God and man.

Every citizen who becomes a mason is doubly bound to be true to his God, his country, and his fellow-man."

Previous to 1862 the masons of Canton were connected with Rising Star Lodge of Stoughton, and those who desired to enter the order or participate in the work or festivities of the association were obliged to drive to Stoughton. Two of the Canton masons were charter members of Rising Star Lodge. Col. Nathan Gill and Amos Upham deeming it too far to go on winter nights, a number of gentlemen who were affiliated with Stoughton, but resided in Canton, met at the office of the Kinsley Iron and Machine Company, and considered the advisability of forming a new lodge. It was deemed expedient so to do, and in due time application was made to the Grand Lodge for a warrant, which was granted in 1863. The same year a portion of the upper story of the Massapoag House was suitably arranged as a lodge-room. The hall was duly dedicated. A charter was obtained the year following.

In 1872 the room, low, narrow, and unventilated, was abandoned, and the upper story of the building on Church Street, known as the Armory, was converted to the uses of the lodge. In 1881 the lodge removed to the new and commodious hall in Brooks's block.

Revere Post, Grand Army of the Republic, was organized in 1869. In 1874 the organization consisted of forty members, and the meetings were held in Temperance Hall. The headquarters were subsequently removed to the hall in the Massapoag House, formerly occupied by the Masonic Lodge. From this place the Post moved to Wentworth Hall, then in 1881 to the Armory Building on Church Street.

It has been the custom of this Post to have an oration delivered in connection with the annual decoration of the graves of the soldiers who fell in the War of the Rebellion. These orations have been printed, and furnish a series which scarcely any other town possesses. They begin in 1871. In 1869 the services were performed by the citizens. In 1870 Mr. William E. Endicott delivered the address. The subsequent addresses were delivered in 1871 by Henry B. Miner; 1872, by Charles Endicott; 1873, by J. Mason Everett; 1874, by John

D. Billings; 1875, by D. T. V. Huntoon; 1876, by Henry F. Buswell; 1877, by D. T. V. Huntoon; 1878, by Rev. William H. Savary; 1879, by Samuel B. Noyes; 1880, by Thomas E. Grover; 1881, by Sandford Waters Billings, of Sharon; 1882, by William E. Endicott; 1883, by Edward M. Lancaster, of Hyde Park; 1884, by Rev. Richard Eddy.

At a fair held in Memorial Hall in 1879, for the benefit of the Grand Army Post, a feature of great interest was a collection of curiosities of the ancient time. This loan collection embraced articles of interest, representing the aboriginal, colonial, provincial, revolutionary, and later periods of our country's history, from the rude implements manufactured and used by the Ponkapoag Indians, down to the tattered remnants of rebel battle-flags, brought home by Canton boys from the bloody fields of the South. Here were arrow and spear heads, pestles, sinkers, all turned up by the plough of some Canton farmer. Here were old corroded coins used by the early settlers, which have been dug upon the site of the "May Tavern" and other ancient hostelleries, after having been buried in the soil for nearly two centuries. The faces of William and Mary, the four Georges, and the pillars of Spain, appeared in the cases. Here were the faces of Roger Sherman and Paul Revere and other worthies of Canton. In one case we saw the autographs of the first five ministers of Canton, and sermons preached by them in the old meeting-house, erected in 1747; elsewhere was a portion of the pulpit stairs of the old meeting-house itself. Here was the autograph of Samuel Dunbar, his manuscript sermons, the pictures that once hung on the walls of the old parsonage, an old shoe buckle found in the garret of the house where he died. Here was the autograph of his successor, and his silhouette, and the autograph of William Sherman, father of Roger Sherman. Here also we see a portrait and autograph of his illustrious son, the signer of the Declaration of Independence. This is Deacon Joseph Tucker's handwriting, one of the first settlers of Canton. This bold signature is Isaac Royall's, a great man in his day. Against the wall hung the bill of sale of a slave, and a chain made from the gold beads which once

adorned the neck of a slave. Here was a beautifully embroidered christening dress, in which four generations had been carried to the font, knee and shoe buckles, and high-heeled satin slippers, and an old pipe taken from a British officer as a *souvenir* during the Revolution. Beautiful specimens of wrought work and old-fashioned samplers adorned the walls. Here was a chair once owned by Deborah Sampson, the female soldier of the Revolution. One case was made from the wood of the frigate "Constitution," and this rough piece of wood was shorn from

"The 'Somerset,' British man-of-war."

Here is the chair that General Gridley sat in, an adze he made, with his monogram and name stamped upon it; here is a piece of the quilted petticoat the blushing Hannah Demming wore when he led her to the altar; and here is the queue that was braided for the last time when they laid him in his unmarked grave over eighty years ago. Here are weapons which have seen service in the French and Indian wars, halberds, swords, rapiers, and cutlasses, rusting in their scabbards, which have seen service against the invading hosts of Britain in two wars. Here is an original account of the meeting at Doty's Tavern, the original broadside of the Suffolk Resolves. On one of the tables is a teapot from which Mrs. Doty poured tea in the ancient inn under the Blue Hill. Here are the scales used by Paul Revere when a silversmith; his portrait is here. Here were his flintlock pistols, and his autograph receipting for powder which Major Thomas Crane had delivered at the Castle, from the Canton powder-mill, also here the cumbersome machine with which the powder was tested. In the corner stands a tall clock, running accurately, and made by Simon Willard. Here is a pile of Continental paper money, and a fine collection of early Provincial coins. Here is the Massachusetts cent and half-cent, the Vermont, Connecticut, and New Jersey cents, and almost a complete set of the coins issued by the United States since the establishment of the mint in 1792. Pewter platters, porringers, bellows, and other articles used one hundred and

fifty years ago, and forming part of the household economy of those times, are plainly displayed. Here are two pianos, imported from London, the keys worn thin by gentle fingers. Here are carved mahogany chairs and inlaid card-tables.

Oct. 17, 1845, was instituted Blue Hill Lodge, No. 93, of the Independent Order of Odd Fellows. Its hall was dedicated July 17, 1846. The Rev. Benjamin Huntoon delivered the address. This organization had for its seal a picture of the viaduct with an engine coming into view. Behind was a hill and a large eye overlooking the whole prospect. This society went to pieces in a few years, a few unworthy members appropriating all the assets. It has since been revived, and occupies the former Massapoag Hall.

Jan. 3, 1849, was instituted the Massapoag Division Sons of Temperance. The meetings were held in a hall on the corner of Washington and Mechanics streets. It has been defunct many years, but another like organization takes its place.

In March, 1871, was organized the Canton Historical Society. It was composed of gentlemen who had been members of the Gibbon Club,—a club which had met for some years for the purpose of reading ancient history. These gentlemen were mostly natives of Canton. They formed a society for the purpose of obtaining and preserving all material that would throw light upon the history of the town. They proposed to transcribe all records, not copied; to take a copy of the inscriptions on all the older gravestones in the town; to obtain all documents, sermons, diaries, account-books, town and school reports,—in fact every document that could throw light upon the life, character, or times of Canton persons. Their first appeal contained these words: —

“ We want to treasure up all the old traditions from the time of the Indians to the present day. We should like, above all things, to rummage in forsaken attics, to ransack those mouldering papers which the good-wife has declared time and time again she will sell to the ragman. We have reason to believe that bushels of this ‘old stuff’ are yearly given to the flames, and we desire to save it, and that immediately; for if we of the present generation allow these precious memorials of the past to be lost, no industry, no wealth, can supply the deficiency.”

Daniel T. V. Huntoon was elected president and Frederic Endicott secretary in 1871, and continued in their respective offices. The original object of the society has not been strictly carried out; but the society, soon after its organization, established the "Fast-Day Walk." Some portion of the town was annually visited. All the traditions of the past, all the old maps and deeds, were produced. Some one familiar with the territory was invited to accompany the society, and a long tramp to view old cellar-holes and the sites of ancient farm-houses was taken. Excursions were also made to the neighboring towns, where the society were met by the local antiquaries.

In 1879 it was decided to erect a trough which should perpetuate the fact that John Eliot preached to the Indians of Ponkapoag, and at the same time furnish a convenient watering-trough for man and beast, serving also as a permanent guide-board. The leading citizens of Canton cheerfully contributed a sufficient sum, and a substantial granite trough was erected (1880) at the corner of Washington and Randolph streets, bearing the following inscription: "In memory of the labors of the Apostle Eliot among the Indians at Ponkapoag, 1650-1690." Several gentlemen also erected free watering-troughs in the town, at the suggestion of members of the society,—Elijah A. Morse in 1877, and William O. Chapman in 1880, and, later, Edwin Wentworth and Miss Caroline T. Downes.

## CHAPTER XLIII.

## TOWN-HOUSES. — MEMORIAL HALL.

UNTIL 1831 the town-meetings were held in the meeting-houses. The old Town House, situated at Canton Centre, was erected by the Baptist Society during the years 1819 and 1820. The land was purchased for the sum of eighty dollars, from Alexander French. The building was 40 × 36 feet, and cost two thousand dollars. It was formally opened for worship, Jan. 14, 1821. The first town-meeting was held in this house on May 3, 1824.

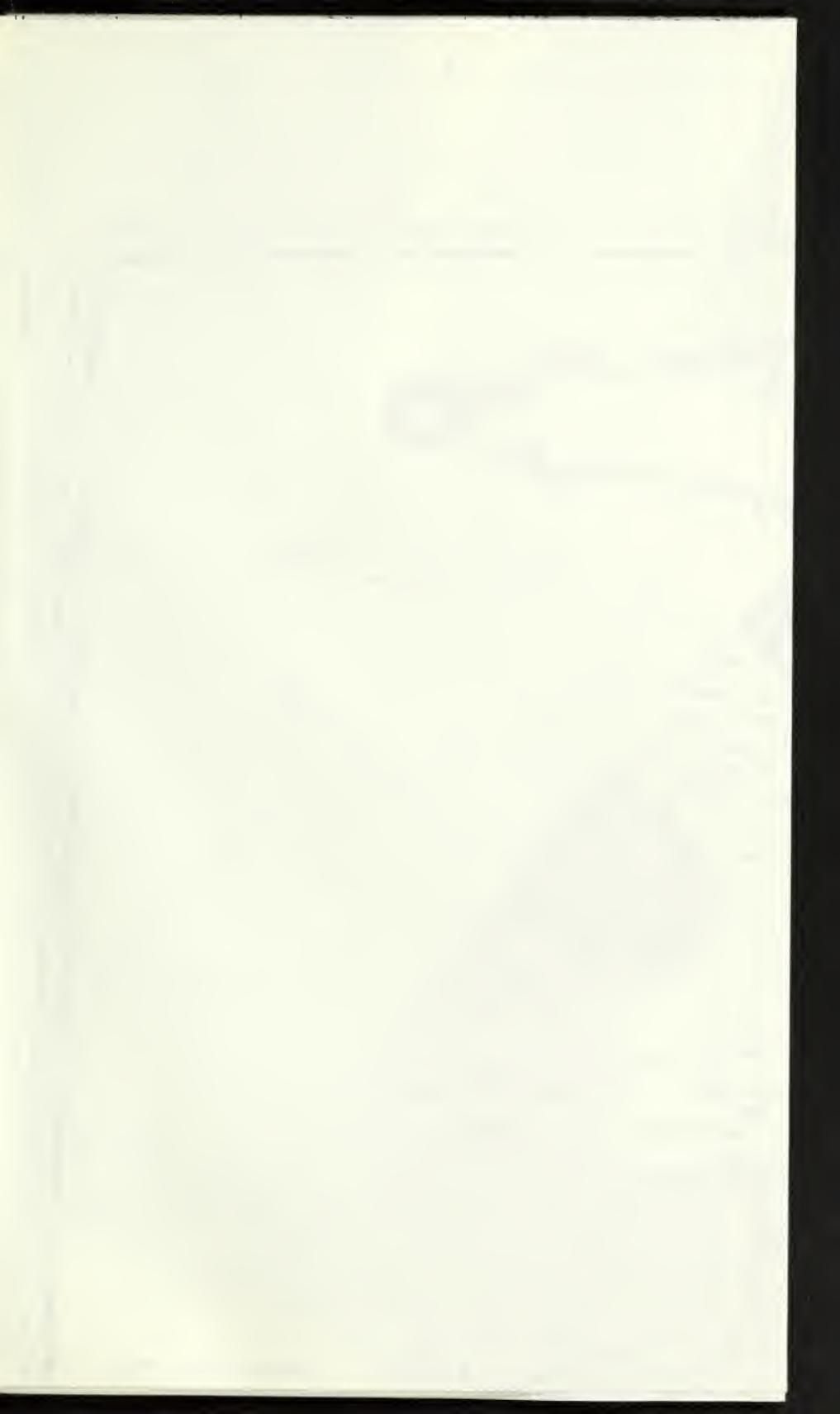
In 1836 the Baptist Society built its present house of worship, and a committee was appointed to purchase the old Baptist meeting-house for a town-house; the sum paid being \$650. The following year it was recommended to the town to close up the open space between the galleries, making the building of two stories. This the town voted to do, and the building remained in this condition, with the exception of the granite door-steps, added in 1842, to the time of its demolition. In 1884 the town voted to sell it at public auction, and in July it was sold for thirty-one dollars. Its timbers were removed to the Farms, and used in the building of a barn.

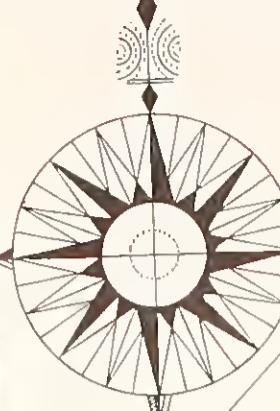
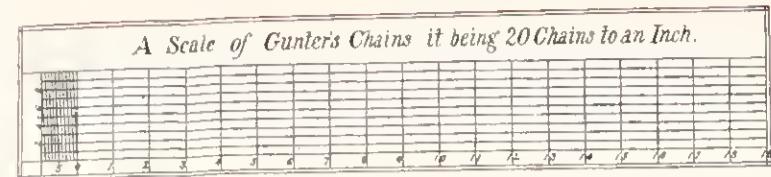
At a town-meeting held June 17, 1878, it was voted to build a new town-hall; a lot was chosen at the corner of Washington and Sherman streets; the land was given to the town by Elijah A. Morse.

Memorial Hall was dedicated Oct. 30, 1879, the Governor of the Commonwealth being present, and the address was delivered by Charles Endicott. A full account of the building, with the address, was published in the annual town-book of 1880. The brick work is laid in black mortar, and black brick is used to a considerable extent for decoration. Pressed

brick has been used for the two fronts. The roof is covered with the best black Maine slate. The main building is  $101 \times 62$  feet on the foundation. The main front has a projection of seven feet by thirty-one feet in width, which rises five feet above the walls of the main building. On each side at the front are projections of eighteen inches. The building covers six thousand five hundred square feet. Its extreme height is eighty feet above the grade line. The basement is eleven and a half feet high, first story twelve feet, and second story twenty-six feet in the clear. The building is entered by a flight of six steps of hammered Concord granite ten feet wide, twenty long, and partly covered by a porch. The marble-tiled vestibule is entered by two sets of double black walnut doors, opposite which are ash doors with glass panels. On the right is the ticket-office, on the left a door to the basement stairs. The stairway hall is  $22 \times 28$ . On either side are flights of stairs six feet wide. On the right is a lobby, doors from which enter the town-clerk's room, and the selectmen's room; and on the left is the librarian's room. In the centre, and opposite the principal entrance, is a wide double-door to the corridor. On either side of this door are placed the Memorial Tablets, a description of which we give further on. The corridor is  $8 \times 44$ . On the right are doors to the selectmen's room and school committee's room, which is  $16\frac{1}{4} \times 24$ , and a side corridor sixteen feet long leading to the side entrance. On the north side is the library  $24 \times 44$  feet. At the east end is the small hall,  $30\frac{1}{2} \times 48\frac{1}{2}$  feet. The side entrance has steps similar to those on the front of the building. Doors from this entrance enter the school committee's room, corridor, small hall, and the private stairway hall which leads to the hall stage above. From this stairway are doors to basement stairs and officer's toilet. The landing at the front stairs is  $13\frac{1}{2} \times 28$ . Opposite the stairs are two sets of folding-doors to the audience hall. On the left is a passage-way to the audience hall and ladies' private room; on the right are stairs to the gallery, and a door to the lobby, which is  $14\frac{3}{4} \times 16$  feet. The audience hall is  $58 \times 57$

feet, and twenty-six feet high. At the east end is a stage eighteen and a half feet deep, with opening thirty-two feet wide. On either side are ante-rooms, and above these dressing-rooms. The doors between the stage and ante-rooms are arranged to slide up and give a stage nearly the width of the building. At the opposite end is the gallery, provided with seats for two hundred and twenty-four persons. The floor of the hall is furnished with one hundred and forty-four settees, each seating five persons, or seven hundred and twenty people. The ordinary seating capacity of the hall is nine hundred and forty-four persons. The building throughout is finished with ash, and the floors are of southern pine. Three large furnaces are used for heating the building, one of which is arranged to heat the whole lower floor (except the small hall), also the audience hall, ladies' private room and lobby on the second floor. The building is supplied with gas.





Part of Dedham

A M C A P Plat  
or Draught of the Twelve Divisions  
of Land, as they were Laid out, Bounded &  
Measured to the Proprietors in Dorchester &  
New-Grant, beyond y<sup>e</sup> Blew-Hills; in  
our Lord 1690 & 1697. By Order of y<sup>e</sup> Com<sup>tee</sup>  
Impowered by the Proprietors for that work. —  
By me John Butcher Surveyor. —

A Copy. Extracted from the Original, by Order of the  
Proprietors aforesaid, and y<sup>e</sup> balances between the Twelve Division  
Lots, commonly called West-Land (which has since been laid out or sold)  
filled up. Finisched Anno Domini 1726. —  
By me James Blake jun<sup>r</sup> Surveyor.

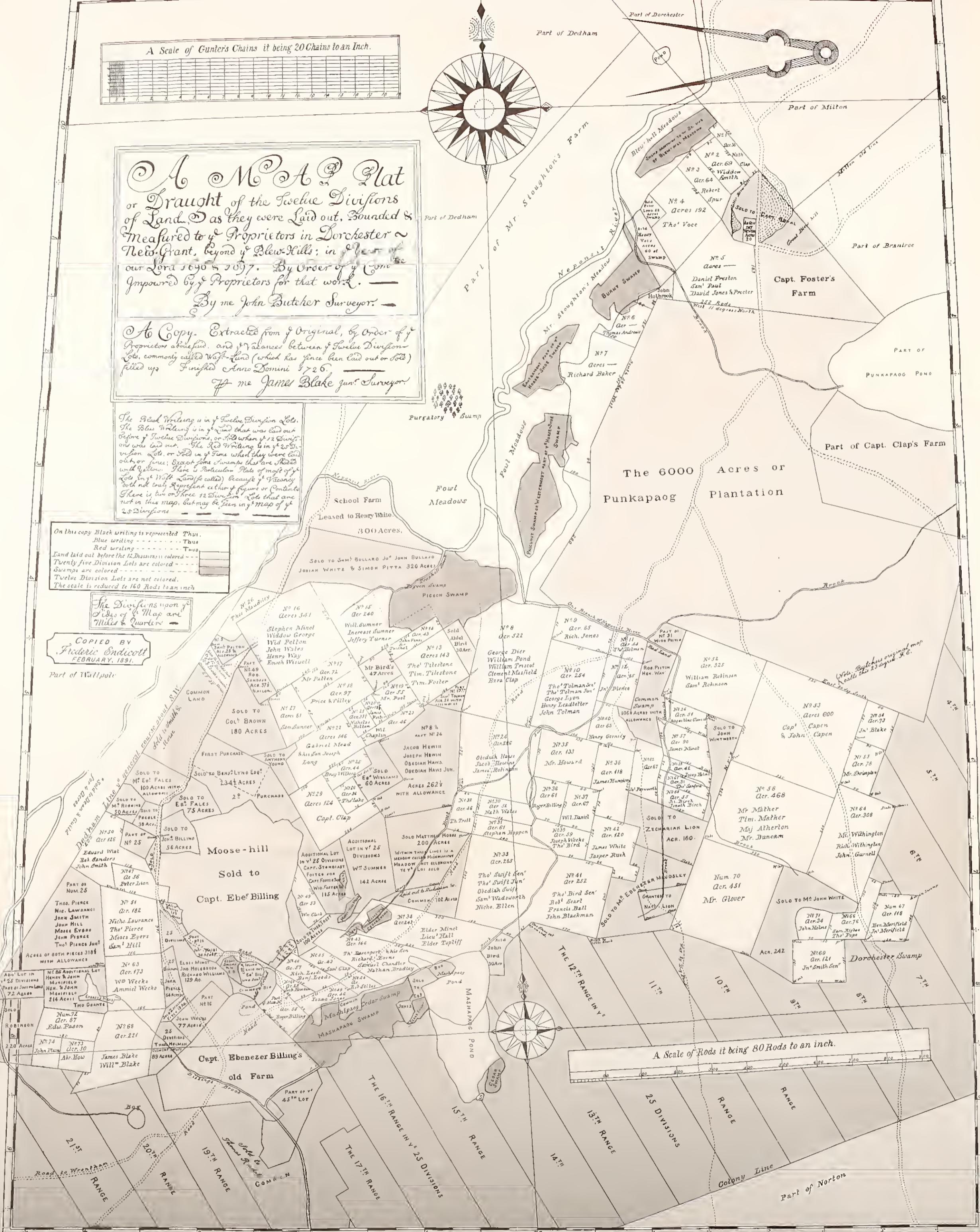
The Black Writing is in the Twelve Division Lots.  
The Blue Writing is in land that was laid out  
before the 12 Divisions, or land whereof 12 Divisions  
was laid out. The Red Writing is in 25 Division  
Lots, or Red in y<sup>e</sup> time when they were laid  
out, or since; Except some Swamps that are shaded  
with Yellow. There is Redaction Plots of most of y<sup>e</sup>  
Lots in West-Land (called) because y<sup>e</sup> Vacancy  
doth not truly Represent either y<sup>e</sup> Person or Contents.  
There is two or three 12 Division Lots that are  
not in this map, but may be seen in y<sup>e</sup> map of y<sup>e</sup>  
25 Divisions.

On this copy Black writing is represented thus.  
Blue writing - - - - Thus.  
Red writing - - - - Thus.  
Land laid out before the 12 Divisions is colored - - -  
Twenty five Division Lots are colored - - -  
Swamps are colored - - -  
Twelve Division Lots are not colored.  
The scale is reduced to 160 Rods to an inch.

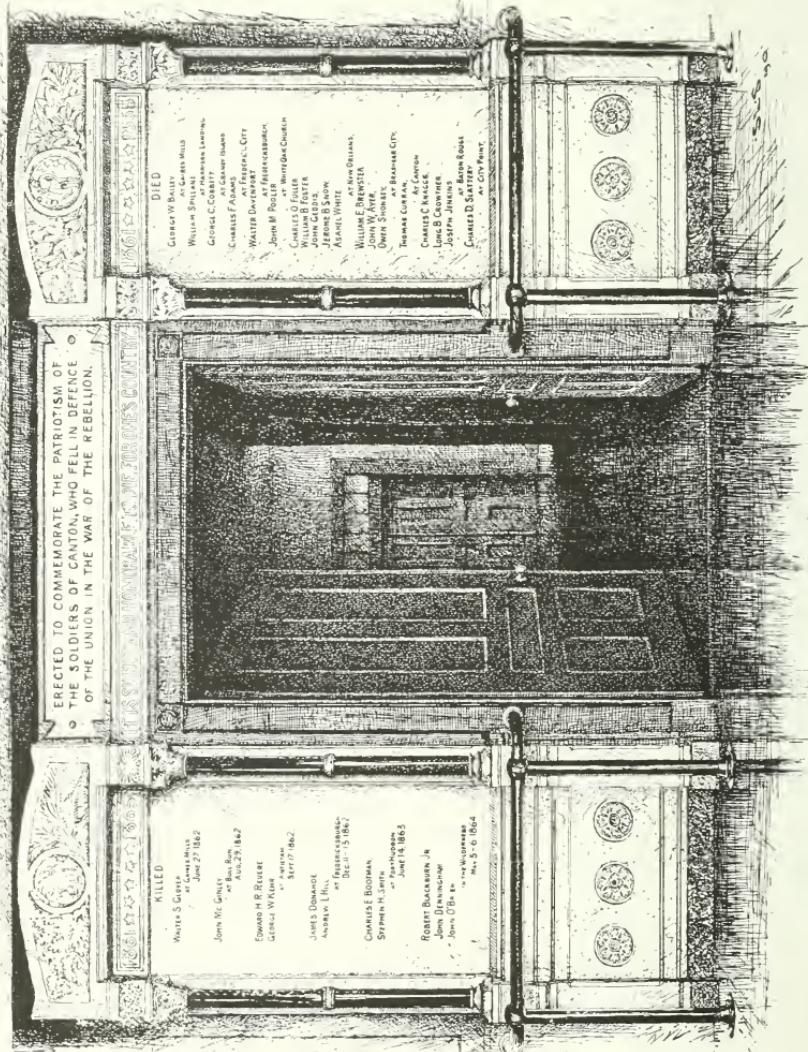
The Divisions upon y<sup>e</sup>  
Sides of Map are  
Miles & Quarters.

COPIED BY  
Frederic Endicott  
FEBRUARY, 1891.

Part of Wallpole







## APPENDIX.

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### I.

#### THE ALLOTMENT OF THE TWELVE DIVISIONS.<sup>1</sup>

“A LIST of the names of each person who have a lot laid out in the Twelve Divisions in the New Grant beyond the Blue Hills in the township of Dorchester, with the number of lots in the first column, the quantity of acres and quarters in the other [third] column. . . . This is done by the committee chosen to do the same,—viz., Thomas Vose, William Blake, Timothy Tileston, John Bird, and James White, together with John Butcher, whom they procured for a surveyor according to their power given them by a vote of the proprietors, as will appear on page 156 of his book.”

1.	Nathaniel Clap	36.1
2.	Widow Smith	69.2
3.	Robert Spear	64.3
4.	Thomas Vose, Sen.	158.3
	Daniel Preston	130.3
5.	Samuel Paul	24.0
	David Jones and Proctor	87.0
	John Holbrook	22.0
6.	Thomas Andrews	531.1
7.	Richard Baker	240.1
	Deorge Dyer	68.0
8.	William Pond	60.0
	William Trescott	60.0
	Clement Maxfield	39.0
	Ezra Clap	99.0
9.	Richard Jones	67.0

<sup>1</sup> On the map of the Twelve Divisions Lot 66 is assigned to Samuel Rigbee and Thomas Pope, and Lot 67 (omitted in the list given) to Henry and John Merrifield.—EDS.

	Thomas Tolman, Sr. . . . .	74.0
	Thomas Tolman, Jr. . . . .	32.0
10.	George Lyon . . . . .	32.0
	Henry Leadbetter . . . . .	54.0
	John Tolman . . . . .	36.0
11.	Thomas Holman . . . . .	30.0
12.	John Pierce . . . . .	52.2
	Thomas Tilestone . . . . .	58.1
13.	Timothy Tilestone . . . . .	57.3
	Timothy Foster . . . . .	24.0
14.	John Fenno for Twitchell . . . . .	41.2
15.	William and Increase Sumner . . . . .	177.0
	Stephen Minot . . . . .	67.2
	Widow George . . . . .	42.0
16.	Widow Pelton . . . . .	53.0
	John Wales . . . . .	65.2
	Henry Way . . . . .	30.2
	Enoch Wiswell . . . . .	88.3
17.	Mr. Patten . . . . .	67.1
18.	Price & Tilley . . . . .	80.1
	Richard Williams . . . . .	22.0
19.	Mr. Poole . . . . .	52.2
20.	James Foster . . . . .	17.2
21.	Nicholas Bolton . . . . .	31.2
22.	Gabriel Mead & his Son . . . . .	48.3
	Joseph Long . . . . .	52.3
23.	William Chaplin . . . . .	24.0
	Obadiah Hawes . . . . .	81.0
24.	Jacob Hewins . . . . .	123.0
	James Robinson . . . . .	24.0
25.	Bray Wilkins . . . . .	35.0
26.	Thomas Modesly . . . . .	60.0
27.	Samuel Sumner . . . . .	52.2
28.	Thomas Lake . . . . .	30.1
29.	Capt. Clap . . . . .	120.3
30.	Nathaniel Wales . . . . .	51.0
31.	Stephen Hoppin . . . . .	53.0
	Thomas Swift, Sr. . . . .	36.2
	Thomas Swift, Jr. . . . .	40.0
33.	Samuel Wadsworth . . . . .	20.0
	Nicholas Ellin . . . . .	80.1
	Obadiah Swift . . . . .	28.2
	Elder Minot . . . . .	93.0
34.	Left Hall . . . . .	89.1
	Samuel Topliff . . . . .	36.0
35.	Mr. Howard . . . . .	119.1
36.	Roger Billings . . . . .	50.3
37.	William Daniel . . . . .	51.2
38.	James Humphrey . . . . .	63.0

39.	{ Joseph Weeks . . . . .	21.0
	Thomas Bird . . . . .	36.0
40.	Henry Garnsie . . . . .	39.3
	Thomas Bird, Sen. . . . .	60.0
41.	{ Robert Searle . . . . .	47.0
	Francis Ball . . . . .	25.0
	John Blackman . . . . .	51.0
42.	{ James White . . . . .	39.0
	Jaspir Rust . . . . .	36.0
	Thomas Davenport & his Son . . . . .	78.3
43.	{ Richard Evans . . . . .	30.0
	Samuel Chandler . . . . .	24.
	Nathan Bradley . . . . .	24.0
44.	Robert Stiles . . . . .	24.0
45.	Samuel Clap . . . . .	37.2
46.	Rich <sup>d</sup> & Benj. Leeds . . . . .	57.0
47.	Peter Lyon . . . . .	54.
48.	Isaac Jones . . . . .	46.
49.	W <sup>m</sup> . Clarke . . . . .	50.
	Edward Wyat . . . . .	37.2
50.	{ Rob <sup>t</sup> Saunders . . . . .	36.0
	John Smith . . . . .	42.0
	Nicholas Lawrence . . . . .	43.2
51.	{ Thomas Paerse (Pearse) . . . . .	50.0
	Moses Aires . . . . .	18.0
	Samuel Hill . . . . .	18.3
52.	{ William Robinson . . . . .	250.1
	Samuel Robinson . . . . .	45.0
53.	{ Capt. Capen } . . . . .	513.
	John Capen } . . . . .	
54.	John Blake . . . . .	60.0
55.	Mr. Shrimpton . . . . .	72.0
56.	Augustus Clement . . . . .	40.0
57.	James Minot . . . . .	96.0
	Mr. Mather . . . . .	144.0
58.	{ Timo. Mather . . . . .	80.2
	Mr. Atherton . . . . .	162.0
	Mr. Duncan . . . . .	69.0
59.	Joseph Holmes . . . . .	44.3
60.	Joshua Henshaw . . . . .	20.
61.	Thomas Sanford . . . . .	28.1
62.	Joseph Farnsworth . . . . .	65.3
63.	Wm. & Amiel Weeks . . . . .	132.1
	Mr. Withington . . . . .	132.2
64.	{ Rich <sup>d</sup> . Withington . . . . .	77.1
	John Gurnell . . . . .	79.2
65.	Joseph & Jona. Birch . . . . .	29.0
66.	{ Thomas Pope . . . . .	18.0
	Henry & John Merrifield . . . . .	90.0

68.	{ James Blake . . . . .	51.
	William Blake . . . . .	89.
	John Minot . . . . .	
69.	John Smith, Sen. . . . .	116.1
70.	Mr. Glover . . . . .	368.0
71.	John Holmes . . . . .	30.0
72.	Edward Payson . . . . .	80.1
73.	Abraham How . . . . .	48.
74.	John Plumb . . . . .	40.0
75.	Ebenezer Clap . . . . .	80.

Done this 29th day of July, 1698.

THOMAS VOSE,  
JOHN BIRD,  
JAMES WHITE.

*Explanation of the Map of the Twelve Divisions in Addition to the foregoing Allotment.*

- A Twenty acres sold to Peter Lyon, June 1, 1698.
- B "Anthony Newton's lot is laid out between the Great Blue Hill and the Little Blue Hill adjoining Daniel Preston's lot." Prop. Rec.
- C Sold to Capt. Royall.
- D Heirs of Henry Vose, 60 acres (swamp), March 16, 1697.
- E "John Holbrook's lot is laid out between Daniel Prestons and Thomas Andrews lot, on the further side of Ponkapoag Brook." Prop. Rec.
- F Eastern part of Horse-Shoe Swamp.
- G Paicunit, or Westermost part of y<sup>e</sup> Horse-Shoe Swamp.
- H Part of No. 31, Widow Pelton; bad land — Robert Pelton, Henry Way.
- I Common Swamp, 106 1/4 acres allowance.
- J Land sold to John Wentworth.
- K The Weyconct Path, — dotted line.
- L Zachariah Lyon, land of 160 acres.
- M Boundary of Canton.
- N Road to Sharon via High Street.
- O Dorchester Swamp Road to Stoughton.
- P Road to Bear Swamp to Randolph.

## II.

## BOUNDS OF THE PONKAPOAG PLANTATION AS DESCRIBED BY ELLIS AMES.

“The Ponkapoag plantation consisted of the 6000 acres before mentioned, and was wholly in what is now Canton. Its bounds, as laid out by the Dorchester Committee, about the year 1657 or 1658, and as the same was surveyed by John Butcher in 1696, were as follows:—

“It began at a point on the northerly side of Ponkapoag Pond, about twenty-five rods southwesterly of the point where the line dividing Randolph and Canton crosses the pond, and then ran, what was in 1696, west eleven degrees north, 336 rods, bounding northerly on land then of Capt. Foster, to the old road; then, continuing in the same course two hundred rods, until it came to the Ponkapoag Brook; thence, continuing the same course fifty-two rods more, to the corner of land of John Holbrook (and during said 252 rods last mentioned, bounding northerly on lot No. 5, which belonged to Daniel Preston, Samuel Paul, David Jones, and Mr. Proctor); thence, continuing the same course, and bounding northerly on land of John Holbrook, a distance of forty-seven rods, to a point within about twenty-five rods of Burnt Swamp, so called. This was the north side of Ponkapoag plantation, and was a straight line 635 rods, or about two miles long.

“From the last-named point, then turn and run south twenty-eight degrees west one mile one quarter and sixty-two rods (as follows, viz., thirty-six rods on lands of John Holbrook; 125 rods on lot No. 6, belonging to Thomas Andrews, and 301 rods on Lot No. 7, belonging to Richard Baker), then turning and running south four and a half degrees west, 166 rods; thence south thirty-four degrees west, 264 rods, to a point within about forty-eight rods of the stream on which stands the Stone Factory, so called. This was the westerly side of the Ponkapoag plantation, and it was about two miles and three quarters in length.

“Then turning, and running south forty-four and a half degrees east, seventy-two rods, to the stream on which stands the Stone Factory; thence up stream by the waste-way of the Stone Factory, the waste-way of the Revere Copper Works, and the Iron Works of the Kinsley Iron and Machine Company, to the point on Washington Street where the natural stream crosses said road or street; thence up stream to the point where Beaver Brook, flowing by what is now the Shovel Works, originally met the Pequit Brook, flowing down from what is now the Reservoir Pond; thence up stream,—up Pequit Brook—a distance of about seventy-two rods; thence east twenty degrees south, a distance of eight hundred rods, to a point about thirty rods distant from the Range line, between the fourth and fifth ranges, which line of eight hundred rods,

sometimes called the Dorchester line, crossed the road leading to Dorchester Swamp, now in Stoughton, just south of the cemetery, now called Pleasant Street, and coincided with one of the southerly lines of what is now the town poor farm of Canton, which was formerly owned by Roger Sherman, the signer of the Declaration of Independence, and which line of eight hundred rods was the northerly bounds of part of Lot No. 31, belonging, one hundred and seventy-five years ago, to Widow Pelton; of Lot No. 52, of 325 acres, belonging to William Robinson and Samuel Robinson; of Lot No. 53, of six hundred acres, belonging to Capt. Capen and John Capen; and of Lot No. 54, of seventy-three acres, belonging to John Blake, and at its easterly end was the northerly head of the fifth range. This was the southerly side of the Ponkapoag plantation, and measuring by a straight line from the southwest corner to the easterly corner, the side overruns three and a half miles in length by about fifteen rods.

“Then turning so as to make, with the last-named line, an angle of about eighty-two degrees, it runs one mile and five eighths of a mile, crossing the York road a distance of about fifty rods; then turning westerly about a right angle with the last-named line, and running one mile and sixty-six rods on the southerly side of Capt. Clapp’s farm, so called. At the end of about one quarter of a mile from the said turn you come into the road leading through the Farms, so called, and go across the road. At the end of said mile and sixty-six rods you turn so as to make an angle of about 115 degrees with the last line, and then run one half a mile and ten rods to a station on the northeasterly side of the road leading from the Farms to what is now Ponkapoag village; then turning fifteen degrees more easterly than the last-named line and running fifty rods; thence turning thirty-three degrees more easterly of north than the last-named line, and running 125 rods to the margin of Ponkapoag Pond, at a point about fifteen rods southerly of the ancient and natural mouth of the brook, leading through Ponkapoag village; thence running across the pond in a straight line by the shore of the pond and crossing the mouth of the brook, and thence again by the shore of the pond to the place of beginning. This was the easterly side of the Ponkapoag plantation, and it was more irregular than either of the other sides. By running a straight line from the southeasterly to the northeasterly corner of the plantation, it measures three and a half miles in length; and for many years after all the territory of Canton, Stoughton, and Sharon was laid out or sold by the proprietors of the common and undivided lands to individuals, the Ponkapoag plantation, which never belonged to the proprietors, remained in the exclusive possession and occupation of the Indians.”

This Ponkapoag line is delineated on the map of Norfolk County published by Smith and Bumstead in 1858.

## III.

*Key to the Numbers on Map of Stoughton, 1794. O signifies no name on Map.*

1	Twelfth Mile Stone.	37	James Endicott.
2	William Royall.	38	O     Jesse Shepard?
3	Thomas Doty.	39	O     E. Endicott?
4	Jesse Davenport.	40	O     Old Mill House?
5	Lemuel Davenport.	41	James Leonard.
6	John Spare.	42	Adam Kinsley.
7	John Kenney.	43	Jonathan Leonard.
8	James H. Lewis.	44	Capt. Elijah Crane.
9	Benjamin Bussey.	45	O
10	Samuel Stowbridge.	46	O
11	Seth Stowbridge.	47	Peter Crane.
12	Elijah Crane.	48	O     Silas Kinsley?
13	Lyon.	49	William Holmes.
14	O	50	
15	O	51	Pierce.
16	O	52	O
17	Ezekiel Fisher.	53	Joseph Belcher.
18	Widow Stone.	54	Elijah Fisher.
19	Joseph Bemis.	56	Savage Tavern.
20	Thomas French.	75	George Crosman.
21	Adam Blackman.	76	Theophilus Lyon.
22	Samuel Blackman.	77	O     May.
23	William Bent.	78	Widow Patrick.
24	George Blackman.	79	Richard Wild.
25	Nathan Kinney.	80	Joseph Chandler.
26	Benjamin Lewis.	81	O     Benjamin Gill.
27	First Parish M. H.	82	O     Andrew Capen.
28	Asa Morse.	83	O     Samuel Morse.
29	Bathsheba Stodder.	84	Samuel Capen.
30	Jabez Fisher.	85	O     Randall.
31	Benjamin Felt.	86	A. Upham.
32	Luther May.	87	John Withington.
33	John Withington.	88	O     Upham.
34	J. Billings.	89	Nathan Gill.
35	Elijah Dunbar.	90	Joseph Esty.
36	Thomas Shepard.	91	Silas Kenney.
A	Muddy Pond.	G	Elijah Dunbar's Cornmill.
B	William Shepard's Saw-Mill.	H	Col. Gridley's Cornmill.
C	Nathaniel Fisher's Cornmill.	M	Dickerman's Saw-Mill.
D	Slitting Mill.	N	Dickerman's Fulling mill.
E	Scythe Mill.	O	Elijah Wentworth's Mill.
F	Forge Pond.	P	Old Dam by Elijah Tildens.

## IV.

“ Whereas the Punckepauge Indians haue prepared and neere ffinished a good and deffencible fort, & the scittuation of that place being accomodā for the scouring & securing of the Southern passages & inlets vpon our plantations, it is ordered and enacted, that for the better improovement of the Indians & fort aforesajd, the major of Suffolke shall forthwith appoint out of the touns of Dorchester, Milton, and Braintry, sixteen or twenty souldjers, well armed, to reside at Punckepauge, vder the comand of a meete person, w<sup>ch</sup> soulders, together with the Indians of that place, vse all diligence by scouting and raunging in the woods between Weymouth & Naticke, to prevent or give intelligence of the approach of the Inemy or any strange Indians.” — Col. Rec., vol. v. p. 55.

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## V.

## LAYING OUT OF THE MAIN STREET FROM MILTON TO SHARON.

“[1700.]

We, whose names are underwritten, being chosen by the inhabitants of the town of Dorchester, to lay out the highway between Milton line and Mr. Billings his house have done as followeth: We began at Milton line and so marked the way as followeth: In John Davenport's land we marked a little white oak-tree on the west side of the way; next, on the top of the hill, a black oak-tree; the next we marked a white oak-tree, called the brace oak, on the west side of the way, marked with an X; in the common land, a red oak-tree on the west side of the way; next, a gray oak-tree on the west side of the way; next, a rock with a heap of stones on the west side of the way; next, at the northeast corner of Ephraim Newton's land [near Henry Willard's land], a heap of stones on the west side of the way; next, a little white oak-tree on the west side of the way; next, a gray oak on the west side of the way; next, a gray oak again on the west side of the way; next, a black oak on the west side of the way; next, a black oak again on the west side of the way; next, a heap of stones laid on the west side of the way; next, at Isaac Royall's land, near his house [northern corner of Wood's lane], a black oak-tree marked on the west side of the way. This way lieth between the Great Blue Hill and the little one; next, a little walnut-tree marked on the south-

east corner of Isaac Royall's land, on the west side of the way ; next, a gray oak-tree against Mr. Salter's door [13th mile-stone], on the west side of the way ; next, a white oak-tree on the southeast corner of Samuel Paul his land on the west side of the way ; next, at a brook called Martin's Delight [Ponkapoag Brook], a heap of stones and a rock on the west side of the way ; next, at the Ridge Hill we left one rod on the south side of a great white oak, marked with two marks, and one rod on the west side of it ; next, at the rising of the steep hill at Pecunet, we marked a white oak-tree at the west side of the way, the way runs on the east side of Mr. Endicott's house ; next, we marked a black oak-tree on the west side of the way, and another black oak-tree on the east side of the way,—these two trees are between Endicott's house and the saw-mill [first in Canton] ; next, by the plain on the west side of Mr. Leadbetter's we marked a white oak-tree on the west side of the way ; on the low ground between 'Runnel's Misery' [Sharon Knife Works] and the plain, we marked a great white oak-tree ; and so on to Mr. Billings' house."

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## VI.

## DEED TO ROBERT REDMAN FROM THE INDIANS, 1725.

This Indenture, made the twenty-second day of March, in the twelfth year of the reign of our Sovereign Lord George, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c., annoque Domini one thousand seven hundred and twenty-five, Between Amos Ahauton, Tho's Ahauton, Simon George, Hezekiah Squamoag, and George Hunter, all resident in Ponkapoag, an Indian Plantation, within the township of Dorchester, in the County of Suffolk, and Province of the Massachusetts Bay in New England, and the Native or Indian Proprietors of the lands within the said Indian Plantation, in behalf of themselves and the other Indians that are, or may be interested therein on the one part, and Robert Redman, Son of Charles Redman, late of Punkapaug afore'd (or Dorchester village, as it is sometimes called), yeoman, deceased, and late one of the English tenants or lessees of the said Indian lands, on the other part, Witnesseth the said Amos Ahauton, Thomas Ahauton, Simon George, Hezekiah Squamoag, & George Hunter (by and with the Allowance and approbation of the Honorable Nath'l Byfield, Paul Dudly, Jonathan Remington, John Quincy, and Ebenezer

Stone, Esqr. (being a Committee appointed and Impowered by the Great & General Court or Assembly of the Province aforesaid, at their session at Boston, in the year of our Lord 1724), Signified by Subscribing their names hereunto, for and In consideration of the sum of thirteen pounds sixteen shillings, in goods bills of credit on the said province, well and truly paid by the said Robert Redman into the hands of the said Committee, but in Trust to and for the only use and behoof of the Indian Proprietors aforesaid, and to be accordingly employed for the benefit of the said Indian Proprietors pursuant to the Direction of the said Great & General Court, Have given, granted, bargained, and sold, and by these presents Do give, grant, bargain, and sell, aliene release, confirm, and quitclaim unto the said Robert Redman (in his possession now being), in behalf of himself and the rest of the heirs of the said Charles Redman, Deed., a certain tract or parcel of land situate in Punkapoag plantation in the Township of Dorchester aforesaid, and containing, by estimation, about One hundred & twenty-two Acres, more or less, — Reserving to the said Indian Proprietors the full privilege of their old Orchards upon any part of the premises, as also five acres improved by the said Indians for planting bounded upon the said pond, which said land hereby granted is more particularly described, Decyphered in a small plan or draught hereto annexed, Together with all and singular the Edifices, buildings, fences, profits, privileges, and oppurtenances thereunto belonging, or in any wise appertaining, and the reversion & reversions, remainder and remainders, rents, issues, and profits thereof.

To Have and to hold the above granted tract or parcel of land & premises with the appurcences unto the said Robert Redman and the other heirs of the said Charles Redman Deed., their heirs and assigns forever, to their only sole and proper use, benefit, & behoof, from henceforth and forever more: Free and clear & clearly acquitted, Exonerated, and Discharged of and from all & all manner of incumbrances charges, rents, arrearages of rents, Annual payments, or any other demand whatsoever, for or by reason of the same. And the said Amos Ahauton, Thomas Ahauton, Simon George, Hezekiah Squamoag, and George Hunter, do for themselves, their heirs, and successors, covenant, promise, grant, and agree to and with the said Robert Redman for himself, and the said Charles Redman's heirs and assigns, by these presents, that by virtue of the Order of the Great and General Court or Assembly of the Province aforesaid, they have full power and authority to grant, bargain, sell, and convey, release, & Quitclaim the said land & premises unto the said Charles Redman's Children, their heirs and assigns forever, in manner and form as aforesaid, and that they, the said granters, shall and will forever warrant and defend the same unto the said Robert Redman and the rest of the said Charles Redman's heirs against themselves and their heirs, and all other persons claiming from, by, or under them.

In Witness Whereof, the said parties to these presents have hereunto interchangeably set their hands and seals the day and year first above written.

Signed, sealed, and delivered in presence of us,

JOSEPH MORSE.

JAMES ENDICOTT.

Sign.

AMOS [A] AHAUTON.	[seal.]
THOMAS [P] AHAUTON.	[seal.]
SIMON [/] GEORGE.	[seal.]
HEZEKIAH [l-l] SQUAMOAG.	[seal.]
GEORGE [X] HUNTER.	[seal.]

MEM.—Part of the land hereby sold belongs to Robert Redman, by virtue of a purchase from Ebenezer Warren, as may be seen by said Warren's deed or lease.

MEM.—Three pounds was formerly paid.

We, the aforesaid Committee, having received the above-mentioned sum of thirteen pounds and sixteen shillings, for the use mentioned in the aforesaid deed, do allow and approve thereof. Witness our hands this 22d day of March, 1725.

N. BYFIELD.

P. DUDLEY.

JONA. REMINGTON.

JOHN QUINCY.

EBENEZER STONE.

SUFFOLK ss.

BOSTON, March 22, 1725.

Amos Ahauton, Thomas Ahauton, Simon George, Hezekiah Squamog, and George Hunter, all personally appeared before me, the subscriber, one of his Majesty's Justices of the Peace for the County of Suffolk, and acknowledge the above written instrument to be their free act and deed.

P. DUDLEY.

April 3, 1727. Rec'd & accordingly entered and Examined Pr.

JOHN BALANTINE, REG'R.

The above deed is taken from "The History of the Redman Farm," by ELLIS AMES, Esq., of Canton; and as he has in that valuable contribution to local history exhausted the subject, we will not trouble the reader with the subsequent narrative of the property above described.

## VII.

## GUARDIANS OF THE PONKAPOAG INDIANS.

John Quincy, 1727-1754.	Jonathan Capen, 1767-1773.
John Shepard, 1727-1753.	Jonathan Upham, 1783-1792.
Samuel Miller, 1727-1753.	Nathaniel Fisher, 1783-1792.
Thomas Wiswall, 1727-1748.	Abijah Upham, " "
Robert Spurr, 1754-1762.	Joseph Bemis, 1821.
Samuel Niles, 1754-1762.	Thomas French, 1848.
Joseph Billings, 1755-1767.	Charles Endicott, 1852.

## VIII.

## LIST OF PASTORS OF THE FIRST CONGREGATIONAL CHURCH.

Name.	Ordained or installed.	Left or died.
Joseph Morse . . . . .	Oct. 30, 1717	1726 1732
Samuel Dunbar . . . . .	Nov. 15, 1727	June 15, 1783
Zachariah Howard . . . . .	Oct. 25, 1786	Sept. 15, 1806
William Ritchie . . . . .	July 1, 1807	June 30, 1820 1842
Benjamin Huntoon . . . . .	Jan. 30, 1822	Nov. , 1829 1864
Henry F. Edes . . . . .	Oct. 26, 1831	Oct. 28, 1833 1881
Orestes A. Brownson . . . . .	May 14, 1834	May, 1836 1876
Benjamin Huntoon . . . . .	March 1, 1841	May, 1849 1864
Robert P. Rogers . . . . .	Jan. 9, 1850	Nov., 1852
Seth Saltmarsh . . . . .	Sept. 18, 1853	July 6, 1856
Nathan H. Chamberlain . . . . .	April 22, 1857	Feb. 26, 1860
Edward C. Guild. . . . .	Sept. 11, 1861	Sept. 30, 1866
George F. Piper . . . . .	Aug. 1, 1867	Oct. 1, 1872
William H. Savary . . . . .	June 8, 1873	Jan. 25, 1885
Henry F. Jenks . . . . .	July 1, 1885	

## IX.

LAYING OUT OF THE ROAD TO DORCHESTER SWAMP, NOW PLEASANT  
STREET.

At a meeting of the selectmen in Dorchester, it was agreed that there should be a highway three rods broad from the road through the South Precinct to Billings', along to Dorchester Swamp; Beginning at said Dorchester Swamp at the brook on the east side of said swamp, as the way now goeth downward over the plain to the brow of a hill, on the edge of the plain we made a small heap of stones; the second mark, a little black oak-bush; third, a white oak-tree; fourth, a white oak-tree; fifth, a black oak-tree; sixth, a black oak-tree; seventh, a rock with stones upon it; eighth, a white oak-tree; ninth, a red oak-tree in Jonathan Jordan's land; tenth, a white oak-tree; eleventh, a poplar tree; twelfth, a little black oak-tree; thirteenth, not set down; fourteenth, on a ridge we marked a chestnut-tree, as the way is to go; fifteenth, a white oak-tree; sixteenth, a great chestnut-tree, by the brook; seventeenth, a chestnut-tree; eighteenth, a white oak-tree, and there it cometh into the road again; nineteenth, a white oak-tree; twentieth, a white oak-tree, — all these marks or bounds are on the south side of the way, — twenty-first, on the plain we marked a pine-tree, on the east side of the way, and so as the way goeth over the plain; twenty-second, a heap of stones, and then turn to the right hand nearer to the swamp; twenty-third, a white oak-tree; twenty-fourth, a white oak-tree; twenty-fifth, a white oak-tree; twenty-sixth, a white oak-tree; twenty-seventh, a white oak-tree; twenty-eighth, a white oak-tree; twenty-ninth, by [Edward] Bayley's gate, a small white oak-tree, — all these marks from the twenty-second are on the west side of the way, — thirtieth, a black oak-tree in Bayley's ground, a little below his barn; and so along the way as it now goeth and is occupied until it comes up to the road first mentioned.

ROBERT SPUR.            EBENEZER MOSELY.  
THOMAS TILESTON.    EBENEZER BILLINGS.  
SAMUEL PAUL.

DORCHESTER, March 1, 1719-20.

## X.

## INSCRIPTIONS ON GRAVESTONES IN THE PROPRIETORS' BURYING-GROUND.

Sacred to the memory of Capt. William Bent. Died Oct. 17, 1806, aged 69 years.

In memory of Mrs. Chloe Bent, wife of Capt. William Bent, who died March 12, 1820, in her 80<sup>th</sup> year.

In memory of Lemuel Bent, son of William and Mrs. Chloe Bent, who died Jan. 31<sup>st</sup> 1765, aged 10 weeks and one day.

In memory of William, son of Capt. William Bent, and Chloe his wife, who died Sept. y<sup>e</sup> 4<sup>th</sup> 1774, aged 8 months.

In memory of James, son of Capt. William Bent and Chloe his wife; he died June y<sup>e</sup> 1, 1778, aged 3 months.

Here lyes y<sup>e</sup> body of Mrs. Jemima Blackman, wife to Dea<sup>n</sup> Benj. Blackman; she died Aug. 5, 1742, in y<sup>e</sup> 71<sup>st</sup> year of her age.

Here lies buried the body of Dea<sup>n</sup> Benjamin Blackman, died June y<sup>e</sup> 12<sup>th</sup>, 1749, in y<sup>e</sup> 84<sup>th</sup> year of his age.

In memory of Mr. George Blackman, who died May y<sup>e</sup> 25<sup>th</sup>, 1756, aged 56 years. Death by lightning.

In memory of Mrs. Thankful Blackman, who died Dec. y<sup>e</sup> 26, 1783, aged 82 years.

In memory of Mr. George Blackman, who died July 24, 1798, aged 70 years.

In memory of Mrs. Ruth Blackman, wife of Mr. George Blackman, who died January 18, 1826, aged 78 years.

In memory of Mr. Samuel Blackman, who died Oct. 6<sup>th</sup>, 1779, aged 48 years.

In memory of Mrs. Mary Blackman, who died May 6<sup>th</sup>, 1776, aged 38 years.

In memory of Mr. Samuel Blackman, who died March 25, 1837, in the 78<sup>th</sup> year of his age. True Patriot.

Erected in memory of Mrs. Abigail, widow of Mr. Samuel Blackmon, who died Dec. 10, 1847, aged 78 years.

In memory of four children of Mr. Samuel Blackman and Abigail his wife. Julia, died August 15, 1845, aged 15 years; Winthrop, died May 2<sup>d</sup>, 1797, aged 5 months; Sarah, died Jan. 14, 1793, aged 14 days; Samuel, died Sept. 27, 1807, aged 2 days.

Nathan Blackman, died Aug. 22, 1863, aged 76 years, 10 months.

Winthrop Blackmon, died Oct. 28, 1878, aged 71 years, 1 month, 3 days.

Nabby Maynard, wife of Aaron Maynard, born at Canton, July 28, 1790, died at Billerica, June 19, 1882.

Ebenezer Tower, died at Worcester, July 30, 1845, aged 52 years. Roxy, his wife, died Aug. 26, 1869, aged 71 yrs. 1 mo. 24 ds.

In memory of Doct. Abel Puffer, died May 20, 1813, aged 76 years.

In memory of Lt. John Puffer, who died Oct. 24, 1815, ae. 80.

lies [ye body] of Mr. Josiah [Kenney, Jr.], who died Nov. 20<sup>th</sup>, [1754 a]ged 26 years and 8 mo.

mansion of the silent tomb  
solitude, how deep the gloom,  
the dust unconscious close confin'd  
far distant dwell, the immortal mind.

Here lies buried the body of Mrs. Rachel Vose, widow of Mr. Nathaniel Vose, who died of the small pox in this town, June the 6<sup>th</sup>, 1764, in the 59<sup>th</sup> year of her age.

[Here lies bur]ied the [body of John P]uffer, who died [Jan. 16<sup>th</sup>], 1750, aged 85 [years] months, and 6 days.

y friends and take my last advice  
young, ye foolish and ye wise  
to death.  
your soul to God, ye grave is sweet,  
in Christ shall live, tho' in the  
dust they sleep.

Here lies buried the body of Mrs. Abigail, wife of Mr. [John Puffer] who died Feb<sup>r</sup> 8, 1774, in the 73<sup>d</sup> year of her age.

In memory of Mr. Joseph Puffer, died June 8, 1818, aet. 77.

## XI.

The following petition was presented to the General Court:—

*To His Excellency, Jonathan Belcher, Esq., Captain General and Governor-in-chief, the Honorable, the Council, and the Honorable House of Representatives of His Majesty's Province of the Massachusetts Bay, in New England, in General Court assembled, May 29th, 1734:*

The Petition of Eleazer Rhodes, Nathaniel Prebble, and John Rhoades, inhabitants of the Town of Stoughton, humbly sheweth —

That Whereas, by the Providence of God, who appoints the Bounds of our Habitations, We, your humble Petitioners, live so distant and remote from the meeting house in Stoughton, that it is difficult and impracticable for us and our Families to attend on the Public Worship of God in Stoughton, it being 6 and 7 miles from sd. meeting House to our Houses; also the Way being very bad, which renders it the more tedious travelling, and inasmuch as we are more convenient and are near to the Town of Walpole, so as that our Lands border upon the line between the Said Towns, and our Houses are within one mile and an half, and two miles and an half from the meeting house in Walpole, and also did at the very first of the Setting up of the Publick Worship in Walpole join with the Inhabitants there in Supporting the Gospel, and do continue to congregate and contribute there, and also have been obliged to pay our equal Proportions in all the Taxes with the Inhabitants of the Town of Stoughton.

For these and other Reasons that might be mentioned, Your humble Petitioners therefore pray that you would be pleased to let us off from the Town of Stoughton, and our Lands adjoining to our Home Lots, and lay us to the Town of Walpole. Hoping therefore that you will take the Circumstances of your Petitioners into your wise Consideration, and that you will grant the Prayer of this Petition, Your Petitioners, as in Duty bound Shall ever Pray.

ELEAZER RHODES,

FOR HIMSELF AND THE OTHER PETIT'RS.

In the House of Representatives, May 31st, 1734. Read and ordered that the Petitioners serve the Town of Stoughton with a copy of the Petition, that they shew cause (if any they have) on Tuesday, the 11th of June next, why the Prayer thereof should not be granted. Sent up for Concurrence.

J. QUINCY, Speaker.

In Council, May 31, 1734. Read and concurred.

THAD'S MASON, *Dep'y Sec'y.*

Consented to. J. BELCHER.

A true copy.— Attest

THAD'S MASON, *Dep'y Sec'y.*

## XII.

The following petition was presented to the General Court by some of the inhabitants of Dedham:—

*To His Excellency, Jonathan Belcher, Esq., Captain Genl<sup>l</sup> and Govern'r-in-Chief, &c. To the Hon. His Majesty's Council and Hon. the House of Representatives in General Court convened, May 31, 1738:*

The Petition of the Subscribers, Inhabitants of the Town of Dedham, humbly sheweth —

That whereas the great and General Court some years since, upon a Petition of a number of the Inhabitants of the Town of Stoughton, living on the Northwesterly side of Neponset River, and adjoining into the first Parish in Dedham, did set them and their Estates off from the Town of Stoughton and annexed them to the Town of Dedham. And again for the like reason the last year did annex Capt. Eben. Woodward, then of Stoughton, unto the Town of Dedham. By which your Pet'rs (having Lots of Land lying interspersed amongst the said Inhabitants to set off from Stoughton to Dedham), as well as the Towns of Dedham and Stoughton, are under some Inconveniences and Greviances, viz.: the Towns of Dedham and Stoughton cannot perambulate the Line and renew the Bonds between the said Towns as the law requires, nor can necessary ways and Bridges be obtained and kept in Repair without great Difficulty, which may be a Discouragement to the further Improvement of the said Lands.

For Remedy whereof your Petitioners humbly pray your Excellency and Honours would be pleased to take the Premises into your wise and just consideration, and if you shall see cause for it, make Neponset River the bound between the Town of Stoughton and the first Parish in Dedham throughout, which is so already in great part by the aforesaid Acts of this Hon. Court (the Lands petitioned for may contain in all about 100 Acres of Meadow and about 300 Acres of upland, a great Part of which is a barren Shrub Plain, and all in the Propriety and Possession of the Inhabitants of Dedham), and your Pet'rs, as in duty bound, shall ever pray.

RICHARD EVERET.	NATHL. METCALFE.
JOSEPH WIGHT.	TIMOTHY WHITING.
NATHL. WHITING.	ZECHARIAH WHITING.
JAMES DRAPER.	JOHN METCALFE.
JOHN FULLER.	JONA. FARRINGTON.
JOSEPH GUILD.	JEREMIAH DEAN.

In Council, June 13, 1738. Read, and ordered that the Pet'rs serve the Town of Stoughton and Dedham with Copies of this Petn., that they shew Cause (if any they have), on the second Wednesday of the next Session of this Court, why the Prayer thereof should not be granted.

Sent down for Concurrence.

T. WILLARD, *Sec'y.*

In the House of Representatives, June 16, 1738. Read and Concur'd.

J. QUINCY, *Spkr.*

Consented to. J. BELCHER.

Copy Examined by J. WILLARD, *Secry.*

## XIII.

Dec. 18, 1752. The Committee that was chosen to examine the accompts of y<sup>e</sup> committee that was chosen to Build y<sup>e</sup> Meeting house, report as folloeth, viz.: We, the Subscribers, Being chosen a Com'tee to examine and to hear the full accountps of the Committee that was chosen to Build the new Meetinghouse, all their demands on the Precinct referring to said house, We having mett upon this affair, do find the accompt as followeth:—

STOUGHTON, March the 9th, 1752.

To Samuel Capen for timber for clabounds and shingles . . . . .	£25 00 00
to Richard Stickney, for y <sup>e</sup> run of y <sup>e</sup> Saw Mill one week . . . . .	05 00 00
to Joseph Hartwell, for one Baril of Sider . . . . .	2 00 00
to Daniel Pettingel, for five Hundred Clabords . . . . .	15 00 00
to George Blackman, Jun., for work at y <sup>e</sup> Meeting house . . . . .	38 05 00
to William Cunningham, for work at y <sup>e</sup> Meetinghouse . . . . .	12 00 00
to George & Adam Blackman, for work at y <sup>e</sup> Meeting house . . . . .	24 05 00
to Shubal Wentworth, for Hinges for y <sup>e</sup> Meetinghouse . . . . .	02 16 00
to Josiah Kenney, for 6 pair of hinges and a Bolt . . . . .	6 10 00
to Jeremiah Stimpson, for work at y <sup>e</sup> Meetinghouse . . . . .	31 13 02
to John Feno, for 835 feet of pine plank, board measur . . . . .	16 10 00
to Samuel Jordan, for 402 feet of pine plank, board measur . . . . .	08 00 00
to Joseph Billing, for a 1000 of tenpenny Nails . . . . .	03 00 00
to Mr. William Royall for Nails for the Meetinghouse . . . . .	08 03 00
to George & Adam Blackman, for work done at y <sup>e</sup> Meeting house . . . . .	11 00 00
to Nathaniel May, for a stick of timber to front y <sup>e</sup> Galleries . . . . .	01 10 00
to Ezekiel Fisher, for carting stuff from Stickney's mill to y <sup>e</sup> Meeting	
house, and cutting timber in Mr. Dunbar's ground . . . . .	01 07 00
to Mr. Wheeler, for a Hogshot and 27 feet of Boards . . . . .	01 00 00
to Mr. Redman, for 330 feet of pine plank . . . . .	12 00 00
March y <sup>e</sup> to Robert Redman for carting one load of pine plank	
20, 1752      from his mill to the Meeting-house . . . . .	00 10 00
to John Feno, for carting two loads of pine plank and slit-work	
from Redman's mill to y <sup>e</sup> Meetinghouse . . . . .	01 00 00
to Capt. Silas Crane, for carting one load of pine plank and slit-	
work from Redman's mill to y <sup>e</sup> Meeting house . . . . .	00 10 09
to James Endecutt, for one pair of Hinges for a Pew . . . . .	00 09 04
and 27 feet of pine boards for panails for 2 doors for y <sup>e</sup> Meet-	
ing house . . . . .	00 15 00
to 60 Board Nails and one pound of spike . . . . .	00 05 06
feb. 27, 1751, to Leut. Leonard, for iron for weights, and for the mak-	
ing of said weights . . . . .	02 05 00
March, to Samuel Jordan, for 260 feet pine boards, at £20 per	
1752.      thousen . . . . .	05 04 00

to Edward Wentworth, jun., for 42 feet of pine plank . . . . .	01	09	00
March, 1747 to Mr. Benjamin Smith, for three Logs for Slit-work .	01	01	00

ye total in old tenor	236	2	7
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all which accounts are submitted by us, the subscribers :

CHARLES WENTWORTH,  
EZEKIEL FISHER,  
STEPHEN BADLAM,  
} *Committee.*

Voted and excepted by said Precinct.

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## XIV.

The following is a list of those connected with the English Church, as it appeared in the "Boston Gazette" of June 8, 1767.

For additional information concerning the quarrels between Dunbar and Winslow, see also the issues of April 20, July 13, Aug. 10, and Aug. 17, 1767.

Aspinwall, Joseph, Clerk.	Leadbetter, Increase.
Aspinwall, John.	McDaniel, Richard.
Arnold, Widow.	Martyn, John.
Blake, Matthew.	Rusoe, Samuel.
Crane, Henry.	Spare, John.
Crehore, William.	Spare, Samuel.
Fitch, Gibbons.	Shepard, Maj. John.
Kenney, Jonathan, heirs of (dec'd).	Talbot, Daniel.
Kenney, Timothy.	Wentworth, Edward, Jr.
Knox, Hugh.	Waters, Daniel.
Kingsbury, Noah.	White, Samuel.

### COPY OF A MANUSCRIPT DOCUMENT, NO DATE; NUMBER OF ACTUAL COMMUNICANTS.

Browne, William.	Richards, Timothy.
Bussey, Mrs. Ruth.	Shepard, John, Major.
Kingsbury, Mrs. Margaret.	Sanders, Mrs. Mary.
Kingsbury, Joshua.	Sumner, Mrs. Sarah.
Miller, Berry.	White, Samuel.
Ness, John.	"Wt ye seven other Stoughton Com- municants."
Ness, Mrs. John.	
Palmer, John.	

## HEADS OF FAMILIES, OR SINGLE PERSONS.

Major John Shepard.	Mrs. Naomi McCrease.
Mr. John Palmer.	Mr. Mathew Obrian.
Mr. John Newell.	Mrs. Mary Saunders.
Mr. Theophilus Richardson.	Berry Miller } Free negroes.
Mrs. Ruth Bussey.	Cyrus Miller }

## ADDITION OF STOUGHTON MEMBERS.

Mr. Edward Taylor.	Mrs. —— Wentworth.
Mr. Amariah Wentworth.	Mr. Jona. Kenny.
Mrs. Sarah Wentworth.	

NUMBER OF FAMILIES REFERRED TO IN THE LETTER OF APRIL 15,  
SENT HOME.

Mr. Timothy Richards.	Mr. William Browne.
Mr. Ezekiel Kingsbury.	Mr. Alexander Campbell.
Mr. Joshua Kingsbury.	Mr. Ebenezer Richardson.
Mr. Eliakim Richards.	Mr. William Crehore.
Mr. Daniel Webb.	Mr. Noah Kingsbury.
Mrs. Anna King.	Mr. Andrew Dunnegin.
Mr. Samuel White.	Mrs. Sarah Sumner.
Capt. —— Scott.	Mr. Fisher Kingsbury.
Mrs. Sarah Cowell.	

## ADDITION OF STOUGHTON MEMBERS IN MY LETTER OF OCTOBER.

Mr. Joseph Aspinwall.	Mr. Fitch Gibbins.
Mr. John Spare.	Mr. Richard McDaniel.
Mr. John Madden.	

## XV.

## INSCRIPTION ON REV. WILLIAM CLARK'S MONUMENT.

“In memoriam Reverendi Guilielmus Clark, cuius cineres sub hoc lapide sunt depositi, olim quibusdam armis apud Dedham. Minister Episcopalis et pro annis pluribus ab officio sacerdoti, per corporis infirmitatis exclusus molestias varias et dolores, per vitam sustinuit, proveidentiae diviae submissus, et in spe ad vitam eternam resurrectiones beatae. Obit Nov. die. iv. A.D. MDCCCXV., AEt. LXXV.”

## XVI.

The following soldiers went with General Winslow's expedition to Nova Scotia in 1755. The company commanded by Capt. Josiah Sturtevant had for its lieutenant Lemuel Bent, the famous inn-keeper at Milton, who afterwards went out as captain for a general invasion of Canada in 1759. This company was stationed at Port Le Tore on the twenty-fifth of April, 1756.

Name.	Age.	Name.	Age.
Allen, George . . . . .	19	Jordan, William . . . . .	28
Allen, Tural . . . . .	22	Mingo, James . . . . .	20
Blackman, Thomas . . . . .	42	Niles, Ezra . . . . .	20
Curtis, Joseph* . . . . .	21	Thompson, David . . . . .	17
Esty, Benjamin . . . . .	45	Tolman, Benjamin . . . . .	17
Esty, Nathan † . . . . .	27	Waters, Daniel . . . . .	25
French, Jacob (Corp.) . . . . .	28	Waters, Zebulon . . . . .	20
Goodwin, Reuben . . . . .	20	Willis, John . . . . .	22
Horton, Lewis . . . . .	17		

## IN CAPT. THOMAS COBB'S COMPANY.

Name.	Age.	
Kinney, Nathaniel . . . . .	35	Born in Dartmouth.

## IN CAPT. NATHAN PERRY'S COMPANY.

Name.	Age.	Name.	Age.
Tupper, Reuben . . . . .	29	Wood, William . . . . .	23

Born in Plymouth.

## XVII.

## A MUSTER-ROLL OF MAJOR STEPHEN MILLER'S COMPANY OF MILITIA OF TRAINING SOLDIERS, AND ALARM-MEN IN COLONEL MILLER'S REGIMENT, STOUGHTON, MAY 3, 1757.

Stephen Miller, *Major* and *Captain*; John Billings, *First Lieutenant*; Nathaniel May, *Second Lieutenant*; Nathaniel Leonard, *Ensign*; Thomas Spurr, Samuel Chandler, Elihu Crane, Walley Leonard, *Sergeants*; John Withington,

\* From Braintree.

† Died at Halifax.

*Clerk*; Seth Billings, John Fenno, Jeremiah Ingraham, Samuel Blackman, *Corporals*; Stephen Tilden, Samuel Wentworth, Seth Puffer, Seth Pierce, *Drummers*.

*Privates.*

Adams, Nathaniel.	Lyon, Gamaliel.
Aspinwall, Joseph, Jr.	May, Eleazer.
Aspinwall, John.	McKendry, John.
Bailey, Henry.	Mors, Hezekiah.
Billings, Jacob.	Pettingill, Nathaniel.
Billings, Roger.	Pierce, Eliphalet.
Billings, Stephen, Jr.	Pierce, John.
Briggs, Samuel.	Pitcher, Elijah.
Briggs, Samuel, Jr.	Pitcher, Jonathan.
Buckman, George.	Puffer, Abel.
Bussey, William.	Puffer, John.
Currill, William.	Puffer, Joseph.
Chandler, Jonathan.	Redman, John.
Clapp, Ebenezer, Jr.	Redman, Robert, Jr.
Clapp, John.	Shale, Edward.
Cunningham, William.	Shaller, Ebenezer.
Davenport, John, Jr.	Shaller, Henry.
Dickerman, Samuel.	Shaller, William.
Everett, Edward.	Shepard, Jacob.
Fenno, Joseph, Jr.	Shepard, Samuel.
Fenno, William.	Spurr, Elijah.
Fisher, Elijah.	Spurr, John.
Fisher, Nathaniel.	Spurr, Michael.
Fowler, Mathew.	Stickney, Solomon.
Gill, Benjamin.	Strowbridge, Samuel.
Goodwin, Reuben.	Talbot, George.
Hawse, John.	Taunt, John.
Hill, John.	Taunt, Lemuel.
Horton, Levi.	Thompson, Joseph.
Howard, John.	Tilden, Daniel.
Howard, Seth.	Tilden, Nathaniel.
Indicott, James, Jr.	Tilson, Benjamin.
Jordan, James.	Tolman, Ebenezer.
Jordan, Zebulon.	Wentworth, David.
Jones, Abijah.	Wentworth, John.
Kenney, John.	Wentworth, Moses.
Kenney, Josiah.	Wentworth, Paul.
Liscom, Nehemiah.	Wentworth, Sion.
Liscom, Philip, Jr.	Wentworth, Sylvanus.
Lyon, Daniel.	Wharf, James.
Lyon, Elhanon.	White, Joseph.

## ALARM-MEN UNDER THE AGE OF SIXTY.

Aspinwall, Joseph.	Liscom, Philip.
Badlam, Stephen.	May, Ebenezer.
Bailey, Richard	Morse, Henry.
Billings, Joseph.	Pierce, John.
Blackman, Benjamin.	Pitcher, Eliakim.
Buckman, Amos.	Puffer, John.
Crane, Henry.	Royall, William.
Davenport, Ephraim.	Shepard, Thomas.
Dunbar, Rev. Samuel.	Smith, Benjamin.
Endicott, James.	Smith, Ephraim.
Everendon, Abijah.	Spur, Robert.
Fenno, Isaac.	Stickney, Richard.
Hartwell, Joseph.	Wentworth, Amariah.
Jones, Ephraim.	Wenworth, William.

## XVIII.

LIST OF BOOKS BELONGING TO THE HON. ELIJAH DUNBAR, RELATING  
TO MUSIC.

Holyoke Repository, Massachusetts Compiler, Royal Harmony, Musical Magazine, Holden's Union Harmony, Harmony of Maine, Harmony of Harmony, Harmonica Americana, Royal Melody, Anthems, Evangelical Harmony, William Billings' Singers' Amusement, Sacred Minstrels, Robertson's Anthems, Funeral Elegy, Norfolk Harmony, Evening's Entertainment, Oriental Harmony, Dirge, West Boston Music, Brattle Street Music, Select Music in Manuscript Songs, Instrumental Assistant.

## XIX.

MEMBERS OF COMPANY A, SECOND BATTALION OF INFANTRY, SECOND  
BRIGADE AND FIRST DIVISION OF MASSACHUSETTS VOLUNTEER  
MILITIA.—1853, 1854.

Adams, John H.	Bullard, Albert.
Besse, Charles.	Bullard, S. W.
Bird, Abner.	Bullard, W. H.
Bishop, William.	Crocker, Henry.
Billings, Wallace.	Cushman, Charles F.

Davis, George O.	McGilvray, Wm.
Davis, Robert B.	McCue, Thomas.
Deane, Thomas.	Putnam, Charles O.
Downes, George O.	Palmer, Warren S.
Drake, Ira.	Parks, Henry.
Ellis, Charles.	Parks, John B.
Ellis, Isaac.	Parker, Charles H.
Fisher, Charles.	Parsons, Charles R.
Freeman, B. S.	Richards, William M.
Griggs, Moses, Jr.	Richards, George.
Hall, John.	Ripley, Cyrus W.
Harrington, Oliver J.	Rutledge, John.
Howard, Richard.	Searfoss, Charles.
Hunt, George B.	Seavey, Charles E.
Jackman, William.	Smith, Isaac, Jr.
Johnson, Luther.	Snow, Jerome B.
Johnson, James M.	Snow, Russell.
Jordan, George E.	Sumner, James T.
King, Andrew G.	Tobin, John.
Mann, John.	Weeman, James P.
Morse, Herbert.	White, James.
Morse, Henry W.	Wilbur, E. W.
Morey, Daniel E.	Whitty, William S.
Mahoney, Daniel.	Wood, Frederic J.
Martland, Wm.	

## XX.

The following are the names of the officers and privates of the "minutemen" who marched from the town of Stoughton on receiving the news of the Lexington alarm, on the 19th of April, 1775, "made upon that day by the Ministerial troops, and in defence of American liberty": —

## FIRST COMPANY.

*Captain*, James Endicott; *First Lieutenant*, David Lyon; *Second Lieutenant*, Abner Crane; *Sergeants*, John Puffer, Edward Downs, Isaac Billings, Ezekiel Fisher, William Crane, 1st, Redman Spur, Isaac Bailey, William Crane, 2d, Lemuel Stone, Enoch Billings.

*Privates.*

John Aspinwall.	William Blackman.
Joseph Aspinwall.	Moses Blackman.
Henry Bailey.	Benjamin Bussey.
Joseph Bemis.	Benjamin Bussey, 2d.
Samuel Briggs, Jr.	Isaiah Bussey.
Adam, Sam'l.	Daniel Roger.

Frederic Roger.	James McFadden.
Jonathan Roger.	Richard Mero.
Stephen Billings, Jr.	Amasa Mero.
Samuel Billings.	Josiah Mero.
John Boylston.	Henry Morse.
Elijah Crane.	Joseph Puffer.
Lemuel Crane.	Seth Puffer.
Nathan Crane.	Robert Redman.
Peter Crane.	Richard Spear.
William Currell.	John Spare.
John Davenport.	Samuel Spare.
Lemuel Davenport.	Lemuel Spur.
Abijah Everendon.	Elijah Spur.
Benjamin Everendon.	Nathaniel Stearns.
Nathaniel Fisher.	Lemuel Stodder.
Lemuel Fisher.	Henry Stone, Jr.
Thomas French.	Seth Strobridge.
Fitch Gibbons.	Jacob Shepard.
Josiah Harris.	William E. Shepard.
Hector (Royall's negro).	Henry Shaller.
Jeremiah Ingraham.	Ebenezer Shaller.
David Kenney.	Edward Shail.
John Kenney.	John Sumner.
Nathaniel Kenney.	Levi Tant.
Samuel Kenney.	Edward Taylor.
Elijah Lyon.	John Tolman.
Enoch Leonard.	John Tolman, Jr.
Archibald McKendry.	William Wheeler.
William McKendry.	Charles Wentworth.

## SECOND COMPANY.

*Captain*, Asahel Smith; *First Lieutenant*, Benjamin Tucker; *Second Lieutenant*, Theophilus Lyon; *Sergeants*, Wm. Kilpatrick, Rufus Haywood, Elisha Haws, John Morse; *Corporals*, William Stone, Isaac Wentworth, Elkanah Pettingill, John Moore; *Drummer*, Abijah Upham; *Fifers*, Nathan Billings, Nathaniel Tisdale, Jr.

*Privates.*

Abijah Allen.	George Blackman.
Elisha Allen.	Joseph Chandler.
Henry Bailey.	Samuel Chandler.
John Bailey, Jr.	John Clarke.
William Bent.	Samuel Copeland.
Joseph Belcher.	Enoch Dickerman.
Jacob Billings.	Elijah Dickerman.
Stephen Billings.	Joseph Estey.
Stephen Blake.	Jonathan Farrington.
Aaron Blake.	Elijah Feno.
Elisha Blackman.	Elijah Gill.

John Haven, Jr.	William Smith.
Michael Henry.	Daniel Tucker.
Joseph Henry.	John Tucker.
John Hill.	Daniel Turner.
Benjamin Jordan.	Comfort Withon.
Ignatius Jordan.	Bailey Withington.
Jacob Jordan.	Edward Withington.
Thomas Jordan.	John Withington.
Fisher Kingsbury.	Jonathan Withington, Jr.
John May, Jr.	Mather Withington.
Joseph May.	Daniel Wentworth.
Joshua May.	Enoch Wentworth.
John Madden.	Elijah Wentworth.
Samuel Moore.	John Wentworth.
Thomas Moore.	Joseph Wentworth.
Sion Morse.	Jacob Wentworth.
Elijah Pierce.	Oliver Wentworth.
Seth Pierce.	Philip Wentworth.
Ephraim Smith, 1st.	Stephen Wentworth.
Ephraim Smith, 2d.	Seth Wentworth.
Benjamin Smith.	

## THIRD COMPANY.

Muster-roll of Samuel Payson's company, Col. John Graton's regiment, that marched from Stoughton and Stoughtonham (Sharon), April 19, 1775:—

*Captain*, Samuel Payson; *First Lieutenant*, Royal Kollock; *Sergeants*, John Paine, Enoch Hewins, Joshua Swift, and Samuel Billings; *Corporals*, Matthew Hobbs Harlow and Leavitt Billings; *Drummer*, Eleazer Blackman; *Fifer*, Enoch Bird.

*Privates*

Benjamin Billings.	Nathaniel Holland.
John Bird.	Caleb Johnson.
Joshua Carey.	Spencer Lyon.
Samuel Capen.	James Morgan.
Jonathan Clerk.	Amos Morse.
Jonathan Cobb.	Joel Morse.
Richard Cummings.	Daniel Rhodes.
William Everton.	James Rhodes.
David Forrest.	Jeremiah Swift.
Solomon Gay.	Samuel Tolman.
Stephen Hawes.	Levi Tuttle.

## FOURTH COMPANY.

Muster-roll of the first company of militia in the District of Stoughtonham, commanded by Edward Bridge Savels, forming a part of Colonel Robinson's regiment:—

*Captain*, Samuel Bridge Savels; *Lieutenants*, David Fisher and Jacob Estey, Jr.; *Sergeants*, David Bacon, Thomas Richards, and Philip Withington; *Corporals*, William Billings, Nathaniel Coney, and Lemuel Capen; *Fifer*, Jacob Hewins, Jr.

*Privates.*

Elijah Baker, Jr.	Joseph Hewins, Jr.
Thomas Baker.	Deacon Elijah Hewins.
Clifford Belcher.	Ebenezer Holland.
Supply Belcher.	Zebulon Holmes.
Samuel Bird, Jr.	William Holmes.
Benjamin Bullard.	William Lewis.
Josiah Carey.	Ebenezer Lovell.
Nehemiah Clarke.	Benjamin Marshall.
Thomas Clarke.	Gilead Morse.
Thomas Coney.	Ebenezer Pettee.
John Coney.	Joseph Pettee.
Nathaniel Cummings.	William Price.
Joseph Cummings.	Benjamin Puffer.
John Cummings.	Benjamin Randall, Sergt.
Abiel Drake.	Joseph Randall.
John Drake.	Benjamin Richards.
William Drake.	Daniel Richards, Jr.
Ebenezer Estey.	Ebenezer Richards.
Solomon Estey.	David Rhodes.
Jacob Fisher.	Elijah Smith.
Solomon Gilbert.	Job Swift, Jr.
Solomon Gilbert, Jr.	Samuel Thompson.
Benjamin Gannett, Jr.	Abijah Tisdale.
David Gould.	Edward Tisdale.
Ezra Gould.	William Tolman.
Jacob Hawes.	Benjamin White, Jr.
Benjamin Hewins, Jr.	William Withington.

## FIFTH COMPANY.

Muster-roll of Captain Pratt's company, in Col. Lemuel Robinson's regiment, that marched from Stoughton and Stoughtonham (Foxboro'), on the 19th day of April, 1775.

*Captain*, Josiah Pratt; *Lieutenant*, Benjamin Rhodes; *Ensign*, Nathaniel Morse; *Sergeants*, Benjamin Fairbanks, Ezra Morse, Timothy Morse, Jr., and Levi Morse; *Clerk*, Isaac Pratt; *Corporal*, William Bradshaw.

*Privates.*

Eleazer Belcher.	Jacob Boyden.
Elijah Billings.	Oliver Hill.
Jonathan Billings.	Benjamin Hodges.
Jacob Billings.	Asa Morse, 2d.
Richard Billings.	Silvanus Morse.

Thomas Page.	Joseph Rhodes, Jr.
Jacob Paine.	Seth Robinson.
Zebulon Paine.	Jonathan Talbot.
James Paine.	David Wilkinson.
David Paine.	Job Willis.
David Patten.	Joseph Wood.
Joseph Pratt.	

## SIXTH COMPANY.

Muster-roll of Ebenezer Tisdale's company, who marched from the District of Stoughtonham, April 19, 1775:—

*Captain*, Ebenezer Tisdale; *Lieutenants*, Jacob Hewins, Benjamin Gannett, and Benjamin Savels; *Sergeants*, Samuel Gould, Elijah Hewins, and Benjamin Randall.

*Privates.*

Micah Allen.	Richard Hixon, Jr.
Jonathan Belcher.	Samuel Hixon.
Benjamin Bullard.	Zebulon Holmes.
Ebenezer Bullard.	Ebenezer Holland.
Anthony Brackett.	Isaac Johnson.
Nehemiah Clarke.	John Johnson.
David Drake.	Benjamin Randall.
John Estey.	John Rhodes.
Benjamin Fenton.	Samuel Rhodes.
Thomas Fisher.	William Rhodes.
Solomon Gilbert.	William Rogers.
Benjamin Harlow.	Job Swift.
William Hewins.	

## SEVENTH COMPANY.

Muster-roll of the company of Capt. Israel Smith, that marched from Stoughton and Stoughtonham (Foxboro') on the 19th day of April, 1775:—

*Captain*, Israel Smith; *First Lieutenant*, Daniel Morse; *Second Lieutenant*, William Savage; *Second Lieutenant*, John Forrest, Nehemiah Carpenter; *Corporals*, John Comey and Edward Paine.

*Privates.*

Uriah Atherton.	John Everett.
Timothy Billings.	Elisha Morse.
Beriah Billings.	Elijah Morse.
Ebenezer Billings.	Josiah Morse.
Josiah Blanchard.	Timothy Rhodes.
Amos Boyden.	Josiah Robbins.
Seth Boyden.	William Sumner.
William Comey.	David Wood.

## EIGHTH COMPANY.

A muster-roll of the company in the colony service that marched from Stoughton to the Lexington alarm, April 19, 1775, under the command of Capt. Peter Talbot:—

*Captain*, Peter Talbot; *First Lieutenant*, Isaiah Johnson; *Second Lieutenants*, James Pope, Nathaniel Littlefield, and Thomas Glover; *Sergeants*, Charles Wadsworth, John Atherton, Jr., Samuel Brackett, Jr., Timothy Gay, 2d, and Joseph Porter; *Corporals*, Ralph Pope and Amariah Harris; *Drummer*, William Monk; *Fifer*, Philip Holmes.

*Privates.*

Seth Allen.	Jacob Hixon.
Consider Atherton.	John Holmes.
Samuel Atherton.	Samuel Holmes.
John Battles.	Lewis Johnson.
Jonathan Battles.	Seth Johnson.
John Belcher.	Abraham Jordan.
Jonathan Belcher.	Joseph Jordan.
Joseph Belcher.	Barnabas Keith.
Isaac Bird.	Silas Kinney.
Lemuel Bird.	Edmund Littlefield, Jr.
Samuel Bird.	Joseph Lovel.
Elisha Blanchard.	Thomas Michel.
Jonathan Capen.	Elias Monk.
Samuel Capen.	Eliphalet Monk.
Robert Capen.	Seth Morton.
John Clapp.	Josiah Morse.
Elijah Crane.	Samuel Osgood.
Benjamin Crosswell.	Abiezer Packard.
Samuel Cummings.	Frederic Pope.
Thomas Curtis.	Joseph Porter, Jr.
Theophilus Curtis.	Samuel Shepard.
William Curtis, Jr.	Jesse Smith.
Abijah Drake.	John Smith.
Lemuel Drake.	Joseph Smith, 2d.
Nathan Drake.	Roger Sumner.
Elisha Dunbar.	Isaac Talbot.
Peter Dunbar.	David Thompson.
Soloman Estey.	Samuel Tolman.
Nathaniel Everett.	David Vinton, Jr.
Aaron Gay.	Jeremiah Vose.
Hezekiah Gay.	John Wadsworth.
Moses Gay.	Recompense Wadsworth.
Amos Guild.	Moses Wales.
John Guild.	Thomas Wales.
Caleb Hayward.	Nathaniel Wales, Jr.
William Henry.	Zebulon Waters.

## NINTH COMPANY.

The following is the muster roll of the company that was raised by Capt. William Briggs, in what is now Stoughton, and who marched on the Lexington alarm. They were absent from their homes twelve days:—

*Captain, William Briggs; First Lieutenant, Simeon Leach; Second Lieutenant, Samuel Talbot; Sergeants, Joseph Richards, Remember Monk, Peter Gay, Jacob Guilithon; Corporals, George Monk, William Blanchor, Nathaniel Merion; Drummer, John Hayward; Fifer, Asaph Faxon.*

*Privates.*

Lemuel Blanchard.	Ambrose Morton.
Jowatt Curtis.	Daniel Nightingale.
John Capen.	John Pendergrass.
Samuel Capen.	Jonathan Rawson.
King Clerk.	Jedediah Southworth.
Elias Drake.	William Smith.
Ebenezer Fisher.	Joseph Smith.
Jacob French.	William Talbot.
Lemuel French.	William Tilden.
Timothy Gay.	Caleb Thayer.
Samuel Holmes.	Samuel Vinton.
Isaac Jordan.	Seth Vinton.
John Kingman.	Ebenezer Vose.
Edmund Littlefield.	Samuel White.
Joseph Morse.	

## XXI.

SOLDIERS WHO SERVED THEIR COUNTRY IN THE WAR OF THE REVOLUTION (AFTER THE LEXINGTON ALARM) FROM THE TOWNS NOW KNOWN AS STOUGHTON, SHARON, CANTON, AND FOXBORO'.

Alden, James	Aspinwall, John, Jr.
Allen, Abijah.	Atherton, John.
Allen, Barabas.	Atherton, Lemuel.
Allen, Elisha.	Atherton, Samuel.
Allen, Isaac.	Auger, James.
Allen, James.	Babcock, Enoch.
Allen, Joseph.	Babcock, Samuel.
Allen, Samuel.	Bachford, Michael.
Allen, Thomas.	Badcock, Ithamar.
Aspinwall, John.	Bailey, Henry.

Bailey, Israel (Lieut.).	Blackman, Adam.
Baker, Elijah.	Blackman, Elisha.
Baker, Thomas.	Blackman, Eleazer.
Ballard, Samuel.	Blackman, George.
Bancroft, Robert.	Blackman, George, Jr.
Bancroft, Sivery.	Blackman, John.
Bancroft, Thomas.	Blackman, Oliver.
Bass, Thomas.	Blackman, Samuel.
Battles, Jonathan.	Blackman, Samuel, Jr.
Battles, Samuel.	Blackman, William.
Baxter, _____.	Blanchor, Daniel.
Beals, Zariah.	Blanchor, William.
Beals, Eleazer.	Blake, Aaron.
Beals, Israel.	Blake, Edward.
Belcher, Jonathan.	Blake, Nathaniel.
Belcher, Joseph.	Blake, Stephen.
Belcher, Supply.	Booth, William.
Bemis, Joseph.	Bosworth, Jonathan.
Bent, William (Capt.).	Bradeen, Elnathan.
Berry, David.	Bradshaw, John.
Billings, Adam.	Briggs, Samuel.
Billings, Benjamin (Lieut.).	Briggs, Samuel, Jr.
Billings, Benjamin, Jr.	Briggs, Samuel, 3d.
Billings, Daniel.	Briggs, William (Capt.).
Billings, Elijah.	Brown, Samuel, Jr.
Billings, Enoch.	Bullard, Ebenezer.
Billings, Frederic.	Burr, John.
Billings, George.	Burr, Semour.
Billings, Isaac (Lieut.).	Burrill, David.
Billings, Jacob.	Burrill, Jonathan.
Billings, Jesse.	Bussey, Benjamin, Jr.
Billings, Jonathan.	Bussey, Elijah.
Billings, John, Jr. (Lieut.).	Bussey, Isaiah (Capt.).
Billings, Joseph.	Bussey, John (Lieut.).
Billings, Leavitt.	Butterfield, Jonathan.
Billings, Nathan.	Cannady, Jacob.
Billings, Robert.	Capen, Christopher.
Billings, Roger.	Capen, Christopher, Jr.
Billings, Samuel.	Capen, Ebenezer.
Billings, Stephen.	Capen, Edward.
Billings, Timothy.	Capen, Edward, Jr.
Billings, William.	Capen, Elijah.
Bird, Ebenezer.	Capen, James.
Bird, John.	Capen, Jonathan.
Bird, Henry.	Capen, Lemuel.
Bird, Enoch.	Capen, Nathaniel.
Bisbee, Benjamin.	Capen, Robert.
Bisbee, Edward.	Capen, Samuel.
Bisbee, Samuel.	Capen, Samuel, 2d.

Capen, Samuel, 3d.  
Carpenter, Nehemiah.  
Chandler, Benjamin.  
Chandler, Joseph.  
Chandler, Samuel.  
Chubbuck, James.  
Clapp, Stephen.  
Clark, John.  
Clark, Jonathan.  
Clark, Joshua.  
Clark, Benjamin.  
Colson, Joseph.  
Comey, Spencer.  
Coney, Nathaniel.  
Coney, Thomas.  
Coney, John.  
Cook, Oliver.  
Copeland, Isaac.  
Corey, Josiah.  
Cosgriff, Dennis.  
Cox, Beidman.  
Crane, Abner (Capt.).  
Crane, Calvin.  
Crane, Elijah.  
Crane, Henry.  
Crane, Jeptah.  
Crane, Jeremiah.  
Crane, Lemuel.  
Crane, Luther.  
Crane, Nathan.  
Crane, Peter.  
Cobb, Jonathan.  
Crane, Samuel.  
Crane, Seth.  
Crane, Silas.  
Crane, Thomas, Jr. (Capt.).  
Crane, William.  
Crane, William, 2d.  
Crosman, George (Capt.).  
Crosswell, Benjamin.  
Cummings, John.  
Currill, William.  
Cushing, Benjamin.  
Cushing, Jonathan.  
Curtis, Abel.  
Curtis, William.  
Curtis, Daniel.  
Curtis, Jonathan.  
Curtis, Moses.  
Curtis, Simeon.  
Curtis, Thomas.  
Curtis, Ninson.  
Curry, Joshua.  
Cushman, Robert.  
Darby, Jonathan.  
Dart, Richard.  
Davenport, Jesse.  
Davenport, Lemuel.  
Davis, Abraham.  
Davis, Evans.  
Daley, John.  
Dickerman, Ebenezer, Jr.  
Dickerman, Elias.  
Dickerman, Elijah.  
Dickerman, Enoch.  
Dickerman, Peter.  
Doty, Thomas (Col.).  
Downes, Edward.  
Downes, Jesse.  
Drake, Daniel.  
Drake, David.  
Drake, Elias.  
Drake, Elijah.  
Drake, Lemuel.  
Drake, Melzer.  
Drake, Oliver.  
Drake, Timothy.  
Drake, William.  
Dunbar, Amos.  
Dunbar, Eli.  
Dunbar, Elijah, Esq.  
Dunbar, Elisha.  
Endicott, James, Jr.  
Esty, John.  
Esty, Job.  
Esty, Joseph.  
Esty, Joseph, Jr.  
Esty, Solomon.  
Everett, Thomas.  
Everendon, Abijah.  
Everendon, Benjamin.  
Everendon, Thomas.  
Everendon, William.  
Fadden, James.  
Fadden, John.  
Fairbanks, Moses.  
Falt, Hatevil.  
Farrington, Frederic.

Farrington, George.	Hall, William.
Farrington, John.	Haley, John.
Farrington, Jonathan, Jr.	Hanldlecy, William.
Farrington, Josiah, Jr.	Harris, Amariah.
Faxon, Asaph.	Harris, Oliver.
Fenno, Charles.	Harlow, Matthew Hobbs.
Fenno, Elijah.	Harlow, Asa.
Fillebrown, Isaac.	Hartwell, John.
Fisher, David.	Hartwell, Joseph.
Fisher, Ebenezer.	Haws, Elisha.
Fisher, Ezekiel, Jr.	Haws, John.
Fisher, Lemuel.	Haws, John, Jr.
Fisher, Nathaniel.	Haws, Jonathan.
Fisher, Samuel.	Haws, William.
Fitch Gibbons, John.	Haws, Levi.
Flood, Stephen.	Haws, Stephen.
Forrest, Edward.	Hayden, Ebenezer.
Forrest, David.	Hayden, Moses.
Fosdick, Jesse.	Hayden, William.
Foster, John.	Hayden, Ziba.
Foster, Thomas.	Hayward, John.
Fowler, William.	Hayward, Moses.
French, Edward.	Hayward, Reuben.
French, Thomas.	Hayward, Rufus.
French, Jacob.	Henry, Joseph.
French, Jacob, Jr.	Henry, Michael.
French, Lemuel.	Henry, William.
French, Nathaniel.	Henshaw, Joshua.
French, William.	Hewins, Joseph.
Gannett, Joseph.	Hewins, William.
Gannett, Deborah.	Hewins, Enoch.
Gardner, David.	Hill, John.
Gardner, Ezra.	Hill, John, Jr.
Gardner, Stephen.	Hill, Silvanus.
Gay, Amity.	Hill, William.
Gay, Timothy.	Hixson, Elkanah.
Gilbert, Solomon.	Hixson, Samuel.
Gill, Benjamin (Col.).	Hoburn, William.
Gill, Elijah.	Holbrook, John, Jr.
Glover, Alexander.	Holland, Ebenezer.
Glover, Thomas.	Hollis, Benjamin.
Glover, William.	Holmes, John.
Goldthwait, Jacob.	Holmes, Mather.
Goldthwait, Timothy.	Holmes, William.
Gould, Samuel.	Holmes, Samuel.
Green, James.	Holmes, Samuel, Jr.
Guild, Heman.	Holmes, Nathaniel.
Goodwin, George.	Holmes, Zebulon.
Hall, John.	Horton, Lemuel.

How, John.  
 How, John, Jr.  
 How, Lemuel.  
 How, Levi.  
 Howard, Benoni.  
 Howard, Caleb.  
 Howard, Obediah.  
 Howard, Rufus.  
 Humphrey, Jesse.  
 Humphrey, Nathaniel.  
 Hunt, Ephraim.  
 Ingraham, Benjamin.  
 Ingraham, Beriah.  
 Ingraham, Jeremiah, Jr.  
 Jackson, Barnebas.  
 Hunt, Samuel.  
 Horton, Stephen.  
 Johnson, Caleb.  
 Johnson, Cato.  
 Johnson, Eliphetalet.  
 Johnson, Ezekiel.  
 Johnson, Isaiah.  
 Johnson, John.  
 Johnson, Lewis.  
 Johnson, Seth.  
 Jones, Elijah.  
 Jones, Samuel.  
 Jordan, Abraham.  
 Jordan, Benjamin, 2d.  
 Jordan, Benjamin.  
 Jordan, George.  
 Jordan, Ignatius.  
 Jordan, Isaac.  
 Jordan, Jesse.  
 Jordan, Jacob.  
 Jordan, Josiah.  
 Jordan, Thomas.  
 Jordan, Zebulon.  
 Joy, Gershom.  
 Kelton, James.  
 Kelton, John.  
 Kelton, Samuel.  
 Kenny, David.  
 Kenny, John.  
 Kenny, Nathaniel.  
 Kenny, Samuel.  
 Kenny, Timothy.  
 Kenny, Jonathan.  
 Kingman, John.

Kingman, Nathan.  
 Kingsbury, Fisher.  
 Kollock, Royall (Lieut.).  
 Leach, Simeon (Capt.).  
 Leonard, Enoch.  
 Lewis, James Hawkes.  
 Lewis, Ebenezer.  
 Lewis, Laban.  
 Lewis, William.  
 Littlefield, Edmund.  
 Littlefield, Nathaniel.  
 Littlefield, Nathaniel, Jr.  
 Littlefield, Moses.  
 Loud, Eliphetalet.  
 Lovel, Joseph.  
 Lovel, Silas.  
 Lowder, Samuel.  
 Loyd, John.  
 Ludden, Enoch.  
 Lyon, David (Lieut.).  
 Lyon, Elijah.  
 Lyon, Gamaliel.  
 Lyon, Spencer.  
 Lyon, John.  
 Lyon, Theophilus.  
 Lyon, Zabina.  
 Maddan, John.  
 Malles, John.  
 Matrik, Quok.  
 May, Ebenezer.  
 May, Jesse.  
 May, John.  
 May, John, Jr.  
 May, Joseph.  
 May, Joshua.  
 McCausland, James.  
 McCausland, Henry.  
 McCleary, William.  
 McDaniel, Richard, Jr.  
 McKendry, Archibald.  
 McKendry, John.  
 McKendry, William.  
 Melton, Benjamin.  
 Mero, Amariah.  
 Mero, Isaiah.  
 Mero, Josiah.  
 Mero, Richard.  
 Miller, Henry.  
 Miller, Hezekiah, Jr.

Merion, Nath.  
 Merion, William, Jr.  
 Moho, Asa.  
 Moho, George.  
 Moho, Jeremiah.  
 Moho, John.  
 Moho, William.  
 Moho, Samuel.  
 Monk, Benjamin.  
 Monk, Christopher.  
 Monk, Elias.  
 Monk, Elias, Jr.  
 Monk, Eliphalet.  
 Monk, Enoch.  
 Monk, George.  
 Monk, George, Jr.  
 Monk, Jeremiah.  
 Monk, Jesse.  
 Monk, William.  
 Monk, Elijah.  
 Moore, John.  
 Moore, Samuel.  
 Moore, Thomas.  
 Morgan, James.  
 Morse, Amos.  
 Morse, Asa.  
 Morse, Cornelius.  
 Morse, Elisha.  
 Morse, Gilead.  
 Morse, Henry.  
 Morse, Henry, Jr.  
 Morse, Jeremiah.  
 Morse, Jesse.  
 Morse, John.  
 Morse, Joel.  
 Morse, Joseph.  
 Morse, Samuel.  
 Morse, Sion.  
 Morton, Seth.  
 Morton, Ambrose.  
 Morrison, James.  
 Morrison, Thomas.  
 Nash, John.  
 Nash, Jonathan.  
 Nightingale, Daniel.  
 Niles, Ebenezer.  
 Niles, James.  
 Oadebeaird, Moses.  
 Packard, Abiezer.  
 Packard, Benjamin.  
 Paine, Jesse.  
 Paine, Joel.  
 Patrick, William (Capt.).  
 Payson, Ephraim.  
 Payson, Ephraim, Jr.  
 Payson, Samuel, 2d.  
 Perley, Henry.  
 Pain, John.  
 Paul, Hugh.  
 Perrigo, James.  
 Pettingill, Nath.  
 Pettingill, Elkanah.  
 Pierce, Eliphalet.  
 Pierce, Nathaniel.  
 Pierce, Richard.  
 Pierce, Samuel.  
 Pierce, Seth.  
 Pierce, Thomas.  
 Pike, James, Jr.  
 Pitcher, Eliakim, Jun.  
 Pitcher, Elkanah.  
 Pettee, Nathaniel.  
 Pond, Increase.  
 Pond, John.  
 Pope, Benjamin.  
 Pope, Frederic (Capt.).  
 Pope, James.  
 Pope, Ralph.  
 Pope, Samuel.  
 Porter, Joseph.  
 Porter, Robert.  
 Porter, Seth.  
 Pratt, Abijah.  
 Pratt, Elijah.  
 Pratt, James.  
 Pratt, John.  
 Pratt, Levi.  
 Pray, Benjamin.  
 Puffer, Elijah.  
 Puffer, Abel.  
 Puffer, John (Lieut.).  
 Puffer, Joseph.  
 Puffer, Seth.  
 Rachford, Michael.  
 Redman, Robert.  
 Reed, William.  
 Rhodes, David.  
 Rhodes, Timothy.

Rhodes, Daniel.  
 Richards, Joseph.  
 Richardson, Amos.  
 Royall, Hector (negro).  
 Royall, William.  
 Scudder, John.  
 Shale, Edward, Jr.  
 Shaller, Ebenezer.  
 Shaller, Henry.  
 Shaw, Mason.  
 Sampson, Deborah.  
 Savels, William.  
 Shepard, Jacob.  
 Shepard, Samuel.  
 Shepard, William.  
 Shurtleff, Jonathan, Jr.  
 Shurtleff, Simeon (Lieut.).  
 Silvester, Benjamin.  
 Smith, Ashael (Capt.).  
 Smith, Benjamin.  
 Smith, Elijah.  
 Smith, Ephraim, Jr.  
 Smith, Jesse.  
 Smith, John.  
 Smith, Lemuel.  
 Smith, Seth.  
 Smith, William, 3d.  
 Smith, William.  
 Smith, Israel.  
 Snell, William.  
 Southland, David.  
 Southworth, Jedediah (Capt.).  
 Spare, John.  
 Spare, Samuel.  
 Spear, Jacob.  
 Spear, Richard.  
 Spear, Simeon.  
 Spear, Stephen.  
 Spur, Elijah.  
 Spur, Elijah, Jr.  
 Spur, John.  
 Spur, Redman.  
 Spur, Samuel.  
 Stearns, Nathaniel.  
 Stephens, John.  
 Stetson, Amos.  
 Stewart, Robert.  
 Stoddard, Samuel.  
 Stodder, Lemuel.  
 Stodder, Samuel.  
 Stone, Henry.  
 Stone, Henry, Jr.  
 Stone, William.  
 Stone, Lemuel.  
 Strobridge, Samuel.  
 Strobridge, Seth.  
 Studson, Amos.  
 Studson, Hezekiah.  
 Studson, Isaac.  
 Sumner, Enos.  
 Sumner, George.  
 Sumner, John.  
 Sumner, William.  
 Swan, Robert (Maj.).  
 Swift, David.  
 Swift, Joshua.  
 Swift, Benjamin.  
 Talbot, Daniel.  
 Talbot, David.  
 Talbot, Ebenezer.  
 Talbot, George.  
 Talbot, Isaac.  
 Talbot, Samuel.  
 Talbot, William.  
 Taunt, Ebenezer.  
 Taunt, John.  
 Taunt, Levi.  
 Taylor, David.  
 Taylor, Edward.  
 Taylor, William.  
 Thayer, Caleb.  
 Thayer, Ephraim.  
 Thayer, Joseph.  
 Thayer, Noah.  
 Thompson, Amos.  
 Thompson, Joseph.  
 Thompson, Ralph (Lieut.).  
 Thompson, David.  
 Tilden, Elijah.  
 Tilden, Elijah, Jr.  
 Tilden, Ezra.  
 Tilden, Josiah.  
 Tilden, Nathaniel.  
 Tilden, Nathaniel, Jr.  
 Tilden, Walter.  
 Tilden, William.  
 Tilley, James.  
 Tilt, Benjamin.

Tolman, Ezekiel (Licut.).  
 Tolman, John.  
 Tolman, John, Jr.  
 Tolman, Jonathan, Jr.  
 Tolman, Samuel.  
 Topliff, Samuel.  
 Torrey, Willis or Wallis.  
 Tower, Malachi.  
 Tower, Martin.  
 Trescott, John.  
 Tucker, Benjamin (Lieut.).  
 Tucker, Daniel.  
 Tucker, George.  
 Tucker, John (Capt.).  
 Tucker, James.  
 Tucker, Samuel.  
 Tucker, Samuel, Jr.  
 Tuttle, Levi.  
 Tiffany, Joseph.  
 Tupper, Reuben.  
 Upham, Abijah.  
 Upham, Abijah, Jr.  
 Vinton, David.  
 Vinton, Samuel.  
 Vinton, Seth.  
 Wadsworth, Benj.  
 Wadsworth, Christopher.  
 Wadsworth, John.  
 Wales, Joshua.  
 Wales, Moses.  
 Wales, Nathaniel.  
 Wales, Pomp.  
 Wales, Samuel.  
 Wales, Timothy.  
 Wallis, Tony.  
 Waters, Asa.  
 Waters, Daniel.  
 Wentworth, Aaron.  
 Wentworth, Benjamin.  
 Wentworth, Benjamin, Jr.  
 Wentworth, Charles.  
 Wentworth, Charles, Jr.  
 Wentworth, Daniel.  
 Wentworth, Ebenezer.  
 Wentworth, Elijah.  
 Wentworth, Elijah, 3d.  
 Wentworth, Enoch.  
 Wentworth, Isaac.  
 Wentworth, John.  
 Wentworth, Joseph.  
 Wentworth, Jacob.  
 Wentworth, Jedediah.  
 Wentworth, Lemuel.  
 Wentworth, Nathaniel.  
 Wentworth, Oliver.  
 Wentworth, Paul.  
 Wentworth, Samuel.  
 Wentworth, Samuel, Jr.  
 Wentworth, Seth.  
 Wentworth, Shubael.  
 Wentworth, Stephen.  
 Wentworth, William.  
 Wellman, Jacob.  
 Wetherbee, Nathaniel.  
 Wheeler, William.  
 White, Amon.  
 White, Samuel.  
 Whitman, Nehemiah.  
 Whyton, Comfort.  
 Whyton, Philip.  
 Whyton, Samuel, Jr.  
 Willard, Edward.  
 Williams, Benj.  
 Williams, Isaac.  
 Willis, Job.  
 Willis, John.  
 Withington, Edward, Jr.  
 Withington, Edward.  
 Withington, Ebenezer.  
 Withington, Henry B.  
 Withington, John.  
 Withington, John, 2d.  
 Withington, John, Jr.  
 Withington, Joseph.  
 Withington, Mather.  
 Wood, Ebenezer.  
 Worsley, Benjamin.

## XXII.

## SETTLERS OUTSIDE THE PONKAPOAG LOCATION.

In the year 1700 the selectmen of Dorchester relocated the road from Milton line to the house of Ebenezer Billings in Sharon. They laid it out three rods in width, and they mention only three houses: two of these were those of Isaac Royall, under Blue Hill, and of Mr. Charles Salter, where the thirteenth milestone now stands. The committee then pass on over "Martin's Delight," as they call Ponkapoag Brook, by Ridge Hill, through Pecunit, and leave the house of Mr. Endicott on the west. No mention is made of any other house. The saw-mill was standing near Massapoag Brook. But on the proprietors' land some farms had been tilled, and houses erected; long before the Twelve Divisions were laid out, the town of Dorchester had granted land to certain persons. In 1665 Lieut. Hopestill Foster petitioned for a farm, and it was desired that his choice "may ly somewhere on this side punkapage, and beyond the Blew Hills." Mr. Foster selected the farm which lies east of Washington and south of Blue Hill Street, bounded on the south by the Ponkapoag line and the Ponkapoag Pond. It was laid out to the widow of Lieutenant Foster in 1687, who conveyed it to Mathias Puffer.

Mathias Puffer, as early as 1690, had attempted to build a house near Blue Hill, on Blue Hill Plain, as it was then called; but an order from the selectmen of Dorchester forbade him to proceed with it; but having been able to convince them that he had purchased three hundred and forty acres of land of the widow of Capt. Hopestill Foster, and had two hundred and twenty "by the common road and Ponkapoag line" laid out to him by the town of Dorchester, the restriction was removed, and he was allowed to erect his house. It was replaced by one built by Colonel Doty about 1767, which stood on the corner of Washington and Blue Hill streets until 1815, when John Davenport built the house now standing on its site. He was appointed in 1697, with Captain Vose and Ebenezer Billings, to look after the common swamps and uplands, and see that neither shingles nor timber were carried away. This appointment implies residence. In March, 1703, he was chosen surveyor of highways, and was the first officer elected by Dorchester who lived in the New Grant. As his life was an eventful one, and as there are many living who have "Puffer blood" in their veins, a short sketch of probably our first settler will not be uninteresting.

Mathias Puffer first appears in Dorchester in 1663; he married, March 12, 1662, Rachel Farnsworth, of Braintree. In 1675 he was at Mendon, when that town was attacked by the Indians. His wife Rachel, and eldest son, Joseph, were slain. Several of his best cattle were killed. He was forced to return to Braintree to take care of his children.

Feb. 11, 1677, he married Abigail, daughter of Richard and Mary Everett. In 1676 he had land granted to him at Medfield. In 1687 and 1688 he is again at Mendon, and appears at Milton in 1693, when he joins the church, and on the 14th of May, 1697, leads to the altar Mary Crehore of that town. He divided his lands among his four sons,—John, the eldest, having the eastern portion; James, the next adjoining; Jonathan, an intermediate tract to which Davenport's Lane now runs; and all contiguous on Washington Street to Eleazer. Mathias had two daughters,—Hesier, who married, June 2, 1697, William Sumner, and Abigail, who married, March 25, 1708, William Crane. He died May 9, 1717.

Jonathan was accused of selling drink without a license as early as 1718; he endeavored to excuse himself by saying that he only sold it on general and artillery election days. The court made him pay £10 fine nevertheless.

An ancient diary kept in this town by one Samuel Chandler, who was born Dec. 31, 1708, and died Aug. 5, 1794, contains items of interest to the historian. Many of the occurrences recorded have been proved correct by reference to town and church records. Under the head of "deaths in Stoughton" occurs the following: "1783, Dec. 26, Widow Thankful Blackman, first white child born in Stoughton [in the] year 1700" (April 14, 1701). This woman, as has been said a thousand times by old Cantonians, was the daughter of a "Redman," and married a "Blackman." The statement that Thankful Redman was the first white child born in Canton does not rest alone on the documentary evidence of Mr. Chandler's diary; it is a matter of tradition. It has been handed down from generation to generation. An intelligent person, Mrs. Abigail Maynard, who was born July 28, 1790, and who died June 19, 1882, at the age of ninety-two years, daughter of Samuel Blackman, who was the grandson of Thankful Redman, says her father always told her that his grandmother, Thankful, was the first white child born in Stoughton. Miss Chloe Dunbar, born May 1, 1805, has often heard her grandmother, who was a daughter of Thankful Redman, say that her mother was the first white child born in Stoughton. Now, these persons derived their information from those best acquainted with the facts, who were possessed of a knowledge of the subject, and who had no temptation to misrepresent. This tradition has come down undisputed and unchallenged through the family of the Blackmans and related families.

The Hon. Newton Talbot took exception to this statement, and published the following reasons therefor:—

"Mr Puffer's deed from the Foster estate is dated April 14, 1696; but it states that the land conveyed is 'now in his possession.'

"In August, 1691, Matthias Puffer, 'for several good causes and considerations, him moveing, but more especially the settlement of John Puffer, his eldest son, near unto his own dwelling house, hath of his own free will given,' etc., to said John Puffer one hundred and twenty acres of land

bounded northeasterly upon Braintree line, northwest upon the Great Blue Hill, southeast upon Ponkapoag Pond, and southwest upon land of said Matthias Puffer. Mr. Puffer's own deed of 1696 bounds southeast upon Ponkapoag line.

“James Puffer's home lot, that he had by gift from his father, was upon the southwest side of the lot deeded to John Puffer, his brother ; but his deed from his father is not recorded.

“These brothers were both married the 17th of the 10th month, 1695, by Rev. Mr. Danforth, of Dorchester: John, to Mary Holbrook, of Roxbury; James, to Abigail Newton, of Milton. That both of them settled upon the farms their father gave them out of his home farm does not seem to admit of a doubt, as both continued to own and occupy them so long as they lived.

“If this be so, it then follows that Abigail, born Nov. 26, 1696, and Esther, recorded *Hester*, born May 29, 1699, daughters of James and Abigail Puffer, and John, born Oct. 3, 1698, son of John and Mary Puffer, antedate the birth of Thankful Redman, one of them nearly five years.”

As a descendant in the fourth generation from Esther Puffer, I desire to claim for her all the honor to which she is entitled as one of the early settlers in Canton ; and in order that the higher honor may be paid to Thankful Blackman, let me suggest what has always been my construction of the record made by Mr. Chandler, which is this : that Thankful Blackman was the first white child born in Stoughton in the eighteenth century, or, as he expresses it, in 1700. That she was the first so born there can be no doubt.

In the chapter containing an account of the Doty tavern much of the subsequent history of this farm will be found.

The farm now known as the Feno farm was granted by the town of Dorchester in December, 1657, to Lieut. Roger Clapp, “where he shall find a convenient place” beyond the Blue Hills ; Major Humphrey Atherton, Ensign Foster, and William Sumner were desired and empowered to lay it out. A plan of it was made in 1662 by Joshua Fisher, another in 1689 ; and on Butcher's map it is designated as Captain Clapp's farm. The following year, on the death of Captain Clapp, the farm became the property of his sons, Samuel and Hopestill. In 1692 an action at law to recover the farm was brought by Richard Thayer against the executors of Clapp's estate ; the decision was adverse to the plaintiffs, and the heirs, on the 21st of June, 1694, deeded it for the sum of £100 to John Fenno, of Milton, in whose possession it remained until his death in 1708. The farm was willed to his three sons, John, Benjamin, and Ephraim. His elder son, Joseph, it would appear, had gone to Canada on an expedition against the common enemy ; and his father stipulated that should he ever return, the brothers should give him jointly £90. John Fenno mentions having property in the county of Lancashire, in the “ Realm of England,” which may have been his abode in the old country.

Although this farm had been laid out by the town of Dorchester in 1657 to Roger Clapp, it seems by some oversight to have been granted in 1675 to the Indians as part of their reservation, and is alluded to in the report of the committee of 1723 as that part which must be "subducted" from the six thousand acres.

At the same time that this farm was granted to Clapp, Richard Thayer, who figures so notoriously in the early history of Braintree as a claimant of lands, endeavored to obtain a lease of this farm from Wampatuck, giving the sachem a pound of tobacco as rental. The council of the chief denied that Thayer had any rights in the land, and asserted that the land belonged to Dorchester, and "if the English took it away from Thayer, he was to lose it." It is unnecessary to add that he lost it. On this farm the first hay in Canton was cut, as far as I am informed. On Oct. 30, 1666, one Stephen Hopkins testified in court, and swore to the following statement:—

That he "was one of them that did run the line between Dorchester and Braintree, from the top of the Blue Hill southward, Mr. John Oliver being then the surveyor, which was about four and twenty years ago, and I have been employed by Dorchester since to run the bounds. I have seen by the marked trees that the same bound is one bound of Capt. Clapp's farm. I also have wrought upon the land, and made hay there for Capt. Clapp divers years ago. I further testify that Major Atherton was then present and two more of the selectmen."

It would appear that there was a family named Merrifield residing on a portion of this farm as early as 1671, but they could only have been transient residents.

John Fenno, Jr., appears to have been the only one of his father's sons who came to Canton. He may have lived here as early as 1695, for he was chosen that year by Dorchester one of the committee on bounds, and in 1704 he was a surveyor of highways. In 1709 he again served in this capacity. In 1716 his house is represented on a plan as of two stories, — a rarity in those days, — and proves the owner to have been a man possessed of more than the average of this world's goods. At the organization of the precinct the same year, he was chosen assessor. It was his duty to keep the boys in order in the meeting-house. John Fenno married, about 1690, Rachel Newcom, of Braintree. She died Oct. 16, 1750. He died on the 23d of April, 1741, in the seventy-sixth year of his age, so the old gravestone in the cemetery informs us.

John Fenno had the following children:—

1. Joseph, the eldest, married (1), June 1, 1728, Hannah, daughter of James and Abigail (Newton) Puffer. She died July 30, 1731. (2) April 10, 1732, Mary Niles. He died July 5, 1770.

2. John, who married, Feb. 25, 1707, Hannah, daughter of Joseph and Ruamah (Babcock) Billings. She died Oct. 23, 1768. He died Dec. 15, 1759. In 1732 he confessed and bewailed the sin of fighting.

3. Bethia, who married Charles Wentworth, Dec. 15, 1713. She died April 29, 1780. He died July 8, 1780.

4. Ruth, born May 30, 1705, married Eliphalet Leonard, of Easton, Oct. 10, 1728. She died March 28, 1768. He died Feb. 4, 1786.

5. Elizabeth, born 1707, married Stephen Billings, June 9, 1724. She died Oct. 17, 1783. "Good old Stephen Billings dies" June 10, 1767.

6. Freelove, born Feb. 1, 1714, married, April 18, 1733, John Brett, of Bridgewater.

7. Seth was born Oct. 28, 1709, and died Oct. 31, 1740.

The boundary line between Canton and Milton, running from the top of Blue Hill to the Neponset River, forms also, near the present residence of Robert Stevenson, the boundary between the Six Division lots, laid out in what is now Milton and the Twelve Division lots. Lot No. 1 therefore is in Canton, and a portion of the division wall was removed in 1832. It extended from the Canton line on both sides of Green Street to within a few feet of the eastern gateway of what is now the Hemenway estate. This lot contained thirty-six acres, and was laid out to Nathaniel Clapp.

The second lot in the Twelve Divisions, containing sixty-nine acres, originally laid out to the widow Mary Smith, was deeded to Thomas Tolman in 1695. At his death, Sept. 12, 1718, it came into possession of his son, Thomas, Jr.

It is probable that he settled in the northerly part of the town very early. He and his wife were members of Mr. Dunbar's church, who records that "Nov. 6, 1738, Thomas Tolman, our aged brother, fails down dead at his work." And again, "Mar. 14, 1746, the aged widow Tolman gave £5 to the church." Silas Crane was the son of Henry and Elizabeth (Vose) Crane. He was baptized June 21, 1691, and married, Dec. 8, 1725, Experience, daughter of Thomas and Experience Tolman, and appears to have settled on this spot before 1734; and a Crane has been in possession of it nearly ever since. Silas and his wife lived on this place; they died on the 6th and 7th of June, 1753, and both are interred in one grave in the Canton Cemetery. He was prominent in affairs, a deacon in the church, a captain in the militia, town treasurer, and four years a selectman. When Mr. John Elbridge bought this place, he did not destroy the ancient homestead, but placed it in a more desirable situation, and built around it. He beautified and adorned this slighty place with trees and "shrubbery which a Shenstone might have envied." He had large herds of Jersey cattle and numberless horses; he purchased nearly all the land in the vicinity that was obtainable, and made one of the most attractive farms in Norfolk County. He passed here many happy years. He was born at Yarmouth, Sept. 23, 1819, and died in the city of New York, March 23, 1876. He was our representative to the General Court in 1859-1860, and senator in 1865.

Lot No. 3 was originally laid out to Robert Spurr. It consisted of sixty-four acres, and has no appearance of having changed its condition since.

Lot No. 4 was laid out to Thomas Vose, Senior, and consisted, by the record, of one hundred and fifty-eight acres. Thomas Vose was a Milton man. By his wife Waitstill (Wiatt) he had sons Henry and Thomas, and a daughter Joanna, who married Preserved Lyon.

Elizabeth Vose, daughter of Henry, was born Jan. 28, 1696. She married Michael Shaller,—the first of the name in town, and his father-in-law deeded him a part of this Lot No. 4, on which he built a house. He was one of our earliest schoolmasters, and was designated “a stiller,” not on account of the excellent school he kept, however. In 1744 he was moderator of the town meeting. Michael lies buried in the old cemetery at Canton Corner, and an ancient stone records that he “died Jan'y y<sup>e</sup> 31st, 1759, in y<sup>e</sup> 75th year of his age.” His father was a Frenchman who went from Paris to Barbadoes there to learn the process of distillation. Having done this he came to Boston, and owned a still, which was situated on Washington Street, north of the corner of Boylston. This building, Judge Sewall tells us in his diary, was destroyed by fire, March 23, 1688. He married Hannah, the widow of Nathaniel Jewell.

Twenty acres of Lot No. 4 was sold to Peter Lyon, June 1, 1698. He was a resident of Milton, and was taxed there at one time; but from an ancient deed it would appear that in 1698 “Henry Vose, of Milton, was granted a point of land where Peter Lyon's house now stands.” The same year Peter purchases from the proprietors a lot of twenty acres, which was sold to pay the cost of surveying. This land was near a point of land known as “Tomlins's,” and was then in his possession. On the 2d of August, 1695, Peter and his wife Jane were dismissed from the Dorchester Church, and joined the Milton Church. On June 25, 1718, they were dismissed from the Milton Church, and joined the church at Dorchester New Village, now Canton. They styled themselves as of Ponkapoag in 1705, and he was an officer and clerk of the precinct in 1707. He seems to have taken an interest in education, and in 1723 was chosen one of a committee to obtain from Dorchester that part of the school money that belonged to this precinct. He was active in church affairs, but wanted his own way, and was accused of “making rash and impudent speeches.” His son Elhanan inherited this peculiarity (see page 67), and was “the great troubler of y<sup>e</sup> church.” That Peter was a good singer will be seen by the vote in 1721, “That Peter Lyon set the psalm.” He also kept a tavern from 1705 to 1712. A law passed, Oct. 22, 1692, by the General Court for the better keeping of the Lord's Day contained a provision, “That no traveller shall travel on that day or any part thereof, except by some adversity they were belated and forced to lodge in the wilderness the night before.” The following letter is of interest:—

DORCHESTER, April 28, 1712.

To Mag<sup>r</sup> Lenard: Sir,— Aftar my sarvis humbley presented unto your worshipe these are to inform you that Mr Thomas Stevens, Nath<sup>l</sup> Stevens, and Ben<sup>n</sup> Lenard, som tim sence came to my house late in ye evening on ye laste day of ye week, and aftar some discors betwen about thire going on thire jurnny thay concluded to tary all night by reson of ye excesive darknes of ye seson, for it was exseeding dark, and so far to goe a way very early on ye saboath day morning, for they weare in hops that thay should get in good seson to Norton meeting. But thay tolde me that thay woold have tayred over ye saboath with us, but by reson of sicknes in there familys thay could not stay. And so ye moved away upon thire jurny very early in ye morny, and thire caridge while they weare with me was very ordarly.

Sir, Yours to sarve,

PETER LYON.

Peter Lyon died July 7, 1733, leaving a widow, named Sarah.

The cellar-hole of Peter Lyon's house was situated on a high plateau, in the rear of Colonel Wolcott's house. The situation of the house must have been particularly fine,—the prospect embracing as it did the hills of Dedham, the winding Neponset, and the verdant meadows of Green Lodge. There are several cellars on Lot No. 4 that deserve remembrance. One represents a house occupied in ancient days by a Talbot, probably Captain George. Tradition asserts that a son was born to him here in such a terrific snow-storm that no aid could be procured from the neighbors. Another very early cellar is known as the Tomlins (sometimes Tombolins) cellar; a swamp in the vicinity was called Tomlins's swamp in 1701, which, in 1762, when owned by Capt. Abner Crane, still preserved its name, and in 1800 was owned by Dr. John Sprague. In 1774 this house was standing and occupied by Thomas French, and in it were born Thomas, Nathaniel, and other children. No one now living remembers it. Tradition says that it was purchased by Jerathmael Crane, and moved to the line between Milton and Canton on Washington Street.

On the upper division of Colonel Wolcott's driveway stood a house erected in 1733. Here resided Abigail (Crane) Topliff, once the wife of William Shaller,—the great killer of rattlesnakes,—afterwards widow of old Deacon Ebenezer Topliff, who brought the first "chair," or open chaise into Canton. He died Sept. 24, 1795, aged seventy-six years. To her home on the centennial anniversary of her birth came the Rev. Samuel Gile, from Milton, to celebrate the occurrence with appropriate exhortation and prayer. She lies in the Canton Cemetery, and this is the inscription on her stone: "Sacred to the memory of Mrs. Abigail Topliff, who died June 28, 1830, aged 100 years 10 months and a day."

Another cellar-hole, easily found by the gnarled apple-trees and "laylocks" that surrounded a once happy home, belonged to Henry Shaller; it is on the south side of Green Street. Henry married, Nov. 25, 1759,

Abigail, daughter of James and Abigail (Crane) Andrews. She died Jan. 25, 1798.

Lot No. 5 in the "Twelve Divisions" was laid out as follows: Daniel Preston had one hundred and thirty acres; Samuel Paul had twenty-four acres; David Jones and Mr. Proctor had eighty-seven, and John Holbrook, twenty-two. This lot extended from the farm now occupied by Henry Williard, the son of Aaron, the clockmaker, south to the Ponkapoag line, near the schoolhouse.

Isaac Royall, of Dorchester, who died in 1729, purchased in 1703, from Daniel Preston, Jr., one hundred and fifty acres of this land, and gave his son a deed of it, "in consideration of love and affection." This young man in 1714 purchased one hundred and forty acres more.

The house now standing at the corner of Wood's Lane, although it occupies the same site as the ancient "Royall house," is quite modern; it was built in 1837 from the materials of the former house. The original house was built at the time when there was danger of an attack from the Indians. Persons now living, who well remember the original house, inform me that the upper story projected over the lower about three feet, and that there were loop-holes in the building at convenient distances, to allow the occupants to protect themselves by muskets or hot water from the attacks of hostile Indians; such houses were quite common in the early days of New England, and this style of architecture is sometimes denominated "The King Philip."

Isaac was the son of Isaac and Ruth (Tolman) Royall, and was born in Dorchester, June 10, 1682. His wife's name was Elizabeth. She died Dec. 29, 1761, aged seventy-nine; on the Dorchester records the name is spelled Ryall or Riall, and it was pronounced so in our town.

"When Doty and Ryall  
Were bro't up for trial,  
John Davenport swore  
They'd do so no more."

In 1717 Isaac was one of the original founders of the first iron-works in the town, and sold one eighth part of "London New" in 1725. He was called captain in 1723, and was frequently employed by the Dorchester proprietors to sell land. In 1726 he presided over town meeting, and sent his boy William to Harvard. The same year he audited the town treasurer's account, and received therefor ten shillings; and in 1736 we find him, in his capacity of justice of the peace, "sending Mary Holms to Bridewell," carrying "a tinker and his trull to the House of Correction," fining "Robert Pelton for swearing and cursing" and "David Tilden for drunkenness," and taking care of the welfare of the community generally. In 1747 he occupied the best pew in the old meeting-house.

In 1740 he gave the town a blank book in which with his own hand he wrote, "The gift of the worshipful Isaac Royall, Esquire, to the Town of

Stoughton for an account book." In this old house he lived with his slaves in the colonial style. He was by far the most prominent man in Canton in his day. He died Dec. 20, 1761, aged seventy-nine years.

Charles Salter erected in 1700 a house near where the thirteenth milestone now stands. In 1714 the house, with sixty acres of land, was purchased by Jonathan Kenney. It was bounded by the road on its easterly side and the Indian line on the south.

Nathaniel and Peter Lyon were brothers, sons of Peter and Ann Lyon, of Dorchester. Nathaniel received a lease from the Indians, and in 1710 had fifty acres laid out to him on the road leading to Dry Pond, by the proprietors.

On Green Street stands the Crane house, built in 1801, still occupied by that family. The house preceding it, with a lean-to roof, was on the other side of the road; the well is all that remains. Henry Crane, Jr., appears to have received this large farm in 1707 in the same manner that Silas Crane received his,—by his marriage. He married Elizabeth Vose, daughter of Thomas and Waitstill, on Oct. 18, 1683. We hear nothing of him after 1733. His son William, the shoemaker or cordwainer, succeeded to this part of the estate, and with Abigail Puffer as a helpmate, lived near this spot. He was an active man in our early town life. Many of the deeds of that time were drawn by him. He was selectman during the years 1728-1731, 1734-1737, 1739; town clerk, 1732, 1737, 1739; and precinct clerk in 1736. He died on the 20th of July, 1742, and the pastor of the church asserts that "he was a good man, but of late months under much darkness and despondency." His wife died July 31, 1772. He had apple-trees enough to be dignified by the name of an orchard in 1738. After the death of William, his son Elihu, the father of General Nathan, occupied the homestead. He was a deacon of Dunbar's church. He was born July 26, 1710, and died Jan. 4, 1789. He it was of whom the following story is narrated:—

From the deep recesses of the forest which lay between the Packeen road and the Fowl meadows there was heard by the residents of that part of the town, about the year 1770, the sound of a voice, human, but at the same time so weird and melancholy in its tone that it sent a chill of horror through the listener. Henry Crane, Preserved Lyon, Joseph Aspinwall,—all described it as something between the wail of a woman and the cry of a catamount. Edward Downes and John Taunt and William Crane, 2d, spoke of it as the voice of a lost soul crying in the wilderness. Months rolled on, and still the sound proceeded from the watery marshes or the adjoining upland. Isaac Billings never pulled his boat across the ferry at the call of some belated traveller but what this unearthly sound caused him to ply his oars with redoubled vigor. What was to be done no one knew. Finally it was suggested that Deacon Elihu Crane could exorcise or dispel the troublesome Packeen ghost. The deacon was applied to, and after much persuasion and diligent

prayer betook himself at midnight and alone to a lonesome and unfrequented part of the woods where his ghostship was supposed to make his headquarters. The deacon had a wonderfully powerful voice, and he poured it forth, so that the residents of Tiot or Clapboardtrees could have heard it had they been out that night. "I know," said he, "O unknown one, that thou art neither flesh and blood nor mortal in any way or shape. I pray thee no longer leave the pale realms of shade to haunt the regions of this earth. Leave, then, the Fowl meadows, and return to the place whence thou comest." This was sufficient. It is needless to say there was no more trouble from the Packeen ghost.

About fifty years ago, Gen. Nathan Crane, who then lived in this house, manufactured first by hand, then by horse, and finally by water power a preparation commonly called a conserve. It was composed of rose-leaves — those full red-faced blossoms that sometimes nowadays struggle to show themselves from some ancient cellar — and powdered sugar. Great quantities of roses were raised for the purpose, and the article, when prepared and carried to Boston, brought a good price as a delicacy for the sick.

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### XXIII.

#### STOUGHTON TAX LISTS, 1727.

The names of those taxed in the north part of Stoughton are as follows :—

Aldis, Widow.	Blake, Edward.
Andrews, James.	Blake, Nathaniel.
Andrews, Samuel.	Bullard, William.
Avery, Robert.	Clap, Ebenezer.
Avery, William.	Clarke, John.
Ayres, Nathaniel.	Colburn, Benjamin.
Bacon, John, Sen.	Crane, Silas.
Bailey, Edward.	Crane, Edward.
Bailey, Richard.	Crane, William.
Baker, Joseph.	Crehore, John.
Battle, Ebenezer.	Crehore, Samuel.
Bent, Joseph.	Crehore, Timothy, Jr.
Billings, William.	Curtis, Moses.
Billings, Joseph.	Davenport, John.
Billings, Stephen.	Dean, John.
Billings, Joseph.	Dean, Jeremiah.
Blackman, George.	Dickerman, John.
Blackman, Benjamin.	Dickerman, John, Jr.

Done, Edward.  
 Draper, James.  
 Draper, Ebenezer.  
 Draper, Nathaniel.  
 Dwelly, Samuel.  
 Eaton, John.  
 Ellis, John.  
 Emery, Samuel.  
 Endicott, James.  
 Esty, Joseph, Jr.  
 Esty, Edward.  
 Esty, Benjamin, Jr.  
 Everett, Richard.  
 Fales, Stephen.  
 Fales, James.  
 Farrington, Jonathan.  
 Fenno, Benjamin.  
 Fenno, Benjamin, Jr.  
 Fenno, Isaac.  
 Fenno, John.  
 Fenno, John, Jr.  
 Fenno, Joseph.  
 Fisher, Jeremiah.  
 Fisher, Josiah.  
 French, William.  
 Fuller, John.  
 Gay, John.  
 Gay, Benjamin.  
 Gill, Benjamin.  
 Gill, Moses.  
 Glover, Edward.  
 Goodwin, Philip.  
 Guild, Samuel.  
 Hartwell, Samuel.  
 Haws, John.  
 Houghton, Joseph.  
 Hubbard, Nathaniel.  
 Hunting, John.  
 Hunting, Jonathan.  
 Jones, Ebenezer & Co.  
 Jones, Timothy.  
 Jordan, Benjamin.  
 Jordan, Joseph.  
 Jordan, Thomas.  
 Kinnee, John.  
 Kinnee, Jonathan.  
 Liscom, John.  
 Liscom, Philip.  
 Liscom, Philip, Jr.

Lyon, Peter.  
 Lyon, Peter, Jr.  
 Lyon, Elhanan.  
 Macknab, John.  
 Metcalf, Michael.  
 Metcalf, John.  
 Metcalf, Nathaniel.  
 Metcalf, Sarah.  
 Morse, Joseph, Jr.  
 Monk, Elias.  
 Monk, Elias, Jr.  
 Monk, George.  
 Newton, Ephraim.  
 Norton, Joshua.  
 Ockington, Thomas.  
 Palmer, Elisha.  
 Peiton, Robert.  
 Pitcher, Edward.  
 Pond, Jabez.  
 Pond, Joshua.  
 Pratt, Joseph.  
 Puffer, John.  
 Puffer, John, Jr.  
 Pumrey, Joshua.  
 Redman, Robert.  
 Richards, Judith.  
 Royal, Isaac.  
 Royal, Isaac & Co.  
 Sawin, Joseph.  
 Shepard, John.  
 Sherman, William (father of Roger Sherman).  
 Smith, Benjamin.  
 Smith, Joseph.  
 Spurr, Thomas.  
 Stebbins, John.  
 Starr, Comfort.  
 Stone, Daniel.  
 Stone, David.  
 Sumner, George.  
 Sumner, William.  
 Swan, Robert.  
 Talbot, George.  
 Tiiden, David.  
 Tolman, Bliss.  
 Tolman, David.  
 Tolman, Thomas.  
 Topliff, Joseph & Co.  
 Topliff, Joseph.

Trescott, Samuel.	Whiting, Jeremiah.
Tucker, James.	Whiting, Nathaniel.
Tucker, Manasseh.	Whiting, Samuel.
Vose, David.	Whiting, Joseph.
Vose, Henry.	Whiting, Timothy.
Vose, John.	Wight, David.
Vose, Joshua.	Wight, Daniel.
Wadsworth, George.	Wight, Joseph.
Warren, Ebenezer.	Wight, Joseph, Jr.
Warren, Jonathan.	Wilson, Ephraim.
Ware, Samuel.	Wilson, Ephraim, Jr.
Weeks, William.	Williams, John.
Wentworth, Charles.	Williams, Richard.
Wentworth, Edward.	Withington, John.
Wentworth, John.	Woodward, Ebenezer.
Wentworth, Shubael.	Woodward, William.
Wheeler, William.	Wyatt, Abigail.

The names of those that were taxed in the south part of Stoughton are as follows : —

Atherton, Humphrey.	Dean, Ebenezer.
Baker, John.	Ellis, Joseph.
Beacon, William.	Ellis, Joseph, Jr.
Billings, Benjamin.	Esty, Jacob.
Billings, Beriah.	Esty, Samuel.
Billings, Bezliel.	Esty, Benjamin.
Billings, Ebenezer.	Evered, John.
Billings, Elkanah.	Evered, William.
Billings, Jonathan.	Fairbanks, Benjamin.
Billings, Samuel.	Fales, James.
Bird, Samuel.	Farrington, John.
Bowen, Elizabeth.	Fisher, Daniel.
Bullard, Samuel.	Fisher, James.
Bullard, Samuel & Co.	Fuller, Jeremiah.
Bullard, Samuel, Jr.	Fuller, John.
Bullard, Ebenezer.	Gay, Hezekiah.
Bullard, John.	Gay, John, Jr.
Chandler, Jonathan.	Gay, Luther.
Chandler, Samuel.	Gay, Nathaniel.
Collick, Cornelius.	Gay, Timothy.
Cobb, John.	Guild, Nathaniel.
Colburn, Ephraim.	Hartwell, Joseph.
Colburn, Joseph.	Haws, Eleazer.
Colburn, Nathaniel.	Haws, Obediah.
Commis, Isaac.	Haws, Desire.
Cony, Nathaniel.	Healey, Ebenezer.
Cony, Nathaniel, Jr.	Hewins, Benjamin.
Dean, John, Jr.	Hewins, Joseph.

Hewins, Joseph, Jr.	Richards, John.
Hering, Thomas.	Rhodes, Eleazer.
Hixon, John.	Sewell, Benjamin.
Hixon, Richard.	Smith, John
Hixon, Walter.	Smith, Joseph.
Hobbs, Matthew.	Stearns, Isaac.
Holmes, John.	Stearns, Isaac, Jr.
Holmes, Widow.	Stearns, Jonathan.
Holmes, Samuel.	Stearns, Nathaniel.
Jordan, Jonathan.	Stearns, Simon.
Leonard, Uriah.	Thompson, Benjamin.
Lewis, John.	Thompson, Cornealius.
Lewis, William.	Thorpe, Samuel.
Lyon, Zachariah.	Tolman, Timothy.
Maccarty, James.	Trescott, Joseph.
Mackwethy, James.	Tucker, Joseph.
Maudsley & Co.	White, Benjamin.
Meed, Thomas.	White, James.
Morse, Ezra.	White, John.
Morse, Ezra, Jr.	White, Josiah.
Onyon, Jonathan.	White, Moses.
Paison, Ephraim.	Willington, Ebenezer.
Pettingill, Daniel.	Kingsbury, Eliezer.
Perrigoe, James.	Kingsbury, Jeremiah.
Pitty, Simon.	Kingsbury, Nathaniel.
Pribble, Nathaniel.	

## XXIV.

*To his Excellency, Jonathan Belcher, Esq., Captain General and Governor in Chief in and over His Majesty's Province of the Massachusetts Bay in New England, and to the Honourable His Majesty's Council and House of Representatives, in General Court assembled at Boston, on the 29th of November, 1738: —*

The petition of us, the subscribers, inhabitants of the southerly part of the town of Stoughton, humbly sheweth that whereas, by the Providence of the all disposing God, our Lotts are fallen to us at so great a distance from the Publick Worship of God that the Petitioners cannot ever, without great difficulty, attend the public worship of God in the Northerly part of the said Town, many of them living eight or nine miles distant; and they having petitioned the Town once and again to be eased of the great difficulties they now labour under, but all their prayers have been by them rejected, and in consideration of their great duty to attend the

publick worship of God, not only themselves, but with their familys and children, which are, by the blessing of God, greatly increased, and cannott attend the publick worship when it is at so great a distance from them, and being obliged, by conscience and law, to attend the publick worship of God, they having therefore, by contribution, maintained preaching among themselves for a considerable time, notwithstanding they having paid their proportionable parts to the Old Part, when they can have but little advantage; and we having had some experience, we look on ourselves able to maintain the publick worship of God with us, which the more emboldens us to petition this Honorable Court to sett us off a distant and seperate Township or precinct, by the following meets and bounds, viz., to begin with Line of the Precinct, which consists partly of the Town of Dedham and partly of the Town of Stoughton, at the southwesterly part, where the Line meets with Walpole Line, and to run with the Line of the precinct a northeasterly course until it meets with Massapog River, where it runs into Neponset River, and from the Crotch of said River, a streight course southeasterly until it meets with the parting of the Roads, a little to the southward of Caleb Howard's house, and from thence a streight course southeasterly until it meets with Witherington's and Mr. Atherton's bounds, the east side of the Town highway, near Withington's dam, by his grist mill, and from thence a streight course southeasterly until it meets with the Colony Line, where it crosses Trout Brook, and with the Colony Line westerly until it meets with Wrentham Line, and northerly with Wrentham Line until it meets with Walpole Line, and with Walpole Line northerly until it meets with the bounds first mentioned. And we humbly beg leave here to say that what we now offer in respect of our being so sett off is in sincerity for the promoting the Worship of God and Religion in the purity of it amongst us.

Wherefore we pray your Excellency and Honours would be pleased to hear our request and grant our petition, and as we in duty bound shall ever pray.

Daniel Richards, Benjamin Peirce, Jr., Benjamin Johnson, Ebenezer Hewins, William Webb, Abraham Chandler, Joseph Chandler, Thomas Tupper, Thomas Tupper, Jr., Mayhew Tupper, Ebenezer Capen, Jacob Esty, William Caldwell, Obadiah Hawes, Isaac Cummings, Timothy Tolman, Samuel Lovell, Jonathan Jordan, Samuel Esty, Samuel Cummings, William Richards, Eleazer Hawes, Joseph Ingraham, John Smith, Matthew Hobbs, Ebenezer Esty, Jos. Hewens, Samuel Bird, Pelatiah Whiteman, John Hixson, Joseph Hewins, Jr., Ephraim Payson, Mathias Puffer, David Thompson, Benjamin Esty, Joshua Whiteman, Nathan Clark, John Noyes, Thomas Randall, Stephen Holland, Job Swift, Joshua Perry, Eliacom Perry, Benjamin Sawell, Eleazer Puffer.

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In the House of Representatives, December 8th, 1738, Read & Ordered  
that the petitioners serve the Town of Stoughton with a copy of the peti-

tion, that they shew cause, if any they have, the first Thursday of the next sitting of the Court, why the prayer thereof should not be granted.

Sent up for Concurrence.

J. QUINCY, *Speaker.*

In Council, Dec. 12th, 1738. Read & Concurred.

SIMON FROST, *Dept. Secretary.*

Consented to. — J. BELCHER.

A true copy.

SIMON FROST, *Dept. Secretary.*

## XXV.

### SOLDIERS IN THE FRENCH AND INDIAN WARS.

In the list of men who served at Crown Point from September to December, 1755, we find the following Canton men: —

Esty, Elijah.	Redman, John.
Fенно, Joseph, Jr.	Shepard, John.
Fisher, Samuel.	Stearns, Nathaniel.
Kenney, Samuel.	Tucker, Joseph.
Kenney, Timothy.	Wadsworth, John.
Liscom, Philip.	

Josiah Morse was in a Dedham company, commanded by Eliphilet Fales; and James Perigo, whose father appears in Canton in 1728, was in Colonel Doty's regiment. David Lawrence, only twenty-one years of age, was second lieutenant in the same regiment in 1756.

The following men were in service from May, 1756, to March 1, 1757, at Crown Point, in the company of Capt. Nathaniel Blake, regiment of Jonathan Bayley. Those marked with an asterisk died at the Lake.

Name.	Age.	Name.	Age.
Bayley, James . . . . .	28	Jordan, Elijah . . . . .	33
*Badcocock, Nathaniel . . . . .	37	Jordan, Thomas . . . . .	22
Blackman, Samuel . . . . .	23	*Kenney, Samuel . . . . .	19
*Blanchor, Joseph . . . . .	44	Liscom, John . . . . .	55
Currill, William . . . . .	38	*Moore, Francis . . . . .	
Deverix, William . . . . .	50	Osgood, Samuel . . . . .	18
Doggett, Seth . . . . .	18	*Puffer, James . . . . .	28
Doggett, John . . . . .	16	Rhodes, Samuel . . . . .	28
*Esty, Benjamin . . . . .	55	Stone, Henry . . . . .	33
Fisher, Timothy . . . . .	42	Talbot, Amaziah . . . . .	18
Gay, David, Jr. . . . .	18	Talbot, Daniel . . . . .	42
*George, Samuel . . . . .	25	*Warren, Jonathan . . . . .	51
Haws, Samuel . . . . .	20	Wentworth, Sion . . . . .	30
Hewins, William . . . . .	20	Williams, Ebenezer . . . . .	17
Holmes, Zebulon . . . . .	20		

An ancient document, now in the possession of Edmund J. Baker, of Dorchester, dated Fort William Henry, Nov. 9, 1756, states that Capt. Nathan Blake delivered into the stores, by order of General Winslow, the guns, bayonets, and cartridges of the following soldiers: —

Bishop, Jonathan.	Jordan, Elijah.
Blake, Capt.	Liscom, John.
Esty, Benjamin.	Moore, Francis.
French, Timothy.	Puffer, James.
George, Samuel.	Robbins, John.
Hewins, William.	Warren, John.
Hubbard, Peter.	

The following men were in Samuel Miller's regiment. They enlisted in April, and remained at Crown Point until Dec. 3, 1756: —

Bailey, James.	*Liscom, John, died Oct. 4, 1756, at Lake George.
Blake, Jeremiah.	Lloyd, John.
Caldwell, William.	Osgood, Samuel.
Fisher, Timothy.	Payson, Samuel.
Gay, David.	Rhodes, Samuel.
Haws, Samuel.	*Robbins, John.
*Haws, Stephen.	Shepard, John.
Holmes, Zebulon.	Stickney, Solomon.
Jordan, Samuel, died at Crown Point, 1756.	Talbot, Daniel.
Jordan, Thomas.	Tucker, Joseph.
*Kenney, Jonathan, Jr., Ensign.	Tucker, Uriah.
Kenney, Nathaniel.	Wentworth, Sion.
*Kenney, Samuel.	

Samuel, son of Jonathan Jordan, of York, died in 1756 at Crown Point. Benjamin Tolman died at Halifax this same year, on February 13. William Jordan, Samuel Lyon, died at Lake George, Feb. 6, 1756.

In 1757 John Howard fell sick at Fort Edward, and did not return to the army before they were dismissed. He died within two years.

List of men in Capt. Moses Curtis' company who enlisted for the total reduction of Canada, and served from March 28, 1759, to Aug. 9, 1760, — Moses Curtis, Captain; Ebenezer Tisdale, Lieutenant; Jonathan Shurtleff, Elisha Shaw, James Jordan, John Forrest, Ebenezer Clapp, non-commis- sioned officers: —

Blackman, Eleazer.	Downes, Edward.
Bryant, Thomas.	Goldthwait, Jacob.
Bussey, William.	Howard, Reuben.
Chandler, Jonathan.	Jordan, Elijah.
Clark, Nehemiah.	Jordan, Thomas.
Copeland, Isaac.	Man, Samuel.
Currill, William.	Messinger, Daniel.

Metcalf, Samuel.	Thompson, Joseph.
Mitchell, Thomas.	Vose, Stephen.
Monk, Benjamin.	Warren, Pelton.
Monk, George.	Wentworth, Benjamin.
Monk, William.	Wentworth, Moses.
Nichols, Samuel.	Wharf, James.
Pomham, Pitt.	White, Joseph, Jr.
Puffer, Joseph.	Willis, John.

A list of men in Capt. Ebenezer Cox's company from February 14 to December 23, 1760:—

Name.	Age.	Name.	Age.
Hewins, Enoch	20	Rhodes, Stephen	18
Ingraham, Joseph	24	Thorp, Peter	
Oliver, Joseph		Tucker, Preserved	21
Rhodes, Samuel	38	Yeates, George	

Others who went to the total reduction of Canada in 1760:—

Name.	Age.	Name.	Age.
Howard, Caleb	18	Taunt, Jonathan	
Kenney, Nathaniel	38	Tucker, Joseph	26
Roads, Nathan	22		

List of men in Capt. Silvester Richmond's company from February 15 to November 30, 1761:—

Adlington, Mathew.	Liscom, Nehemiah.
Bussey, William.	Lyon, David.
Dickerman, Ebenezer.	Lyon, Elhanon.
Fisher, Simeon.	Monk, William.
Gay, Peter.	Pitcher, Elijah.
Grover, Daniel.	Talbot, Isaac.
Ingraham, Benjamin.	Woods, William.

Others who were out this year:—

Blackman, Eleazer.	Patey, William.
Forrest, George.	Smith, William.
Hawes, Nathaniel.	Talbot, George.
Martin, John.	Wetherby, James.
McLane, Daniel.	White, John.
Noyce, John, Jr.	

## XXVI.

The following were the members of the parish whose names were attached to the letter of Dec. 13, 1784, addressed to the Rev. Aaron Bancroft: —

Belcher, Joseph.	Holmes, Essachar.
Belcher, Supply.	Jones, Ephraim.
Bemis, Joseph.	Leonard, Enoch.
Billings, Jacob.	Leonard, Uriah.
Billings, Nathan.	Lyon, Gamaliel.
Billings, Stephen.	May, Joshua.
Blake, Stephen.	McKendry, Archibald.
Blackman, George.	McKendry, John.
Capen, Christopher.	Morse, Henry.
Capen, John.	Pierce, Jesse.
Capen, Samuel.	Pierce, Seth.
Crane, Elihu.	Pierce, Seth, 2d.
Crane, Luther.	Pittee, Nathaniel.
Crane, Nathan.	Shepard, Jacob.
Crane, William.	Spear, Simeon.
Crosmans, George.	Spurr, Redman.
Dickerman, Elijah.	Stone, Lemuel.
Dickerman, Ezra.	Tilden, Nathaniel.
Doty, Thomas.	Tilden, Ezra.
Endicott, James.	Tucker, Benjamin.
Farrington, Jonathan.	Tucker, Daniel.
Fenno, Charles.	Tucker, James.
Fenno, Elijah.	Tucker, Samuel.
Fisher, Ezekiel.	Wentworth, Amariah.
Fisher, Ezekiel, 2d.	Wentworth, Abel.
French, Thomas.	Wentworth, Daniel.
Fowler, Mathew.	Wentworth, Elijah.
Gill, Benjamin.	Wentworth, Enoch.
Hawes, Elisha.	Wentworth, Joseph.
Hawes, John.	Wentworth, Nathaniel.
Hendley, William.	Wentworth, Oliver.
Henry, Joseph.	Wentworth, Seth.
Henry, William.	Withington, John.

The following are the votes passed at a meeting of the First Precinct in Stoughton, Sept. 13, 1784: —

“ *Voted* to concur with ye vote of ye church in giving Mr. Aaron Bancroft a call to take ye pastoral care of the church and congregation in this place, only seven dissentients.

“ *Voted* and granted to Mr. Aaron Bancroft ye sum of Ninety pounds as a

salary to be paid him annually while he continues in the Pastoral Relation to this church and congregation.

“*Voted* and granted Mr. Aaron Bancroft a Settlement or Gratuity of two hundred pounds in order to lay a foundation for his comfortable and honorable support, one hundred pounds to be paid him *ye* first year after settlement, and one hundred pounds *ye* second year after his settlement.

“*Voted* and granted Mr. Aaron Bancroft ten cords of good merchantable firewood to be delivered annually at *ye* place of his abode in *s<sup>d</sup>* Precinct during *ye* time he shall continue without a family or keeping house by himself; and upon having a family or keeping house by himself voted him twenty cords of good merchantable firewood to be delivered annually at the place of his abode in *s<sup>d</sup>* Precinct during his pastoral relation to this church and congregation.

“*Voted* that Elijah Dunbar, Esq., Col. Benjamin Gill, Dr. George Crosman, Mr. William Wheeler, Mr. Henry Bailey, Mr. James Hawkes Lewis, and Lieut. Benjamin Tucker be a committee to wait on Mr. Aaron Bancroft and present him with copies of *ye* votes of this church and congregation and desire of Mr. Bancroft an answer.”

---

## XXVII.

### CHURCH AND BAPTISMAL COVENANT IN MR. HOWARD'S TIME.

“You are now in the fear of God to attend to his most gracious covenant; and may you, by the help of his grace, give a most hearty assent unto it.

“You do now sincerely and very solemnly give up yourself to God, who is the Father, *ye* Son, and *ye* Holy Ghost, and receive him as your God and Father and portion, desiring to live unto him.

“You give up yourself to the Lord Jesus X, who is God manifested in the flesh, as *ye* head of his chosen people, and receive him as made of God unto you wisdom, Righteousness, Sanctification, and Redemption. You give up yourself to this church of Christ, engaging, by his help in the communion hereof, to attend upon the ordinances of *ye* Gospel while your opportunity to be hereby edified in your most holy faith shall be continued unto you. This you promise.

“We, then, the church of *ye* Lord in this place, receive you into our holy communion, and promise that by God's assistance we will treat you with that affection and watchfulness which your sacred relation to us now calls for, imploring of our Lord that both we and you may obtain mercy to be faithful in this covenant and agree to glorify him with that holiness which becomes his house forever.

“You do now, in the presence of God and this religious assembly, unfeignedly profess your belief in *ye* Xian religion, asserted and represented to us in *ye* gospel of Jesus X, and sincerely and most solemnly give up

yourself to God the Father, Son, and Holy Ghost, receiving him as your God, your Father, and your portion, desiring to devote yourself unto him and live to his glory.

“ You give up yourself to y<sup>e</sup> Lord Jesus X, God manifest in y<sup>e</sup> flesh, as the head of his chosen people, and receive him as made unto you wisdom, Righteousness, Sanctification, and redemption. You also profess your desire, as you shall or may be enabled by divine assistance, to walk in all the ordinances and commandments of the Lord blameless.

“ Brethren of the chh., Are you willing to grant to this person the privilege he desires? If so, you will be so kind as to signify it by lifting up your hands (the church grants your request). Remember, then, my friend, that y<sup>e</sup> vows of God are upon you, and that which is now done on earth is recorded in heaven. Let it be your sincere and ardent endeavour to live like a Xian, to be faithful in this covenant, and to glorify God with that holiness which becometh his house forever. Amen.”

---

## XXVIII.

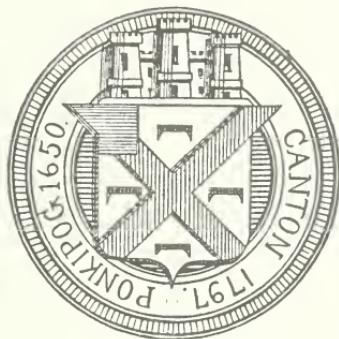
### NAMES OF THOSE WHO SIGNED THE PETITION FOR THE INCORPORATION OF CANTON, APRIL 17, 1795.

Allen, Thomas.	Blackman, Samuel.
Bailey, Dudley.	Blake, Stephen.
Bailey, Henry.	Bussey, Benjamin.
Bailey, Israel.	Canterbury, Samuel.
Baker, Moses.	Capen, John.
Bemis, Joseph.	Capen, John, 2d.
Bent, William.	Capen, Samuel, 2d.
Billings, Daniel.	Chandler, Joseph.
Billings, Isaac.	Crane, Calvin.
Billings, Jacob.	Crane, Elijah.
Billings, John.	Crane, Elijah, 2d.
Billings, Jonathan.	Crane, Henry.
Billings, Joseph.	Crane, Jarathmel.
Billings, Nathan.	Crane, Nathan.
Billings, Nathaniel.	Crane, Silas.
Billings, Peter.	Crane, William.
Billings, Samuel.	Crosman, George.
Billings, Stephen.	Davenport, Lemuel.
Blackman, Adam.	Dickerman, Enoch.
Blackman, Adam, Jr.	Downes, Edward.
Blackman, George.	Downes, Oliver.
Blackman, Jno.	Dunbar, Elijah.

Dunlop, John.  
 Endicott, Elijah.  
 Endicott, James.  
 Farrington, Jonathan.  
 Fenno, Charles.  
 Fenno, Elijah.  
 Fisher, Abel.  
 Fisher, Ezekiel.  
 Fisher, Lemuel.  
 Fisher, Nathaniel.  
 French, Thomas.  
 Gill, Benjamin.  
 Gill, Elijah.  
 Gill, John.  
 Gooch, Samuel.  
 Gridley, Richard.  
 Hartwell, David.  
 Haws, Elisha.  
 Henry, Joseph.  
 Henry, Judah.  
 Hill, Joses.  
 Hill, Nathaniel.  
 Holmes, Ebenezer.  
 Hunt, Ephraim.  
 Johnson, Ezekiel.  
 Jones, Ephraim.  
 Jordan, George.  
 Kenney, Jno.  
 Kenney, Jno., Jr.  
 Kenney, Nathaniel.  
 Kinsley, Rodolphus.  
 Kinsley, Silas.  
 Kingsbury, Fisher.  
 Lewis, Benjamin.  
 Lewis, James H.  
 Lewis, Laban.  
 Leonard, Enoch.  
 Leonard, Uriah.  
 Lyon, Benjamin.  
 Madden, John.  
 May, Luther.  
 McKendry, Archibald.  
 McKendry, William.  
 Morse, John.  
 Morse, Henry.  
 Morse, Henry, Jr.  
 Morse, Samuel.  
 Morse, Samuel, Jr.  
 Pitt, Nathaniel.  
 Puffer, Abel.  
 Puffer, Elijah.  
 Puffer, John.  
 Reed, James.  
 Shaller, Michael.  
 Shepard, Nathaniel.  
 Shepard, Oliver.  
 Shepard, Thomas.  
 Shepard, William.  
 Silvester, Benjamin.  
 Smith, Ephraim.  
 Smith, James.  
 Smith, Lemuel, *zd.*  
 Spurr, Redman.  
 Stearns, Joseph.  
 Stone, George.  
 Strowbridge, Samuel.  
 Strowbridge, Seth.  
 Talbot, David.  
 Tant, John.  
 Tant, John, Jr.  
 Tant, Lemuel.  
 Thayer, Peter, Jr.  
 Tilden, Josiah.  
 Tilden, Nathaniel.  
 Tucker, Benjamin.  
 Tucker, Daniel.  
 Tucker, James.  
 Tucker, John.  
 Tucker, Samuel.  
 Tucker, Samuel, Jr.  
 Tucker, Simeon.  
 Upham, Amos.  
 Wales, Samuel.  
 Wentworth, Abel.  
 Wentworth, A.  
 Wentworth, Benjamin.  
 Wentworth, Elijah.  
 Wentworth, John.  
 Wentworth, Nathaniel.  
 Wentworth, Oliver.  
 Wentworth, Paul.  
 Wentworth, Seth.  
 Wheeler, Samuel.  
 Wheeler, William.  
 Whiting, Lemuel.  
 Whiting, Nathaniel.  
 Whiting, Philip.  
 Whyton, Comfort.  
 Wild, Richard.  
 Withington, John.

## XXIX.

At the annual town meeting in April, 1880, a committee, consisting of Daniel T. V. Huntoon, Elijah A. Morse, and George Walter Capen, was appointed to prepare a suitable design for a corporate seal. They presented the accompanying design, which was accepted by the town at the annual meeting in 1881.



The committee adopted for the shield substantially the arms of Gov. William Stoughton, which, heraldically described, are "Argent, on a saltire, gules, between four door-staples, sable, an escallop, or." The design adopted omits the escallop (see page 1). The crest is the triple-towered castle which was borne as the principal charge on the arms of Dorchester, England, and which formed the crest of the seal of the town of Dorchester, Mass. The shield was "canted," in punning allusion to the name of the town. In their report, the committee say: "On the border which surrounds the shield we have placed the word 'PONKIPOG,' and spelled it as John Eliot spelled it, which was the name the Indians called the territory we now call Canton, and the date '1650,' at which we find the earliest mention of it."<sup>1</sup>

<sup>1</sup> [The committee on the town history, after much consideration, decided to adopt throughout this work, except where the word falls within quotations, the spelling "Ponkapoag," thus following the usage which now prevails, and which has prevailed for more than a century, considering further that the spelling adopted is in analogy with the ordinary spelling of Indian words of like sound, as is illustrated in the word "Massapoag" among many others. It is to be observed that Eliot and his contemporaries spelled the word in almost every conceivable way which would express, or nearly express, its Indian pronunciation. We find these spellings, among others, in the quotations contained in this book: "Ponkipog," "Puncapog," "Puncapauge," "Punkapog," "Punquapauge," "Punkapauge," "Puncapaug," "Punkapogg," "Ponkopauge." In view of this fact, the committee considered that there was no reason why one contemporary spelling rather than another should displace that sanctioned by long usage and justified by the analogy of the accepted spelling of other Indian names. It is to be noticed that Eliot himself uses at times the form we have chosen. — EDS.]

## XXX.

1820. The following are the names of the persons signing the petition, and show who were the members of the parish at this time: —

Bailey, Israel.	Haydon, Ziba.
Bailey, Lemuel.	Henry, Joseph.
Bent, James.	Howe, Samuel.
Bent, William.	Horton, Isaac.
Belcher, Daniel.	Johnson, Ezekiel.
Billings, Charles.	Johnson, Thomas D.
Capen, Samuel.	Kinsley, Silas.
Copeland, Isaac.	Kollock, Thomas.
Crane, Ebenezer.	Lewis, Laban.
Crane, Elijah.	Lincoln, Frederic Walker.
Crane, Elisha.	McIntosh, Gideon.
Crane, Nathan.	Morton, Eleazur.
Crane, Peter.	Spare, Elijah.
Crane, Thomas.	Shepard, Jacob.
Davenport, John.	Shepard, William.
Davenport, Jesse.	Shepard, Oliver.
Dickerman, Ezra.	Tolman, Thomas
Dickerman, Samuel.	Thingley, Aaron, Jr.
Downes, George.	Tucker, Benjamin.
Downes, Jesse.	Tucker, Charles.
Drake, Bethuel.	Tucker, David.
Dunbar, Thomas.	Tucker, Elijah.
Endicott, Elijah.	Tucker, James.
Endicott, James.	Tucker, Jeremiah.
Everett, Leonard.	Tucker, Joseph.
Fenno, Isaac.	Tucker, Lemuel.
Fenno, Jesse.	Tucker, Nathaniel.
Fisher, Alexander.	Tucker, Robert.
French, Thomas.	Tucker, Samuel.
Furbur, John.	Tucker, Simeon.
Gay, Solomon.	Tucker, William.
Gerald, John.	Upham, Jonathan.
Gill, Elijah.	Whiting, Nathaniel.

## XXXI.

## TESTIMONY OF PAUL REVERE.

I, Paul Revere, of Boston, in the County of Suffolk and Commonwealth of Massachusetts, Esqr., of lawful age, do testify and say that in the year of our Lord 1756 I was second lieutenant in a company of artillery on an expedition against the French at Crown Point. The artillery was commanded by Richard Gridley, Esq., who at the same time commanded a regiment of infantry on the same expedition. (I was then twenty-one years of age.) The regiment and artillery were stationed at Fort William Henry, on Lake George, from the month of May till the month of November of the same year. The army was commanded by General Winslow as commander-in-chief and by General Lyman as lieutenant general.

(Signed)

PAUL REVERE.

BOSTON, April 27, 1816.

## XXXII.

PERSONS WHO LEFT REV. MR. RITCHIE'S SOCIETY AND RECEIVED  
CERTIFICATES AS UNIVERSALISTS.

Dudley Bailey.	Alexander French.
Nathan Blackman.	Abel Farrington.
Joseph Chandler.	Samuel H. Horton.
Andrew Capen.	Enoch Leonard.
Samuel Carroll.	Elijah Lewis.
Samuel Chandler.	Samuel Leonard.
Silas Crane.	Charles S. Leonard.
Silas Crane, 2d.	William McKendry.
William Dunbar.	Samuel Porter.
James Dunbar.	Thomas Shepard, Jr.
Daniel Dana.	Luke Shepard.
Ivory H. Dana.	Jonathan Stone.
Oliver Downes.	William Shaller.
Joseph Downes.	Samuel Stowbridge.
Nathaniel French, 1st.	John Tucker, 2d.
Nathaniel French, 2d.	Abel Wentworth.

## XXXIII.

## MEMBERS OF SOUTH CANTON LYCEUM IN 1833.

Abbot, Theodore T.	Leonard, Zadock.
Alger, David.	Leavitt, Benjamin.
Atherton, Elijah, Esq.	Leavitt, Joseph.
Atherton, Hiram.	Lincoln, Col. F. W.
Baker, Joel.	Mack, Andrew.
Bates, Alfred.	Mann, Charles G.
Bates, Norman F.	Mansfield, William.
Beaumont, Alexander	Messinger, Jonathan.
Beaumont, James.	Messinger, Virgil J.
Bent, James.	Nash, Harvey.
Brownson, Rev. O. A.	Otis, William S.
Bullard, Joel.	Paine, Richard.
Capen, Ansel.	Parker, Charles H.
Carmichael, Elijah.	Parkhurst, Parmenias P.
Chase, Silas E.	Platt, James.
Clapp, Artemas.	Pickernell, William.
Clark, Pitt.	Pond, Abel.
Cobb, Lemuel.	Preble, Rufus S.
Crane, Capt. Charles.	Presbrey, Simeon.
Crane, Elisha.	Richards, Joel.
Crane, Jeptha.	Robinson, Stephen, 2d.
Crane, Phineas M.	Shaw, Samuel.
Davis, Samuel.	Shankland, Robert.
Dickenson, Rev. W. E.	Shepard, John, 2d.
Drake, Charles A	Simpson, Edward.
Duff, John.	Simpson, John.
Dunbar, James.	Smith, Daniel.
Dunbar, Nathaniel.	Snow, Benjamin.
Fessenden, Abijah.	Sparhawk, Samuel.
French, Hon. Thomas.	Spaulding, David.
Fuller, Nathan.	Temple, William F.
Gould, Jeremiah.	Thayer, Stephen.
Hannay, John.	Tolman, Thomas, Esq.
Hard, Charles F.	Turner, Rev. John.
Hixon, John R.	Tyler, Orville T.
Hodges, William.	Webb, Walter.
Johnson, Thomas J.	Wheelock, T. P.
King, Aaron M.	Wheeler, T. P.
Kollock, Jeremiah.	White, Elisha.
Leonard, Samuel.	White, Stephen D.

## XXXIV.

The following is a list of the members of the "Literary Association" between the years of 1838 and 1841:—

Adams, James.	Leonard, Zadock.
Albee, Amos.	Mann, Charles G.
Alger, Edwin.	Mansfield, William.
Beals, Amasa.	Mann, Sewell.
Blackman, Samuel.	Marden, Charles W.
Blackman, William.	McIntosh, Charles G.
Buckley, William C.	McIntosh, Roger S.
Bullock, Laban.	Messinger, Jonathan.
Capen, Ezekiel.	Messinger, Virgil J.
Carpenter, Albert.	Morse, Silas.
Cassel, Charles.	Nichols, William W.
Clark, Henry.	Nickerson, Lendal.
Crane, C. P.	Peabody, Osgood.
Coleman, Charles C.	Presbrey, Josiah.
Downes, George.	Quantrell, William.
Drake, John.	Sawyer, Alfred.
Dunbar, Elijah.	Shankland, Robert.
Dunbar, Nathaniel.	Shepard, Jacob, 2d.
Dunbar, Thomas, Jr.	Smith, Timothy.
Endicott, Charles.	Spare, John.
Endicott, Henry.	Staples, J. L. K.
Everett, Charles E.	Stone, Gustavus.
Farrington, David H.	Stone, Horace.
French, Ansel.	Temple, William F.
French, Thomas	Thompson, Edwin.
Gale, Amory.	Tucker, Aaron E.
Goward, Watson.	Tucker, Darius.
Hard, Charles F.	Tucker, Elias.
Hartwell, Francis.	Tucker, Gerry.
Heald, William E.	Tucker, Nathaniel.
Hersey, Benjamin.	Upham, Abner T.
Hewins, Elijah.	Watson, George.
Huntoon, Benjamin.	Wait, C. W.
Kaley, Timothy.	Webster, Jesse K.
Kimball, Charles C.	Wentworth, Edwin.
Kollock, Jeremiah.	Wentworth, Nathaniel.
Leavitt, Joseph.	White, N. Sumner.
Leonard, John.	Whitney, Amos L.
Leonard, Rufus F.	Whitney, Charles K.
Leonard, Samuel, Jr.	

## XXXV.

## MEMBERS OF THE YOUNG MEN'S LYCEUM, 1844.

Barstow, Amos F.	Kinsley, Alonzo.
Baker, J., Jr.	Lowe, E.
Baker, David.	Makepeace, S. D.
Bent, Elijah.	Moore, D. A.
Bent, Nathaniel.	Nash, J. H.
Bird, Charles, 2d.	Parker, S. D.
Bullock, William H.	Shattuck, W.
Comey, Albert.	Shepard, W. S.
Dunbar, Elijah.	Smith, H. K. W.
Endicott, Charles.	Stratton, Daniel C.
Engley, James H.	Tucker, Samuel.
Fisher, John B.	Upham, Enos, Jr.
Hathaway, Thomas S.	Upham, Ezra T.
Huntoon, Marcellus.	Walker, George R.

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